

ADVENT



Luke 9:28-30.

HERALD

J. V. HIMES, Proprietor.

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CONSIDER THE LILIES.

To the lilies of the field,
How their leaves instruction yield!
Hark to Nature's lesson given
By the blessed birds of heaven!
Every bush and tufted tree
Warb's sweet philosophy;
Than we, poor citizens of air?
Burns not hoarded grain have we,
Yet we carol merrily.
Mortal, fly from doubt and sorrow:
God provideth for the morrow.

"Say, with richer crimson glows
The kingly mantle than the rose?
Say, have kings more wholesome fare
Than we, poor citizens of air?
Burns not hoarded grain have we,
Yet we carol merrily.
Mortal, fly from doubt and sorrow!
God provideth for the morrow!"

"One there lives whose guardian eye
Guides our humble destiny;
One there lives who, Lord of all,
Keeps our feeblest feet from fall:
Pass we blithely then the time,
Fearless of the storm and time,
Free from doubt and faithless sorrow:
God provideth for the morrow!"

SUPPORT IN TEMPTATION.

"Hold thou me up, and I shall be safe."—Psa. 119:117.

Most gracious God, give me grace to begin a new morning with Thee. Ere entering on the world, I invoke Thy blessing. Before I hear the voice of earthly friend, or mingle in earthly society, may I have a conscious filial nearness to Thee, my Father in heaven. O thou better, tenderer, dearer than all on earth, give me the sweet assurance of Thy presence and favor. With this all the day's joys will be joys indeed—with this, the sting will be extracted from the day's sorrows. In quiet confidence I will repose on Thy covenant faithfulness. I need no other benediction, Lord, if I have *Thee*. Other portions may fail me, but I am independent of all, if "Thou art the strength of my heart, and my portion forever."

I adore and bless Thy holy name for every past token of Thy kindness and forbearance. The retrospect of life is a retrospect of love. I am a wonder to myself that Thou hast spared me—that mercy is remembered when nothing but wrath is deserved. "Unless the Lord had been my help, my soul had long ere now dwelt in silence."

On that same arm I would desire still to lean. I am compassed about with a great fight of afflictions, and the sorest and saddest of all are my sins. But I fly to Thee, thou helper of the helpless. Give me to know what it is to dismiss all my own guilty misgivings, and to rest my simple faith on a tried Redeemer. It is mistrust of Him that has been the cause of many a bygone fall. I have been more dwelling on the strength of my temptations than on the strength of my Saviour. O hold *Thou* me up, blessed Jesus, and I shall be safe." Whenever in the way of sin, give me to realize the all-sufficiency of Thy grace. May every hurricane of temptation drive me more under the shelter of the Rock. May the loss of every earthly prop lead me to Thyself—the only abiding refuge. No step in the wilderness journey would I take without Thee. No loss would I mourn when sustained at Thy bidding. No enemy would I fear if Thou art on my side. Hold *Thou* me up, and then indeed I shall be safe—safe for time—safe for eternity.

And the same support I ask for myself. I beseech Thee to vouchsafe to all near and dear to me. May the Lord God be their "sun and shield." May they experience no temptation "above what they are able to bear;" or, with the temptation, grant them grace that they may be able to bear it. And when all earthly dangers, and toils, and trials are over, may we all be able to meet in glory, and trace there, with adoring gratitude and joy, the way in which *Thy* mercy through life "has held us up."

Anew I commend myself, body and soul, to Thee this day. For thy dear Son's sake, forgive all my sins. My sole trust is in the atoning blood. May I feel this to be the best preserva-

tive against temptation and sin, that all I am, and all I have, is not my own, but belongs to the Lord who died for me. Hear these my unworthy supplications, and grant me an answer in peace, for his sake. Amen.

Morning and Night Watches.

THE INFANT ST. JOHN.

BY MISS L. E. LANDON.

Matt. 3: 1-3; 24: 7, 8, 27, 28, 30.

Lo, on the midnight winds a young child's voice
With lofty hymn,
Calling on earth and heaven to rejoice
Along with him.

Those infant lips are given from above
A spirit tone,
And he speaks out those words of hope and love
To prophets known.

He is a herald, as the morning star
Brings daylight in,
For he doth bring good tidings from afar
To man and sin.

Now let the desolate earth lift up her head,
And at the word
Wait till the mountains kindle with the tread
Of Christ the Lord.

And earth was conscious of her God, he came
Meek and decried,
Bearing the weight of sorrow, sin, and shame,
And for us died.

Twice shall he come—e'en now the appointed
Is in its birth, [hour
When he shall come in glory and in power
To judge the earth.

Not as before, to win mankind and save,
But in his ire,
When earth shall be but as a mighty grave
In that red fire.

Do we not live now in those evil days
Which were foretold,
In holy writings and inspired lays,
Of prophets old?

There is a wild confusion in the world,
Like the vexed sea,
And ancient thrones are from high places hurl'd,
Yet man not free.

And vain opinions seek to change all life,
Yet yield no aid
To all the sickness, want, the grief and strife
Which now pervade.

Are not these signs of that approaching time
Of blood and tears,
When thou shalt call to dread account the crime
Of many years?

Then who shall hide before thee, only he
Who is all thine;
Who hath stood fast, amid iniquity,
In faith divine.

O, Lord, awaken us; let us not cease
To look afar,
Let us not, like the foolish, call it peace
When there is war.

O, teach us to believe what thy blest word
Has long declared,
And let thy second advent, gracious Lord,
Find us prepared.

THE PEACE OF EUROPE.

By far the most important news received by the *Africa*, is that which relates to the belligerent attitude of the Eastern powers of Europe, and connected therewith the peace of the continent. The question of peace or war hangs by a very brittle thread, notwithstanding the apparently impregnable position of the crowned heads and the strengthening of monarchical institutions. Looking at the late news in all its details, we can see but little hope for a long continuation of peace, and when the contest commences it will extend from the mountains of Ural to the cliffs of Dover.

It is for the interests of England and France to preserve peace, but neither can look with indifference upon a war in the East, involving as it will the subjugation of Turkey. The former has great commercial interests at stake in the Levant, and the latter is bound to support the Divan from various considerations of policy. Russia is already committed, both by her grasping ambition, which seeks to make something out of the Montenegro affair, and by her hostility to the Porte, as well as by her announced intention to back Austria in her claims. There has hardly been a war in Europe for the last two centuries in which Russia has not profited, and now, when her interests are so much involved, it cannot be supposed she will be an idle looker on. These are the countries principally interested in the approaching struggle, and in the event of hostilities, neither can stand aloof. How far England and France will be drawn into it, can only be conjectured.

Notwithstanding that Austria has made a *casus belli* of her demands upon the Porte, and notwithstanding these demands have been peremptorily and indignantly refused, and the Envoy Extraordinary, as well as the whole Austrian Legation has actually left Constantinople, yet there are many reasons why the Austrian Emperor should pursue a prudent course, and hesitate to endanger his crown and the preservation of his dominions by a war which can only result in the dismemberment of Hungary, the loss of all his demands upon Turkey, and perhaps the maintenance of a place among the nations only through the powerful intervention of the Czar. Looking to the West, we see that Germany is not likely to remain quiet, and the recent outbreak in Lombardy; the generally admitted insecurity of the Italian States; the well founded rumors of conspiracies in Hungary; distrust of her own army, in which are incorporated the Hungarian troops, and above all the numberless oppressions at home continually giving cause to fear intestine commotions, all afford grounds for the belief that Austria will find sufficient employment for her disposable military force, without seeking a quarrel with Turkey, backed as that power will be by England and France. If there were no other dangers to be apprehended by Austria, there is one which may well cause her to pause, and which she must realize notwithstanding the ignorance so inseparably connected with monarchical institutions. We allude to the onward march of *freedom*. To the careful observer, it must be evident that the principles of liberty are gradually spreading among the masses even in Europe. But notwithstanding these cogent reasons for avoiding hostilities with Turkey, there is one which, on the contrary, seems to be hurrying Austria to the yawning precipice. The friendship of the Sultan for Kossuth, and his protection of the refugees, has always been a ranking sore in the political counsels of that nation. When Kossuth was in Turkey he won the friendship of the Sultan, which friendship it is believed, has never been withdrawn. There are reasons why Turkey should desire the independence of Hungary, and why she should aid indirectly, if not directly, to bring about that result. The "head quarters" spoken of by Kossuth in his recent proclamation or letter, means nothing if it does not refer to Turkey, which would make a good base for his operations. It is even asserted that the Sublime Porte has invited Kossuth to Constantinople, and it is stated in the same breath that the Sultan relies on England and France to maintain peace. The Sultan is thus strengthening his position, and preparing for the contest. In the event of a war, Hungary will strike for freedom, and it is not improbable that she will obtain it.

Boston Journal.

MELANCHOLY CONDITION OF MILAN.

A MILAN correspondent of the *Newark Daily Advertiser*, writing under date of the 28th Feb. gives a melancholy picture of the condition of things in that city at that time. We copy:

"This once splendid capital is reduced to the condition of a barrack. It is in fact a great military prison. The madness of Mazzini, who inspired the headless movement of the 6th, has brought down upon it the utmost rigor of its Austrian masters. No other city can have presented such a deplorable spectacle since the barbarism of the Middle Ages.

"You may form some idea of the state of things, when I tell you that business is everywhere suspended—that the streets are nearly deserted by the population—that not more than two persons are allowed to meet—that all houses are closed at 6 o'clock in the evening, when everybody is required to be in-doors, under penalty of military arrest—that the largest and finest private palaces of the place, rich in treasures of art, have been seized and converted into barracks for the soldiery—that no one, not even the market-woman and milkmen, are allowed to come in or to leave without special police licenses, and strict examination besides—and that the poor journeymen mechanics and laborers are without employment, and suffering for want of bread.

"We arrived here from Venice three days ago, and after having been most minutely examined and thoroughly searched—our baggage having been all turned inside out—were placed under strict police surveillance at the hotel. We have recovered our passports, however, and procured license to leave to-morrow. We are the only strangers at the largest hotel in the city—which travellers generally avoid as they would a den of lions.

"The government has imposed a heavy tax upon the city, in order to pay the expenses of those new restrictions, as if they were not of themselves punishment enough of the innocent many for the folly of the few; and there is a credible rumor to-day that the Emperor has issued a decree confiscating the estates of rich noblemen who now find a refuge in other countries. The amount of property thus confiscated is estimated at three hundred millions of francs! Hundreds of her honorable and innocent families will thus be reduced to poverty by a stroke of the imperial pen. Duke Litta—truly one of Nature's noblemen—will be stripped of an income of 500,000 francs if this barbarous decree is put into execution. He is a young man of 28, beloved by everybody of all classes, for his generous qualities.

"Mazzini's folly is deprecated by all the friends of liberty here. A letter from him appears in a Turin paper yesterday, (without betraying his whereabouts however,) in which he assumes the responsibility of the late proclamation issued in company with his own, in the name of Kossuth, and which the Hungarian has disavowed in the London papers. Mazzini says that it is very near a copy of one written by Kossuth a long time ago, which he took the liberty to modify, and publish for the present occasion. There is evidently a want of accord between these two self-appointed champions of reform. Mazzini is understood to be secreted somewhere in the mountains in the vicinity of Genoa.

"Austria has largely increased its military forces in Lombardy, and keeps strict watch on the borders of Switzerland and Sardinia—which are regarded as the nestling places of revolutionists. Everything is quiet now, and we do not anticipate further disturbances in Italy at present.

"The whole body of Swiss residents here and in the neighborhood have also been banished by the same Imperial master, in retaliation for some alleged offence on the part of one of the cantons of Switzerland.

"The number of souls thus summarily driven from house and home in the midst of winter is estimated at seven thousand! But I dare not write more here. You shall have some melancholy incidents when we reach a free city."

A busy man is troubled with but one devil, an idle man with a thousand.

God in History.

(Concluded from our last.)

THE BATTLE OF VALMY, A. D. 1792.

WHEN France, in 1792, declared war with the great powers of Europe, she was far from possessing that splendid military organization which the experience of a few revolutionary campaigns taught her to assume, and which she has never abandoned. The army of the old monarchy had, during the latter part of the reign of Louis XV., sunk into gradual decay, both in numerical force, and in efficiency of equipment and spirit. The laurels gained by the auxiliary regiments which Louis XVI. sent to the American war, did but little to restore the general tone of the army. The insubordination and license which the revolt of the French guards, and the participation of other troops in many of the first excesses of the Revolution, introduced among the soldiery, were soon rapidly disseminated through all the ranks. Under the Legislative Assembly, every complaint of the soldier against his officer, however frivolous or ill founded, was listened to with eagerness, and investigated with partiality, on the principles of liberty and equality. Discipline accordingly became more and more relaxed; and the dissolution of several of the old corps, under the pretext of their being tainted with an aristocratic feeling, aggravated the confusion and inefficiency of the war department. Many of the most effective regiments during the last period of the monarchy had consisted of foreigners. These had either been slaughtered in defence of the throne against insurrections, like the Swiss, or had been disbanded, and had crossed the frontier to recruit the forces which were assembling for the invasion of France. Above all, the emigration of the noblesse had stripped the French army of nearly all its officers of high rank, and of the greatest portion of its subalterns. Above twelve thousand of the high-born youth of France, who had been trained to regard military command as their exclusive patrimony, and to whom the nation had been accustomed to look up as its natural guides and champions in the storm of war, were now marshalled beneath the banner of Conde and the other emigrant princes for the overthrow of the French armies and the reduction of the French capital. Their successors in the French regiments and brigades had as yet acquired neither skill nor experience; they possessed neither self-reliance, nor the respect of the men who were under them.

Such was the state of the wrecks of the old army; but the bulk of the forces with which France began the war consisted of raw insurrectionary levies, which were even less to be depended on. The Carmagnoles, as the revolutionary volunteers were called, flocked, indeed, readily to the frontier from every department when the war was proclaimed, and the fierce leader of the Jacobins shouted that the country was in danger. They were full of zeal and courage, "heated and excited by the scenes of the Revolution, and inflamed by the florid eloquence, the songs, dances, and signal-words with which it had been celebrated." But they were wholly undisciplined, and turbulently impatient of superior authority or systematic control. Many ruffians, also, who were sullied with participation in the most sanguinary horrors of Paris, joined the camps, and were pre-eminent alike for misconduct before the enemy and for savage insubordination against their own officers. On one occasion during the campaign of Valmy, eight battalions of federates, intoxicated with massacre and sedition, joined the forces under Dumouriez, and soon threatened to uproot all discipline, saying openly that the ancient officers were traitors, and that it was necessary to purge the army, as they had Paris, of its aristocrats. Dumouriez posted these battalions apart from the others, placed a strong force of cavalry behind them, and two pieces of cannon on their flank. Then, affecting to review them, he halted at the head of the line, surrounded by all his staff, and an escort of a hundred hussars. "Fellows," said he, "for I will not call you either citizens or soldiers, you see before you this artillery, and behind you this cavalry; you are stained with crimes, and I do not tolerate here assassins or executioners. I know that there are scoundrels among you charged to excite you to crime. Drive them from you, or denounce them to me, for I shall hold you responsible for their conduct."

The old monarchy had little chance of support in the hall of the Convention; but if its more effective advocates at Valmy had triumphed, there were yet the elements existing in France for an effective revival of the better part of the ancient institutions, and for substituting Reform for Revolution. Only a few weeks before, numerous-signed addresses from the middle classes in Paris, Rouen, and other large cities had been presented to the king, expressive of their horror of the anarchists, and their readiness to uphold the rights of the crown, together with the liberties of the subject. And an armed resistance to the

authority of the Convention, and in favor of the king, was in reality at this time being actively organized in La Vendee and Brittany, the importance of which may be estimated from the formidable opposition which the Royalists of these provinces made to the Republican party at a later period, and under much more disadvantageous circumstances. It is a fact peculiarly illustrative of the importance of the battle of Valmy, that "during the summer of 1792, the gentlemen of Brittany entered into an extensive association for the purpose of rescuing the country from the oppressive yoke which had been imposed by the Parisian demagogues. At the head of the whole was the Marquis de la Rouarie, one of those remarkable men who rise into eminence during the stormy days of a revolution, from conscious ability to direct its current. Ardent, impetuous, and enthusiastic, he was first distinguished in the American war, when the intrepidity of his conduct attracted the admiration of the Republican troops, and the same qualities rendered him at first an ardent supporter of the Revolution in France; but when the atrocities of the people began, he espoused with equal warmth the opposite side, and used the utmost efforts to rouse the noblesse of Brittany against the plebeian yoke which had been imposed upon them by the National Assembly. He submitted his plan to the Count d'Artois, and had organized one so extensive as would have proved extremely formidable to the Convention, if the retreat of the Duke of Brunswick, in September, 1792, had not damped the ardor of the whole of the west of France, then ready to break out into insurrection."

And it was not only among the zealots of the old monarchy that the cause of the king would then have found friends. The ineffable atrocities of the September massacres had just occurred, and the reaction produced by them among thousands who had previously been active on the ultra-democratic side was fresh and powerful. The nobility had not yet been made utter aliens in the eyes of the nation by long expatriation and civil war. There was not yet a generation of youth educated in revolutionary principles, and knowing no worship save that of military glory. Louis XVI. was just and humane, and deeply sensible of the necessity of a gradual extension of political rights among all classes of his subjects. The Bourbon throne, if rescued in 1792, would have had the chances of stability such as did not exist for it in 1814, and seem never likely to be found again in France. * * *

Contrary to the expectations of both friends and foes, the French infantry held their ground steadily under the fire of the Prussian guns, which thundered on them from La Lune, and their own artillery replied with equal spirit and greater effect on the denser masses of the allied army. Thinking that the Prussians were slackening in their fire, Kellerman formed a column in charging order, and dashed down into the valley in the hopes of capturing some of the nearest guns of the enemy. A masked battery opened its fire on the French column, and drove it back in disorder, Kellerman having his horse shot under him, and being with difficulty carried off by his men. The Prussian columns now advanced in turn. The French artillery-men began to waver and desert their posts, but were rallied by the efforts and example of their officers, and Kellerman re-organizing the line of his infantry, took his station in the ranks on foot, and called out to his men to let the enemy come close up, and then to charge them with the bayonet. The troops caught the enthusiasm of their general, and a cheerful shout of *Vive la nation*, taken up by one battalion from another, pealed across the valley to the assailants. The Prussians hesitated from a charge up hill against a force that seemed so resolute and formidable; they halted for a while in the hollow, and then slowly retreated up their own side of the valley.

Indignant at being thus repulsed by such a foe, the King of Prussia formed the flower of his men in person, and, riding along the column, bitterly reproached them with letting their standard be thus humiliated. Then he led them on again to the attack, marching in the front line, and seeing his staff mowed down around him by the deadly fire which the French artillery reopened. But the troops sent by Dumouriez were now co-operating effectually with Kellerman, and that general's own men, flushed by success, presented a firmer front than ever. Again the Prussians retreated, leaving eight hundred dead behind, and at night-fall the French remained victors on the heights of Valmy.

All hopes of crushing the Revolutionary armies, and of the promenade to Paris, had now vanished, though Brunswick lingered long in the Argonne, till distress and sickness wasted away his once splendid force, and finally but a mere wreck of it re-crossed the frontier. France, meanwhile, felt that she possessed a giant's strength, and like a giant did she use it. Before the close of that year all Belgium obeyed the National Convention at Paris, and the kings of Europe, after the lapse of eighteen centuries, trembled once more before a conquering military republic.

BATTLE OF WATERLOO, A. D. 1815.

Napoleon asks, "If the English army had been beaten at Waterloo, what would have been the use of those numerous bodies of troops, of Prussians, Austrians, Germans, and Spaniards, which were advancing by forced marches to the Rhine, the Alps, and the Pyrenees?"

This battle is too modern, and its history is too familiar with all, to require any extended description of it. No one will be disposed to deny that the fate of Europe hung upon it. Had Napoleon then been victorious, it would have been difficult for man to have prevented his establishing a power in Europe not inferior to ancient Rome. But he who setteth up one and abaseth another, and exalteth whomsoever he will, had said to him, Thus far shalt thou go, and no farther. God has, in all the events of history, so timed and arranged all things, that no result has been suffered to contradict his revealed plans respecting the future.

Extracts from Dr. Prideaux.

NEHEMIAH found Ezra at Jerusalem and acted in connection with him. (See Neh. 8:2.) He completed the work of restoring Jerusalem B. C. 409. Says PRIDEAUX:

"In the fifteenth year of Darius Nothus ended the first seven weeks of the seventy weeks of Daniel's prophecy. For then the restoration of the church and state of the Jews in Jerusalem and Judea was fully finished, in that last act of reformation, which is recorded in the thirteenth chapter of Nehemiah, from the twenty-third verse to the end of the chapter, just forty-nine years after it had been first begun by Ezra in the seventh year of Artaxerxes Longimanus. And this reformation was the removal of all unlawful marriages from among the people; for although the law strictly forbade them to make intermarriages with any foreign nation, either by giving their daughters to them for wives, or by taking their daughters to themselves; yet since their return from the Babylonish captivity, they had given little regard hereto, but took to them wives of all the nations round about them, with whom God had strictly commanded them not to make any alliances. It seems most likely, that, while they were mixed with the strange nations of those countries of the east, into which they were carried captive by the Babylonians, they there first made these strange marriages, and from thence brought with them this forbidden usage on their return. Ezra found it spread among them on his first coming to Jerusalem; and although for a while he had brought it to a thorough reformation, yet, by the time that Nehemiah came to succeed him, the corruption was grown up again; and, although he did then again reform it, and made all the people enter into a covenant with God, and seal it with an oath and a curse upon themselves, strictly to observe the rule of God's law herein for the future, and a little after his last return to his government, he had made another reformation herein, by separating from Israel all the mixed multitude, yet this did not wholly root out the evil; but it grew up again, and at length came to such a height, that the pontifical house, which of all others ought to have been kept the cleanest from all such impure commixtures, was polluted therewith. For one of the sons of Joiada the high priest, whom Josephus calls Manasseh, had married the daughter of Sanballat the Horonite; whereby an ill example being given for the breach of the law, by such as were most concerned to see to the observance of it, Nehemiah came in with the utmost stretch of his power to remedy this enormity, and forced all who had taken such strange wives forthwith to part with them, or depart the country; whereon Manasseh, being unwilling to quit his wife, fled to Samaria, and many others, who, being in the same state with him, were also of the same mind, accompanied him thither, and there settled under the protection of Sanballat, who was the governor of the place."

* * * * *

"Sanballat having built this temple, and made Manasseh high priest of it, Samaria thenceforth became the common refuge and asylum of the refractory Jews; so that, if any among them were found guilty of violating the law, as in eating forbidden meats, the breach of the sabbath, or the like, and were called to an account for it, they fled to the Samaritans, and there found reception; by which means it came to pass, that, after some time, the greatest part of that people were made up of apostate Jews, and their descendants."

* * * * *

"From these seven weeks, or forty-nine years, reckoning sixty-two weeks, or four hundred and thirty-four years more (which is the term of the second period,) this will lead us down to the coming of Christ, the Messiah, who is here in

the prophecy predicted to come at the end of he said sixty-two weeks. For the last words of the prophecy are, 'From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks and threescore and two weeks; that is, there shall be seven weeks for the completing and finishing of the work for which that commandment or decree was granted; and from thence sixty-two weeks more to the coming of Christ, the Messiah, here intended, that is, to the time of his first appearance on the ministry of the gospel. For his coming here predicted, must be interpreted, either of his coming at his birth, or of his coming on his ministry. No one saith it of the former, neither will the term of years predicted of it ever meet it there: and therefore, it must be understood of the latter, that is, his coming and first appearing in his ministry; and here the years predicted in the prophecy will exactly find it; for the seventh year of Artaxerxes Longimanus, from whence these weeks do begin, being coincident with the year of the Julian period 4256, if we reckon from thence seven weeks and sixty-two weeks, that is, sixty-nine weeks, or four hundred and eighty-three years, this will lead us down to the year of the Julian period 4739, which was the very year in which the ministry of the gospel first began.'—Vol. 1, pp. 323, 324, 245, 246.

The Apocalyptic Temple.

BY REV. J. CUMMING, D. D. LONDON, ENGLAND.

"AND I saw no temple therein: for the Lord God Almighty, and the Lamb, are the temple of it."—Rev. 21:22.

This sounds like a discord in the harmony of heaven—it looks as if it were the projected shadow of "God!"—it seems out of place. "No tears," one can easily admit as an Eden feature, and joyfully anticipate as a blessed fact; but "no temple" seems a gap in the landscape—a stain on the glory—a cloud on the bright sky. Take away the house of prayer, and our peaceful Sabbath, and our public ordinances, and our village spires, and the chimes of Sabbath bells, and the hill of Zion, the ascending crowds of solemn worshippers, and the songs of praise, and the rich deep calm that still overflows, as with the light and love of the better land, our Sundays, even in England,—and you seem to me to despoil earth of half its beauty, time of its most brilliant gems, and humanity of its sweetest and most precious birthright. This negative, too, seems to contradict other apocalyptic sketches. We read in one place, "The temple of God was opened;" in another, "The temple was filled with smoke;" and in another, "They serve Him in his temple." In these passages it seems to be intimated that the wide earth shall then be one glorious temple; but in the passage under consideration it appears to be thought that the millennial age shall have no temple at all. There is no contradiction—there is real harmony between these statements, if we will only listen; a little reflection and discrimination will bring it out.

It will be granted by every Christian, that during the coming era, when the gospel shall universally prevail in its highest, deepest, and purest influence, there will be no sceptic, infidel, or Socialist temple. Such are and have been in this dispensation; but in the New Jerusalem, law, order, and love, shall be the air and sunshine of all space: wild and sensual dreams shall have passed away like exhausted clouds; unbelief shall have perished from the earth; scepticism, that airy, cold, and unsubstantial frostwork—that Iceland of negations—shall have been utterly dissolved under the sun of light; one trace, fragment, or memorial of it shall not remain.

There shall be no Socinian temple there, nor shall there be any one holding Socinian sentiments in the New Jerusalem. I listen to the fore-heard echoes of its songs, and I hear none disowning or leaving out, but all proclaiming clearly and perpetually, the essential deity of the Son of God.

In Rev. 5:12 it is written, that "ten thousand times ten thousand, and thousands of thousands, say, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, I heard saying, Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." And again, in Rev. 7:9—"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb." The atonement thus gives coloring to their songs, and emphasis to their gratitude. The deity of Jesus is there universally felt, acknowledged, glorified. He is the object of universal worship.

There will be no Romish temple there. Here "the man of sin sitteth in the temple of God,

showing himself that he is God:" but there Christ is the only high priest, and his praise the censor of ever-burning incense. The Virgin Mary is there, not a goddess on the altar, or a queen, but a worshipper before the throne; and the apostles, and martyrs, and saints receive no religious service, but give ceaseless adoration, and thanksgiving, and glory, and honor, "to Him that loved them, and washed them too from their sins in his own blood, and made them kings and priests unto God."

There shall be there no Turkish mosque or temple—the Crescent has then and there waned and disappeared before the Cross; the channels of the Euphrates have been filled with the streams of "that river that makes glad the city of our God;" the minaret is buried in the decay of past ages; the fallen firmament star has no orbit in the millennial sky, the locusts of Egypt no admission into the New Jerusalem, and the Koran is unknown, and the cave of Mecca is merged in the bottomless pit for ever.

There shall be no Denominational temple there. Those distinctions which have crept into the worship of God in the lapse of years, shall all melt away in that flood of light and glory that lights up with everlasting splendor our New Jerusalem; the names and distinctions of Episcopacy, Presbytery, Independency, and Wesleyanism, with their peculiar crotchets, parties, quarrels, and framework, shall all be swept away; and the name which was first pronounced in scorn at Antioch, shall alone be heard in the choirs of the redeemed, and gloried in as their noblest distinction. Names so musical now, will then be heard no more at all; glories so radiant now, will be quenched, or rather superseded then;—Christ shall be all and in all, and man shall be glorious only in his glory.

There will be no material or local temple there. No place will be sequestered and set apart for the special worship of God; the scaffolding comes down when the edifice is complete; the discipline which is temporary, gives way to the communion of saints which is eternal; the canonized urn is gone, for the fountain and river of living waters are disclosed. The whole earth shall be holiness to the Lord; the hand of the great High Priest shall wave consecration over it, and Christ himself shall be the temple of the universe.

The absence of a material temple is, in short, the expressive symbol of the departure and decay of all those auxiliary means and ordinances which are of so great value here; there will then be no sacraments, as the great substance of them, the Son of God, will be present. "Till I come," is the close of the Eucharist; "in remembrance of me," cannot be said of one actually and bodily present; these, therefore, are both left behind, as the calyx or corolla when the fruit is ripe.

There will be a perpetual Sabbath; the little bright pools reflecting at intervals in the march of days the splendor of the skies, will be covered by the rising tide from which they have been always fed, and will reflect in purer and intenser lustre the glories of the New Jerusalem. The evening star will hide its head on the rise of the sun, and the occasional rest will merge into everlasting repose.

There will be no ministry of the gospel. There will be no teacher, because all will be taught; or rather, the Great Teacher will take on himself the functions which he delegates to men, and thus fulfil his own promise, "All thy children shall be taught of God," and "They shall no more teach every man his neighbor."

In Ephesians 4:11, 12, the limits of the existence of the ministry are declared to be, "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." This last attainment, this perfection and unity, will take place at the millennium; and then the gift of teachers now enjoyed, and inadequately valued, will be withdrawn.

There will there be no prayer. It will then be unnecessary, entirely so; it is peculiar to a dispensation of wants, weaknesses, imperfections, ignorance. In the New Jerusalem there will be no wants, and therefore there can be no prayer, which is the expression of them. Prayer has its root in this world, amid wants and tears; and its flowering in praise and sunshine and fulness of joy in the world to come. Thus, then, in the coming age there is no preaching, for all will be converted; no prayer, for all wants will be supplied; no faith, for all will be fruition; no hope, for all will be having. Now, more or less perfectly, the universe is the temple of God. Then, God will be the temple of the universe,—its walls, the attributes of Deity,—its roof, the majesty of the Eternal,—its gate, the incarnate Lamb;—and successive generations shall kneel around the throne, like zones of glory, and praise him forever; then all creation shall be holy, every spot of earth consecrated, every hour canonical; exhaustion and fatigue shall be utterly

unknown, "they shall run and not be weary, walk and not faint."

These facts, so true of the coming dispensation, so attractive features in it, imply that there are and must needs be temples in this. They exist now by divine prescription, by necessary laws, from tried experience: "Forget not the assembling of yourselves together;" "Where two or three are met together in my name, there am I in the midst of them." No one can read with ordinary care the Acts of the apostles, without seeing that social worship was held to be of scriptural obligation, and shown to be apostolic and Christian practice. We need continuously revived our impressions of eternal and future realities; we require our love to God, our reverence for truth, our patience, our peace, our repose, strengthened and nourished; and surely nowhere are the springs of these more abundant, or more fully revealed, or more overflowing, than on the Sabbath in the house of prayer, and amid the exercises of the sanctuary. There is excitement, a holy, precious excitement, in the living voice of the living ambassador of God, in the listening auditory in the place where past generations have worshipped and gone upwards; and above and beyond all these, is the special promise, the sure pledge of the Lord of the Sabbath, the King of Zion, to hallow by his peculiar and distinguishing blessing the place where he records his name, and where his people meet.

I find no special geographical locality, or latitude, or soil, assigned for a Christian temple in the word of God; nor can I trace any intimation respecting its aspect, its shape, or its size; but surely the least attentive reader of the word of God cannot fail to discover the Divine sanction and scriptural precedent for the fact of public and social worship, and of one day selected from the current of days for the special time of such worship definitely fixed, and therefore of divine obligation. It is true, some say every day is holy, and there is now no necessity for one to be selected from the rest and made peculiarly so:—the divine warrant for such a day is a sufficient answer to such an objection; man is not wiser than God; and all the practical results of such a theory, wherever it has been attempted, are no less decisive evidence of its inherent evil and irreligion. "We can read at home a far better sermon than we can hear at church," is also perfectly true; but it is just as true, and as extensively true that in almost every case where such an objection is urged, there is neither prayer offered nor sermon read at home; and if there were both, there still remains what is no light argument in favor of the duty of waiting on the public preaching of the gospel—the fact, that it is the ordinance of God, and, as such, is honored of God, and has impressed upon its observance the promise of his special presence and enriching benediction. We need no sacraments, say others, to remind us of that death which is in every pulse of our new life, or of that divine and glorious Saviour who redeemed us by his love, and will come again to receive us unto himself, whom we cannot forget. God knew best what we should require, and has appointed these visible symbols, to remind us of facts we are ever prone to undervalue or forget; if there be no cup, the wine will be spilt; if there be no ordinances, religious impressions will evaporate: and it is matter of fact that, whenever the outward forms and ordinances and obligations of Christianity have been despised or neglected, the inward life has lost much of its energy, and a cold freezing atmosphere has spread its benumbing influence in every direction and over every portion of the Christian body.

(To be continued.)

The Redemption of our Body.

THE Christian experiences much sorrow and pain from the motions of sin in the flesh. He often finds, like the apostle, that there is a "law in his members, warring against the law of his mind." He is often led captive by these motions of sin in his flesh, and is forced to exclaim in the bitterness of his soul, "O wretched man that I am! who shall deliver me from the body of this death?" His enjoyments are disturbed, his holy meditations broken up by the lusts of the flesh and the pride of life that rush suddenly in upon his holy musings. He knows that he delights in the law of God after the inward man; he knows that he prefers the services of Christ to any other in which he can engage; but an unguarded moment, and the rising motions of sin gain the ascendancy, and he does that which, in time of reflection and deliberation, he would not will nor wish to do.

In his regeneration he has received that inward, spiritual work upon the heart which makes his soul rejoice in God; but there remains conflicting elements in his unsanctified nature yet to be brought into sweet harmony with the law of his spiritual mind.

On the completion of this glorious work of sanctification the apostle now fastens his hope, and exclaims, "Even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

The substance of the Christian's hope lies far beyond the reach of his mortal ken, and therefore he must wait for it; he must have patience, considering, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." The completion of the whole work of redemption will be when this "vile body shall be fashioned like unto Christ's glorious body;" and when the motions of sin shall cease forever, and there shall be no occasion of sorrow or pain. The resurrection is a part of the plan of redemption; and hence the Christian waits for it—hope fastens on the prize beyond the tomb—faith sees the conflict ended when "this corruptible shall have put on incorruption, and this mortal shall have put on immortality." Is it a strange thing that he should desire to depart and be with Christ, since then his bliss will become perfect! Is it strange that he should earnestly desire to be clothed upon with his house which is from heaven, while in this he groans being burdened? Here he must suffer pain of body, weep over sin and struggle against temptation, there he will be free and rejoice forever. Whilst these bright visions are before him, death appears to be but a sleep—the grave a subterranean passage to a world of bliss. He passes down through it with as little fear as the traveller passes through the Thames tunnel. He sinks into it from the sun-light of earth; but he knows that he shall soon rise where there will be no need of the sun nor of the moon. He shall arise to a new and better life, and therefore exultant in hope he exclaims, as he goes down, "I shall be satisfied when I awake with thy likeness." Doubt not Christian—Christ is thy prelude and pattern from the grave.

"And when the tomb's dull silence finds an end,
The blessed dead to endless youth shall rise;
And hear the archangel's thrilling summons blend
Its tones with anthems from the upper skies."
N. Y. Christian Chronicle.

(For the Herald.)

Sketches of Travel.

No. XXXI.—VENICE.

"THERE is a glorious city in the sea,
The sea is in the broad, the narrow streets,
Ebbing and flowing; and the salt sea-weed
Clings to the marble of her palaces.
No track of man, no footsteps to and fro
Lead to her gates. The path lies o'er the sea
Invincible; and from the land we went,
As to a floating city—steering in,
And gliding up her streets, as in a dream,
So smoothly, silently—by many a dome
Mosque-like, and many a stately portico,
The statues ranged along an azure sky;
By many a pile in more than Eastern pride,
Of old the residence of merchant kings;
The fronts of some, though Time had shattered
Still glowing with the richest hues of art,
As though the wealth within them had run o'er."

I could hardly believe my own eyes that I was in VENICE—that "city of the sea," which had always seemed to me more like some dream of fairy-land than an actual locality. But there was no doubting it. Here we were in a veritable gondola, with our baggage all labelled "Venezia," gliding by rows of stately palaces, where the water rippled upon the marble steps; we pass an open square and shout with delight as we recognize the two granite pillars, so completely identified with Venice, surmounted one by the "winged lion" of St. Mark, the other by St. Theodore, the patron saint of the Republic in earlier times. We pass the Doge's Palace, the Prison, and turning into a little canal on our left, shoot under a bridge, and are landed from the gondola at a side entrance of the hotel.

Signor I. and myself are fortunate in obtaining a front sitting-room in the fourth story, which commands a fine view of the Bay and Lagoon. Directly opposite is the Island of St. George, covered with buildings, among which is the church of San Giorgio Maggiore. To the right of that upon another island, is the Dogana, or custom-house, and a little further in the same direction rise the beautiful domes and turrets of the church of San Maria della Salute, which seems to float upon the surface of the water like a swan.

In front of the hotel is a wide stone quarry, called *Il Molo*, i. e., "The Mole." We walk along this quarry, pass the Doge's Palace, and find ourselves in the square which contains the two granite pillars. Three pillars were brought from Constantinople in the twelfth century. One sunk into the mud as they were landing it, the others were safely landed, but no one could raise them and place them on their pedestals. A certain Lombard, nick-named *Nicolo Barattiero*, i. e., "Nick the Blackleg," offered his services and succeeded in raising them, claiming as his reward that games of chance, prohibited elsewhere by the law, might be played with impunity between the columns. The concession could not be revoked, but as an offset to it the legislature enacted that the public executions should be held upon the privileged gambling spot, by which means, it became so ill-omened as to be universally shunned. During the republican rule

of the French the winged Lion of St. Mark, which surmounts one of the pillars, was carried to Paris, but afterwards restored.

This square is called the *Piazza*. On its west side stands the *Biblioteca Antica*, formerly containing the Public Library, but was a part of the Palazzo Reale. On its east side is the Doge's Palace. At the north end, it abuts upon the Basilica of St. Mark. Here are some curious relics of ancient times—the *Stone of Shame*, upon which bankrupts were placed,—the *square piers* of *St. John of Acre*, originally forming part of a gateway in that city, and brought to Venice in the thirteenth century.

As you reach the north end of the *Piazza*, on facing to the left, you have before you the *Piazza of St. Mark*, one of the finest squares in the world. It is five hundred and seventy-six feet in length, and two hundred and sixty-nine in width (at the east end,) paved with smooth flagging, having the splendid front of the Basilica on its east side, and on the other sides a continuous range of palaces with arcades. These arcades are occupied by cafes and shops of every description, and form a fine promenade. On a pleasant morning, the Piazza is a scene of great animation and gaiety, especially when enlivened by a fine Austrian band of music stationed in the centre, as was the case while we were there. The little tables of the cafes with their occupants extend across the arcades into the Piazza, and visitors of all nations are standing in groups or strolling about in every direction.

"The pigeons of St. Mark" are privileged occupants of the Piazza and the adjacent buildings. No one dares molest them. From time immemorial they have been regarded with superstitious veneration by the people, and fed at the expense of the government. They are very tame. I have often gathered a flock of them around my table, while breakfasting in the Piazza, by throwing out a few crumbs of bread.

In front of the Basilica are the three bronze pedestals, in which are inserted the masts from which once proudly streamed the three *gonfalons* of silk and gold, supposed to signify the three dominions of the Republic, Venice, Cyprus, and the Morea. In place of these are now the Austrian standards.

Over the central portal of the Basilica are the four celebrated bronze horses, formerly gilt, brought from the Hippodrome at Constantinople, as part of the Venetians' share of the plunder, when that city was taken by the Crusaders in the fourth crusade. They are supposed to be of Greek origin, and to have been carried from Alexandria by Augustus, after his conquest of Antony, and placed on a triumphal arch in Rome, successfully transferred by Nero, Domitian, Trajan, and Constantine, to arches of their own, and finally by Constantine to his new capital.

The foundations of St. Mark's were laid in A. D. 977, upon the site of a former edifice destroyed by fire. Its plan is that of a Greek cross, with the addition of spacious porticoes. The centre is covered with a dome, and over the centre of each of the arms of the cross rises a smaller cupola. The vestibule presents a front of five arched entrances, and two smaller arch-ways, ornamented with two rows of columns of red antique, porphyry, serpentine, and other marbles. Five large mosaics fill the recesses over the doorways. A marble balustrade runs along the top of the vestibule, and above this is a semi-circular window in the centre, with a statue of St. Mark upon its apex, and on each side two semi-circular gables, filled with mosaics. Turrets, and statues, and ornaments, of the richest kind on every part of the exterior give it a brilliant and splendid appearance.

The interior is equally rich, the walls and columns of the most precious marbles, the vaulting covered with mosaics with gold grounds, and the pavement of tessellated marble, remarkable for the beauty and richness of the patterns, and the allegorical character of the devices. For instance, one is that of a round, well-fed, sleek Lion on the sea, and a lean, meagre Lion on the land, to signify what would be the fate of Venice, if she deserted the profits of the maritime commerce for the vain glories of territorial conquest. The pavement has become very uneven, in some places thrown into undulations, by the settling of the foundations, and many of the pillars and even the sides of the building, are deflected from the perpendicular. It seems to indicate the decrepitude of Venetian power and glory. In the pavement of the vestibule is a lozenge of reddish marble, marking the spot where Pope Alexander III. and the Emperor Frederic Barbarossa were reconciled on the 23d July, 1177, through the intervention of the Venetian republic. The Pope placed his foot upon the head of the prostrate Emperor, repeating the words of the Psalm, "Thou shalt tread upon the lion and adder."

To the right on coming out of St. Mark, is the *Torre dell' Orologio*, or "Tower of the Clock." The bell is outside, upon the top of the tower, and by the side of it are two figures of bronze called "the Moors," who strike the hours. The

hours are struck twice, the second time at an interval of five minutes after the first.

To the left is the great *Campanile* tower of St. Mark, a huge square building, surmounted by a lofty pyramid. It is three hundred and twenty-three feet high, and forty-two feet square at the base. The ascent is by a continuous inclined plane, which winds around an inner tower. The prospect from the belfry is very fine.—The city lies spread out like a map at your feet, with its domes and towers, its canals and bridges, the Lagoon and its islands, and the waters of the Adriatic in one direction, while in another the view is terminated by the distant Alps. While tracing out the various localities in sight by the aid of a map, I was accosted by a foreigner, who seemed very desirous of making my acquaintance. He inquired what this place was, and that place, &c., and seemed to be taking notes in his memorandum book; asked me if I was from Paris, repeated the motto, "Liberte, Egalite, Fraternite;" said he was a Hungarian, compelled to serve in the Austrian army against his will, and when I told him I was an American, he seemed delighted, called it a happy land, said he wanted to go there, and entreated me to give him my name, and when I refused, he followed me down the tower, reiterating the request in a corrupt mixture of Italian and Latin, "Signor, nomine prego," i. e., "your name, I pray." The next morning while breakfasting in the Piazza, I saw this same person in close conference with an Austrian officer, evidently directing his attention to the table where I sat. I have no doubt but that he was a spy.

(To be continued.)



The Advent Herald.

BOSTON, APRIL 2, 1853.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER VI.

Is the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.—v. 1.

UZZIAH died B. C. 757. This sublime vision is the only portion of ISAIAH's prophecy, of which the date is so particularly given.

The place of the vision, if not within the holy of holies of the temple in Jerusalem, must have been an imaginary one corresponding to it. He beheld the LORD on his throne over the ark of the covenant. That was the place of which God had said to MOSES (Ex. 25:22): "There will I meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." And, in Ezek. 43:7, he calls that "the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever."

ISAIAH appears to have seen more than the usual symbol of Deity—the Shekinah—which was there manifested. The LORD of hosts became visible to him, which must have been the second person in the Godhead; for the SAVIOUR said (John 1:18): "No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him." And God said (Ex. 33:20): "Thou canst not see my face: for there shall no man see me and live." Therefore the prophet must have seen the LORD JESUS CHRIST, who (1 Tim. 6:15, 16) "is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality,—dwelling in the Light which no man can approach unto; whom no man hath seen nor can see."

Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.—v. 2.

"Seraphims" are burning ones. They have a striking resemblance to the cherubim of EZEKIEL, and the living creatures of the Apocalypse, which evidently symbolize the redeemed of our race. For they unite in the song, "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."—Rev. 5:9, 10.

They stood "above;" or, according to the LXX. were "round about him." Their covering their

face was an act of reverence; and covering their feet, implied respect.

And one cried unto another, and said, "Holy, holy, holy, is the Lord of hosts: The whole earth is full of his glory." And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.—vs. 3, 4.

The one responded to the other,—singing alternately, like the ancient Hebrew responses—recognizing God's holiness, and consequently the rectitude of his government in all his dealings with men. In like manner the four living creatures, of Rev. 4:8, "rest not day and night, saying, Holy, holy, holy, LORD GOD ALMIGHTY, which was, and is, and is to come."

The whole earth gives praise to JEHOVAH. "The heavens declare the glory of God; and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."—Psa. 19:1-4.

The "posts of the door"—in the margin, "the thresholds"—being "moved," it doubtless implies that there was a concussion,—a tremor or shaking, caused by the greatness of the voice of the seraphim.

The "house filled with smoke," would be the temple filled with the "thick darkness" accompanying God's presence. At the dedication of the temple, (1 Kings 8:10-12), "It came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD. Then spake SOLOMON, The LORD said that he would dwell in the thick darkness." In Ezek. 10:4 it is said that "the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory." The same appearance is presented as a symbol in Rev. 15:8.

Then said I, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts."—v. 5.

The prophet was overwhelmed with a sense of his own unworthiness. He must have seen the striking contrast between the ascriptions of holiness which proceeded from the lips of the seraphim, and the speech of the people, among whom he dwelt, respecting God; also, that he had failed to render him the homage due. Therefore the phrase, "unclean lips," is substituted, as Mr. LORD suggests, for the "analogous imperfection of the homage they had uttered, or the sentiments they had expressed of the Most High."

A realizing sense of God's majesty enables man to comprehend his own littleness. Thus when the patriarch undertook to plead for Sodom (Gen. 18:27): "ABRAHAM answered and said, Behold now, I have taken upon me to speak unto the LORD, which am but dust and ashes." Ex. 4:10—"And MOSES said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue." Again (ib. 6:12): "MOSES spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall PHARAOH hear me, who am of uncircumcised lips." When the word of the LORD came to JEREMIAH, (1:6), he exclaimed, "Ah, LORD God! behold, I cannot speak: for I am a child." Job said, (42:6, 7), "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." And PETER said unto JESUS (Acts 5:8)—"Depart from me, for I am a sinful man, O LORD."

According to the tradition of the Jews, it was from this declaration—that "mine eyes have seen the King, the LORD of hosts"—that MANASSEH took occasion to put ISAIAH to death. Referring to the law of MOSES (Ex. 33:20), "No man shall see me and live," they claimed that on ISAIAH's own confession he ought to die. Other contradictions of the law were also alleged; but his real offence was, doubtless, his faithfulness in reproving the vices of the king and people. JEROME, on Isa. 57:1, says, "It is an undisputed tradition among us that he was sawn asunder by MANASSEH, with a wooden saw."

Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."—vs. 6, 7.

The altar from which the live coal was taken, was the altar of burnt offering which stood in the court of the priests in front of the temple, and on which the fire was kept burning continually. God said to MOSES (Lev. 6:13): "The fire shall ever be burning upon the altar; it shall never go out."

To perform this act, the seraphim must leave his place over the mercy-seat, that he might take a coal from the altar, and apply it to the lips of the peni-

tent prophet. The act, was symbolical of expiation. The sacrifices on the altar typified the sacrifice of CHRIST, which gave significance to this symbolic act. The fact that the seraphim flew, teaches the promptness with which forgiveness is extended to the penitent.

The only trope in these texts, is that of a metaphor, in the words "taken away," when applied to sins: They were forgiven, expiated. A similar use of language occurs in other places. The Psalmist said (103:12): "As far as the east is from the west, so far hath he removed our transgressions from us."

The effect of the symbolic act on the prophet, was to fit him for the mission which God was about to entrust to him.

Also I heard the voice of the LORD, saying, "Whom shall I send, and who will go for us?" Then said I, "Here am I; send me."—v. 8.

Only the seraphim had before spoken: now, the LORD speaks. He was not in doubt at all whom He should send; but the interrogation gives the prophet an opportunity to volunteer his services. God loveth the cheerful giver, whether the gift be money or labor.

The prophet is now as ready to perform the duties of his office, as he was before disposed to shrink from them in view of his unworthiness. When God has any work to be performed, he will find and qualify the instruments for its accomplishment; but this does not excuse man from praying to the LORD of the harvest, that he will raise up laborers for the harvest. God will be inquired of by his people.

And he said, "Go and tell this people, 'Hear ye indeed, but understand not; And see ye indeed, but perceive not.' Make the heart of this people fat, And make their ears heavy, and shut their eyes; Lest they see with their eyes, and hear with their ears, And understand with their heart, and convert, and be healed."—vs. 9, 10.

The Jews could hear the words spoken to them, but would not ponder, or would disregard their import. They could see God's providences, but would not consider the instruction conveyed by such teachings. This stupidity of mind was the natural result of sin. Being so obstinately bent on iniquity, God would leave them to the legitimate consequences of their own free choice. There would even be an increase of this judicial blindness by the closing up of the natural inlets to the mind and conscience. This would result from the preaching of the prophet, not as an end which he was to seek, but it would naturally and inevitably follow their deliberate rejection of his message. This teaches, that ministers should ever preach the truth, regardless of consequences.

Making the heart fat, and the ears heavy, and closing their eyes, are by hypocatastasis put for analogous acts of the mind—denoting intellectual and moral lethargy, dullness and stupidity. And "lest they return and be healed," is, by the same figure, put for, lest they repent and be pardoned.

This prediction of the continued blindness of Israel, is frequently referred to in the New Testament, and accounts for their rejection of the gospel. The SAVIOUR gives as a reason for his speaking to the Jews in parables, (Matt. 13:10-15; Mark 4:10-12; and Luke 8:9, 10), that in them was fulfilled the prophecy of ISAIAH; and the same prediction is referred to in JOHN's gospel, (12:40), to explain why the miracles, which the SAVIOUR wrought, produced no effect on them. They could see and hear, but could not understand their significance. PAUL, when at Rome, had occasion to remind the Jews there, of the peculiar adaptation of these words of the prophet to their condition, (Acts 28:23-27.) In his epistle, which he had before written to the Romans, (11:7, 8), he referred to the same prediction, to show that "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." And his authority for asserting that this partial blindness is to continue till the end of the Gentile dispensation—"until the fulness of the Gentiles be come in" (Rom. 11:25)—was doubtless in the texts following:

Then said I, Lord, how long? And he answered, "Until the cities be wasted without inhabitant, And the houses without man, and the land be utterly desolate, And the LORD have removed men far away, And there be a great forsaking in the midst of the land.—vs. 11, 12.

There are no tropes in this language: it is a plain, literal statement. The prophet does not question God's justice, but wishes to know the duration of this predicted blindness. The answer of the LORD shows that they are irreclaimable—that there is no hope of their reformation as a nation; but that they will continue blind and stupid until God shall banish the greater portion of them from the sanctuary he had given them.

This was done when NEEBUCHADNEZZAR (2 Kings 24:14) "carried away all Jerusalem and all the princes, and all the mighty men of valor, . . . and none remained, save the poorest sort of the people of the land;" but the reference to this predicted

blindness by the New Testament writers, shows that it did not terminate with their restoration from Babylon, and still had reference to the future. Consequently there was reason for the apprehension of the Pharisees, (John 11:48,) that the Romans would come and take away both their place and nation. After the destruction of Jerusalem by the Romans, and a loss to the nation of above a million of men, when the scanty remnant had again become numerous, ADRIAN, provoked by their rebellion, slew above half a million more, and a second time almost extirpated the nation. Says Dr. KEITH:

"A public edict of the Emperor ADRIAN, rendered it a capital crime for a Jew to set a foot in Jerusalem, and prohibited them from viewing it even at a distance. Heathens, Christians, and Mohammedans have alternately possessed Judea; it has been the prey of the Saracens; the descendants of Ishmael have often overrun it; the children of Israel have alone been denied possession of it,—though thither they ever wish to return, and though it forms the only spot on earth where the ordinances of their religion can be observed. And amid all the revolutions of states, and the extinction of many nations in so long a period, the Jews alone have not only ever been aliens in the land of their fathers, but whenever any of them have been permitted at any period since the time of their dispersion to sojourn there, they have experienced even more contumelious treatment than elsewhere. Benjamin of Tudela, who travelled in the twelfth century through great part of Europe and of Asia, found the Jews everywhere oppressed, particularly in the Holy Land."

J. H. HERSHELL, of London, a converted Jew, and pastor of a society of converted Jews in that city, in a sermon preached on this prophecy, at the "Old South church" in Boston, June 22d 1845, according to our notes taken at the time, said:

"When I was in Palestine, [which was a short time previous,] I pitched my tent one night on the east of Jordan. At a little distance to the right were the tents of Kedar, the descendants of Ishmael. Before me was a city that looked somewhat in ruins. Soon the Arabs came to my tent, and I inquired of them how many inhabitants there were in that city? They replied that there were none. 'What! no inhabitants?' 'No, not one.' And true it was; for, within the last few years the wars of the Pacha of Egypt had depopulated many of their cities. We have no idea of the distress and desolation that had been thus caused. The pestilence had also swept over them, and earthquakes. Tiberius had thereby been nearly destroyed. East of Jordan there were at least fifty cities, entirely without an inhabitant, utterly desolate. I went into the city before which I had pitched my tent, and beheld only loneliness and desolation. There were houses all ready to be inhabited, but no inhabitants to occupy them. Truly the cities were wasted without inhabitant, and the houses without man."

"The cities were not only to be thus desolate, but men were to be removed far away, and there was to be a great forsaking in the midst of the land. This was also true to the letter. I there rode over those once thickly populated districts, for five or six hours, without finding an inhabitant. Where a million of people might find subsistence, there are not now five thousand persons. The land is fertile; but not a man in all Judea can call an acre his own. They cultivate the land where they please. The Pacha of Egypt lately held dominion there; but by some freak the British government had compelled that usurper to evacuate that country, and had restored it to Turkey, an older usurper. But the sufferings of the inhabitants have not been alleviated; for while the former chastised them with whips, the latter chastise them with scorpions."

VOLNEY, in his *Ruins*, referring to a larger extent of country, asks:

"Where are the ramparts of Nineveh, the walls of Babylon, the palaces of Persepolis, the temples of Balbec and Jerusalem? Where are the fleets of Tyre, the docks of Arad, the looms of Sidon, and the multitude of sailors, pilots, merchants, and soldiers? Where are those laborers, those harvests, those flocks, and that crowd of living beings which then covered the face of the earth? Alas! I have surveyed this ravaged land; but I have seen only a trace, like that which the foot of the passenger leaves in the dust. The temples are crumbled down; the palaces are overthrown; the ports are filled up; the cities are destroyed; and the earth, stripped of its inhabitants, is only a desolate place of tombs."

"But yet in it shall be a tenth, and it shall return, and shall be eaten: As a teil-tree, and as an oak, whose substance is in them, when they cast their leaves: So the holy seed shall be the substance thereof."—v. 13.

MR. BARNES renders this: "Yet there shall be a tenth part remaining in it; and [even] this shall return to undergo repeated destruction;—yet as the terebint-tree, and the oak, when they fall, vitality is still in them, so shall a holy seed be the stock of the nation."

Bishop LOWTH renders it: "And though there be a tenth part remaining in it, even this shall undergo a repeated destruction." &c.

He considers that whatever obscurity there may have been in the text, it "has been made so clear by the accomplishment of the prophecy, that there remains little room to doubt of the sense of it." Thus after the carrying away to Babylon, a remnant of the people—the poorer sort of the inhabi-

tants of the land, remained in it; there was a subsequent return from Babylon; but they were again "wasted," by the Romans, as Mr. Lord renders the word "eaten," and have continued to suffer unnumbered sorrows.

The figures in the text, are the hypocatastasis in the word "eaten;" similes, in their comparison to the teil-tree and oak; and metaphor in the use of seed for offspring.

As the trees, when they cast their leaves, still retain vitality, so that nation was to possess a remaining substance.

PAUL refers to this "substance" when he declares (Rom. 11: 2-5) that "God hath not cast away his people which he foreknew;" and when, after referring to the seven thousand who, in the days of ELIJAH, had not bowed the knee to the image of Baal, he says, "Even so then at this present time also there is a remnant according to the election of grace."

This elected remnant of the people, constitute the Israel whom God foreknew. This election, the holy seed, the holy descendants of ABRAHAM, have a promise of a still future restoration to their land, when God shall destroy all the sinners from among his people, shall utterly waste the nations and kingdoms that will not serve him, shall regenerate the earth by the fires of the last day, and shall again rejoice in Jerusalem and joy in her people. But their restoration being at that epoch, those restored must be among those who then put on immortality and incorruption—being raised from the dead, or if living, being changed in the twinkling of an eye, at the last trump, and caught up to meet their LORD in the air.

THE SAVIOUR'S PROPHECY

OF
JERUSALEM'S DESTRUCTION, AND THE WORLD'S TERMINATION.

MATT. XXIV.

(Continued from the Herald of March 19.)

14. "And great earthquakes." Bishop NEWTON mentions one:

"In Crete in the reign of Claudius, mentioned by Philostratus in the life of Apollonius, and those also mentioned by Philostratus at Smyrna, Miletus, Chios, Samos, in all which places some Jews inhabited; and those at Rome mentioned by Tacitus; and that at Laodicea in the reign of Nero, mentioned by Tacitus, which city was overthrown, as were likewise Hierapolis and Colosse; and that in Campania, mentioned by Seneca; and that at Rome in the reign of Galba, mentioned by Suetonius; and that in Judea mentioned by Josephus. For by night there broke out a most dreadful tempest, and violent strong winds with the most vehement showers, and continual lightnings, and horrid thunderings, and prodigious bellowings of the shaken earth; and it was manifest, as he saith, that the constitution of the universe, was confounded for the destruction of men; and any one might easily conjecture, that these things portended no common calamity."—*Dis. on the Prophecies*, p. 335.

These were previous to the destruction of Jerusalem. Since then, in A. D. 79, there was a violent earthquake in connection with the volcanic eruption which buried Pompeii and Herculaneum. In 107 four cities in Asia, three in Galatia, and two in Greece, were destroyed by an earthquake. In 121 Nicomedia and Nicea, and soon after Nicopolis and Cesarea were thus overthrown. Gibbon mentions thirteen cities thus destroyed, between 96 and 180, besides the destruction of 100,000 persons in Antioch. In 290 Brisis and Coptis, cities in Egypt, were thus destroyed. In 358 a most tremendous earthquake levelled one hundred and fifty cities. The reign of Constantinus was distinguished for its destructive earthquakes. In 446 the walls of Constantinople were mostly demolished. In 525 Antioch was destroyed, with 300,000 people. In 543, the whole earth was shaken. In 588, in Antioch, 60,000 more persons perished in an earthquake. In 1005, Italy was convulsed three months by earthquakes. In 1066, Egypt and Arabia were violently convulsed. In 1117 all Italy was shaken by earthquakes for forty days. In 1185, a violent earthquake was felt all over Europe, and thousands perished,—a whole city being swallowed up on the Adriatic. In 1426 in Catalonia, in Spain, twenty cities were overturned. In 1456, Italy was again violently shaken, and 40,000 persons perished. Pistorius says that forty towns were demolished, and 60,000 lives destroyed. In 1556, a large district in China was sunk by an earthquake, and became a lake. In 1570 a dreadful earthquake in Chili, S. A., destroyed many villages—burying the inhabitants in their ruins. In 1647, in the same country, whole mountains sunk into the earth, and nearly ruined Santiago. In 1693, in Sicily, many towns were laid in ruins, and 60,000 persons perished. In 1746, Lima and Culao, in S. A., were laid in ruins. In 1755 a tremendous convulsion laid Lisbon in ruins and destroyed 50,000 lives. The shock was felt along the whole Spanish coast, and 10,000 persons perished in one of the Azores. Since then, earthquakes have been of more or less frequent occurrence.

All of the above were phenomena that should occur all the way down to the time of the end.

5. "Fearful sights," &c. Says Bishop Newton:

"Josephus in the preface to his history of the Jewish war undertakes to relate the signs and prodigies, which preceded the taking of the city: and he relates accordingly that a star hung over the city like a sword, and a comet continued for a whole year; that the people being assembled to celebrate the feast of unleavened bread, at the ninth hour of the night there shone so great a light about the altar and the temple, that it seemed to be bright day, and this continued for half an hour; that at the same feast a cow, led by the priest to sacrifice, brought forth a lamb in the middle of the temple; that the eastern gate of the temple, which was of solid brass and very heavy, and was scarcely shut in an evening by twenty men, and was fastened by strong bars and bolts, was seen at the sixth hour of the night opened of its own accord, and could hardly be shut again; that before the setting of the sun there was seen over all the country chariots and armies fighting in the clouds, and besieging cities; that at the feast of Pentecost, as the priests were going into the inner temple by night as usual to attend their service, they heard first a motion and noise, and then a voice as of a multitude, saying, Let us depart hence; and what he reckons as the most terrible of all, that one Jesus, an ordinary country fellow, four years before the war began, and when the city was in peace and plenty, came to the feast of tabernacles, and ran crying up and down the streets day and night, 'A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the temple, a voice against the bridegrooms and the brides, a voice against all the people.' The magistrates endeavored by stripes and torture, to restrain him; but he still cried with a mournful voice, 'Wo, wo to Jerusalem!' This he continued to do for seven years and five months together, and especially at the great festivals; and he neither grew hoarse, nor was tired; but went about the walls, and cried with a loud voice, 'Wo, wo to the city, and to the people, and to the temple;' and as he added at last, 'Wo, wo also to myself,' it happened that a stone from some sling or engine immediately struck him dead. These were, indeed, 'fearful signs and great sights from heaven;' and there is not a more credible historian than the author who relates them, and who appeals to the testimony of those who saw and heard them. But it may add some weight to his relation that Tacitus, the Roman historian, also gives us a summary account of the same occurrences. He saith that there happened several prodigies, armies were seen engaging in the heavens, arms were seen glittering, and the temple shone with the sudden fire of the clouds, the doors of the temple opened suddenly, and a voice greater than human was heard, that the gods were departing, and likewise a great motion of their departing."—*Dis. on the Prophecies*, pp. 336-7.

Noah Webster, in his "History of Epidemic and Pestilential Diseases"—a work of rare research and accuracy, says of the aurora borealis:

"Sometimes these fiery appearances are stationary lights in the sky, which the frightened imaginations of men have formed into armies ready for combat, and considered as the preludes of bloody battles. Sometimes the heavens have been filled with those small meteors, called falling or shooting stars. At other times immense globes of fire have traversed the celestial regions, and burst with a tremendous report."—Vol. 2, p. 89.

The following wonderful phenomena are taken from Mr. Webster's work:

In A. D. 187, a terrific comet, "or other singular phenomenon," appeared in Rome, according to Herodian. The same is also mentioned by Sampridius. A great meteor is recorded in 252. In 325, a comet of great magnitude appeared. In 358, in England, a singular light of great extent, appeared in the heavens. In 362, Julian attempting to rebuild Jerusalem, fire bursting from the earth, destroyed the works, and defeated the effort. A large meteor or globe of fire, is recorded in 363. In 383 appeared, according to Nicephorus and others, a burning star "of a singular figure, resembling a burning column; its motions differed from those of other stars,—it was visible thirty days." Dr. Webster speaks of this phenomenon as "one of the most singular that was ever exhibited to the people of this globe." In 396 during a violent earthquake at Constantinople, "the heavens appeared to be in a flame." In 400 "a comet appeared of a prodigious size and horrible aspect: its immense coma seemed to sweep the earth, and Baronius states that many of the Gentiles were terrified into Christian baptism. In 407 or 408 "a celestial phenomenon of a singular species presented itself to the view of an astonished world. It resembled a cone or pillar. It measured the heavens—sometimes extended to a great length, and at others contracted to a cone. After being visible four months it disappeared." In 531 appeared a resplendent comet, supposed to be the one seen in B. C. 44. Cedrenus says: "During the whole year the sun gave a gloomy light, like the moon, and appeared as if eclipsed." In 553 appeared a singular meteor in the north and west of Europe. In 664 "appeared a bow, iris, stretching across the heavens, and all flesh trembled, says the pious Diacon, expecting the last day." In 670 a singular flame appeared in the heavens. Cedrenus mentions "an extraordinary light or flame in the sky in 742;"

and a similar one appeared in the year following. In 760 a "light, called *dokites*, by the Greeks, from its resemblance to a beam, was visible ten days in the east of Europe, and twenty-one days in the west." In 912 "appeared a comet of unusual splendor." In 961 a "flame or fiery column appeared in the heavens." "Meteors and a flaming sky were observed in 993." In 1037 "is noted an igneous appearance in the heavens, like a beam." In 1093 "various fiery appearances and meteors were observed." In 1105 appeared "a light in the west almost equal to the sun, and two mock suns."

"In Jan. 1193 was a remarkable aurora borealis." In 1349, Sept. 9th, "over Avignon was suspended a meteor or pillar of fire for an hour. The heavens were at times illuminated as with flame, and meteors were frequent." In 1389 appeared a singular meteor or light in the heavens. In 1564 were "remarkable northern lights, or meteors." "The same lights were very splendid in Nov. 1575," and "in 1580." In 1610 "a remarkable fiery bow in the heavens was observed in Hungary." In 1614 "the heavens appeared at one time in a flame, and afterwards very dark." "The northern lights were again visible in 1621." In 1640, Sept. 11th, "a remarkable light in the heavens, about thirty or forty feet in length," visible about a minute and moving rapidly, was seen in Boston, Plymouth, and New Hampshire. On the 9th of Jan. 1693 was observed at Naples "a great flame or light, apparently a mile distant: the spectators mistook it for a fire, and attempted to approach it, but it kept at the same distance. The next day was an earthquake. In 1707, the northern lights were again visible, not having been before seen since 1621. Dr. Halley records this phenomenon in 1716—after having despaired of ever beholding them. They appeared in great splendor in 1719. In March of the same year an immense meteor, calculated by Dr. Halley to be a mile and a half in diameter, passed the heavens, illuminating the earth and bursting with a tremendous report." The northern lights were very brilliant in 1720. "In the month of Jan. 1741... late at night, the heavens appeared all in a flame, so light as to illuminate the earth and render objects everywhere distinctly visible. Many persons saw it and were alarmed, supposing the great day was at hand." In 1782, March 29th, the heavens were illuminated with a most splendid lumen boreale. An extraordinary light spread over the whole hemisphere, from horizon to horizon, north and south, east and west. The light was of a yellow cast, and wavy. The waving of the light was visible, and some persons heard, or imagined they heard, a slight rustling sound. In 1786, at Portsmouth, N. H., "a light cloud was seen, from which issued repeated reports, like the bursting of crackers, or an irregular discharge of musketry."

The above are but a small portion of like phenomena recorded by Dr. Webster. Since he wrote the northern lights seem to have increased in brilliancy. The following, copied from a London paper into the N. Y. Commercial Advertiser of Oct. 22d, 1839, is very graphic:

"London, Sept. 5th, [1839.] Between the hours of ten on Tuesday night and three yesterday morning, in the heavens was observed one of the most magnificent specimens of those extraordinary phenomena, the falling stars and northern lights, witnessed for many years past. The first indication of this singular phenomenon was about ten minutes before ten, when a light crimson, apparently vapor, rose from the northern hemisphere, and gradually extended to the centre of the heavens, and by ten o'clock, or a quarter past, the whole, from east to west, was one vast sheet of light. It had a most alarming [or 'fearful'] appearance, and was exactly like that occasioned by a terrific fire. The light varied considerably; at one time it seemed to fall, and directly after rose with intense brightness. There were to be seen with it volumes of smoke, ['pillars of smoke,'] which rolled over and over; and every beholder seemed convinced that it was a tremendous conflagration, [or 'fire,'] The consternation [or 'fearful'] effect in the metropolis was very great: thousands of persons were running in the direction of the supposed awful catastrophe. The engines belonging to the fire brigade stations in Baker-street, Farringdon-street, Watling-street, Waterloo-road, and likewise those belonging to the West of England station—in fact, every fire-engine in London was horsed and galloped after the supposed scene of destruction, with more than ordinary energy, followed by carriages, horsemen, and vast mobs. Some of the engines proceeded as far as Highgate and Holloway, before the error was discovered. These appearances ['fearful sights'] lasted for upwards of two hours, and towards morning the spectacle became one of more grandeur.

"At two o'clock in the morning, the phenomenon presented a most gorgeous scene, and one very difficult to describe. The whole of London was illuminated as light as noon-day, and the atmosphere was remarkably clear. The southern hemisphere, at the time mentioned, although unclouded, was very dark; but the stars, which were innumerable, shone beautifully. The opposite side of the heavens presented a singular, but magnificent contrast: it was clear to extreme, and the light

was very vivid. There was a continual succession of meteors, which varied in splendor. They appeared formed in the centre of the heavens, and spread till they seemed to burst. The effect was electrical. Myriads of small stars shot out over the horizon, and darted with that swiftness toward the earth, that the eye scarcely could follow the track; they seemed to burst also, and to throw a dark crimson vapor over the entire hemisphere. The colors were most magnificent. At half past two o'clock the spectacle changed to darkness, which, on dispersing, displayed a luminous rainbow in the zenith of the heavens, and round the ridge of darkness that overhung the southern portion of the country. Soon afterward, columns of silvery light radiated from it. They increased wonderfully, intermingled among crimson vapor, which formed at the same time; and when at full height, the spectacle was beyond all imagination. Stars were darting about in all directions, and continued until four o'clock, when all died away. During the scene, a great many persons assembled on the bridges across the river Thames, where they had a commanding view of the heavens, and watched the progress of the phenomenon attentively."

"By consulting the above N. Y. Commercial Advertiser, of Sept. 4th, and the N. Y. Christian Advocate and Journal, of Sept. 13th, 1839, it will be noticed that the above phenomena were seen extensively through this country on the same night as in England, so far as respects the lights, though somewhat less 'terrific' than in Europe. The fiery lights and blood-colored snow on the ground, in this country, on the night of Jan. 25th, 1837, will be remembered by thousands, who were deeply affected at the 'fearful sight.'—*Lowell Reports*, pp. 28, 29, 30.

Surely there has been, what was predicted by the prophet Joel, 2:30, 31—"And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come."

Before all these, however, the Church was to endure great trials and persecutions.

(To be continued.)

"THE SHADY SIDE; or Life in a Country Parsonage. By a Pastor's wife. Boston: John P. Jewett & Co. Cleveland, O.: Jewett, Proctor & Worthington. London: Low & Co."

This is a very life-like narrative, and professes to be founded on actual incidents. Its object evidently is to place before the people of a New England society, the peculiar trials to which their pastor is too often subject, that they may more fully sympathize with him in his arduous duties, and relieve him from many unnecessary burdens.

It begins with the boy, the subject of a mother's prayers, who becomes a promising scholar, graduate at college, and enters on the profession of the law. In the midst of bright prospects, a beloved sister suddenly dies, and in her dying moments he solemnly promises her that he will relinquish all his worldly hopes and devote himself to the work of saving souls. It traces him through several settlements; on a beggarly salary, exposed to the censoriousness of ill-bred minds, who, abounding in this world's goods themselves, never realize that he who dispenses to them spiritual food, finds it difficult to eke out a living from the miserable stipend which they give him. When worldliness comes in upon us, the faithful admonitions of the pastor are coolly received. The tongue of the tattler is not idle. Busy-bodies in other men's matters, instead of lending a hand to soften his sorrows, add to his burdens. The exhaustion of mental energy is not considered. No allowance is made for ill health, and multifarious duties. His sermons must always be new and labored, or worldly parishioners think they must obtain a smarter man. He toils day and night, and when his sun should shine in its meridian splendor, it goes down at noon—but with a glorious hope of immortality—leaving a widow and orphans, whose only provision for the future are the promises of God. It is not however all shade. Many sympathizing hearts, and devoted children of Christ are found; yet they are mostly among the poor of the flock. And many spots of sunshine shed their cheerful light over his pathway.

For sale at the bookstores.

"OUR RIGHTS AS MEN. An Address delivered in Boston, before the Legislative Committee on the Militia, Feb. 24, 1853, by Wm. J. Watkins, in behalf of sixty-four colored petitioners, praying for a charter to form an independent military company. Boston: Printed by Benjamin F. Roberts, No. 19 Washington-street. 1853."

The author of the above is an intelligent colored brother, who pursues the employment of teaching in this city. It is an out-spoken address, and presents many facts and considerations in favor of the request of the petitioners. Among the facts, is the aid rendered by this portion of our population in gaining the victories of the Revolution.

"PROPOSED PLAN FOR THE PUBLIC GARDEN—from Gleason's Pictorial of Feb. 26th, 1853." By F. Gleason.

We are indebted to Mr. GLEASON for a copy of the above, which looks on paper ornamental and feasible. But to be able to judge of its adaptation to the spot of land, we should need to consider it in connection with the distances and measurements of the several sections of the plans.

CORRESPONDENCE.



LECTURES ON ROMANS XI.

BY O. R. FASSETT.

LECTURE VI.

"As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"—Rom. 11:28-33.

With these verses we shall conclude what we have to say upon this chapter.

It is claimed that v. 28th teaches that the Jews as a nation are "beloved for the fathers' sakes," but such is not its meaning. "The election" only are thus "beloved." "As concerning the gospel, they are enemies," (unbelieving Jews) "for your sakes: but as touching the election" (the believing Jews) "they are beloved for the fathers' sakes." So that instead of all that nation being thus especially beloved as is contended, those only that are of faith,—the remnant according to the election of grace,—those like Nathaniel and others who were "Israelites indeed in whom there was no guile," are thus beloved. The rest are "blinded," hardened, "enemies," and in consequence merit and have the displeasure of Jehovah.

An example of the distinction that God has ever made between the good and the bad,—the righteous and the wicked,—the believing and unbelieving of that nation is given us in Jeremiah 24th chapter.—"Two baskets of figs" were "set before the temple of the Lord." One basket contained "very good figs," the other "very bad," so bad that they could not be eaten. Then "the word of the Lord" came to the prophet informing him that the basket of "good figs" represented the good of that nation, and the basket of "evil figs" the evil of that nation, whom he would deliver up to be "removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse," &c.

This same distinction is kept up by the apostle throughout the chapter we are considering. The good of that nation are designated by the following terms: "His people."—v. 1st. "The remnant."—v. 5th. "The election."—v. 7th. "The holy."—v. 16th. The bad and unbelieving Jews by the following: "Blinded" or hardened.—(v. 7th.) "Fallen."—vs. 11, 12. "Cast away."—v. 15. "Broken off."—vs. 17-20. "Enemies."—v. 28th, &c., &c. How can one read this chapter and overlook this fact? "As concerning the gospel," therefore, this latter class, thus variously designated, "are enemies for your sakes." But "as touching" the former class, "the election," &c., "they are beloved for the fathers' sakes."

"For the gifts and calling of God are without repentance."—v. 29th. This is quoted by some to prove a future dispensation of great mercy to the Jews; and in that age, and under that dispensation, salvation is to be conferred on entirely different principles than now, even without repentance and faith. This is a most singular theology! Just as though God changes his plan of mercy carried on from the beginning of the world, at the close of the present dispensation to show especial favor to the one generation then living! Is God thus partial? Is he thus unjust? If the text proves what is claimed in respect to the Jews, we can show that it proves the same for the Gentiles; and then according to this, a dispensation is to be looked for at the end of this, in which nations and individuals are to be saved wholly by the mercy of God and "without repentance!" Universalism then will be true, if not now! That the Gentiles are included in this verse as well as the Jews, is evident from the verses that follow, which are explanatory of this. "For as ye (Gentiles) in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these" (unbelieving Jews) "also now not believed, that through your mercy they also may obtain mercy."—vs. 30, 31. Therefore are "the gifts and calling of God without repentance."—v. 29. So we perceive that both Jew and Gentile have alike "the gifts and calling of God without repentance." It is no more true of the Jews than of the Gentiles.

But what is the meaning of this passage? Ans.—God's gifts and calls of mercy are made to both Jew and Gentile while in unbelief and in their sins.

1st. "God so loved the world that he gave his only begotten Son" to suffer and die for us, and "he tasted death for every man." Was this greatest gift of all bestowed on the world because man had repented? No. "For when we were without strength, in due time Christ died for the ungodly," and "God commendeth his love toward us, in that while we were yet sinners, Christ died for us."

2d. Salvation and forgiveness of sins were proffered the Jews in Jerusalem immediately after the ascension of our Lord, and before they had repented of that cruel and murderous act of crucifying him! The Spirit descended, the gospel was preached, and not until this did they repent; then it was that they cried out, "Men and brethren, what shall we do?"

3d. The gospel was preached to the Gentiles and the gift of the Holy Ghost sent upon them also while in their sins and worshipping dumb idols. "The gifts and calling of God" were to them "without repentance."

4th. Every sinner that has ever heard the gospel and felt the strivings of the Spirit has had this mercy before repentance. And so of every community, it has not been because a spirit of contrition and penitence was seen, that God's mercy was thus manifested; for there never has been such an exhibition until the Spirit has been sent,—the gospel preached,—and a crucified and risen Saviour proclaimed.

While, therefore, to a certain extent, "the gifts and calling of God are without repentance," let me remark, that the gift of salvation and eternal life rests wholly upon the condition of repentance and faith. They that have the gospel, and have the strivings of the Spirit, must repent and believe the gospel or finally perish!

Vs. 30, 31.—These verses prove the case of both Jew and Gentile to be parallel. Formerly, the Gentiles were unbelieving, and through the unbelief of the Jews,—(they counting themselves unworthy of eternal life,) they obtained mercy and heard the gospel. Not that the unbelief of the Jews was necessary to this, but such was the result. So now,—the Jews are still unbelieving, and obtain mercy through the believing Gentiles who labor for their conversion. But this is not assigned as a reason why they should be unbelieving, or why the Gentiles hear and embrace the gospel, but such is the result. Therefore, these verses do not teach as many claim, that the Jewish nation became unbelieving that the Gentiles might obtain mercy, and having been thus blest should then turn and bless the Jews. Nor that the Jews became unbelieving, that all the Gentiles might be converted; and then they in turn labor and convert all the Jews.

"For God hath concluded them all in unbelief, that he might have mercy upon all," (v. 32,) i. e., "all," both Jews and Gentiles. How conclude them in unbelief? "The Scripture hath concluded all under sin."—Gal. 3:22. "For we have before proved both Jews and Gentiles, that they are all under sin."—Rom. 3:9. God by his divine and holy law which gives a knowledge of sin, makes all to be sinners, for all have alike violated it.

"That he might have mercy upon all."—And the offers of salvation are now made to all that are thus proclaimed guilty by the law—all, both Jew and Gentile, may be saved if they will.

It does not follow, however, that because he has mercy upon all, all will be saved! "The Scriptures hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."—Gal. 3:22; Rom. 3:22.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."—v. 33. Who can estimate and comprehend the riches of his mercy in the gift of his Son,—in the gift of his Spirit, and the offer of salvation to a fallen and guilty world! and of his "wisdom and knowledge," in devising a scheme of mercy at once so simple and yet so effectual! The simple believer can be saved!!

And "how unsearchable are his judgments."—What severity at times in them, as on the Jewish nation for their unbelief; and on other nations in the history of the past for their sins; and on the Gentile churches who have left their first love and become apostate, fallen, and extinct.

"And his ways past finding out."—"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" "O Lord, great are thy works, and thy thoughts are very deep." The finite mind can comprehend but little of God, nor know his full mind. We may understand what is revealed, but no more. And such views of the

greatness of his character and perfection,—his benevolence, kindness, and justice, should lead us to fear and reverence him.

CONCLUSION.

I would remark in the close of the exposition of this chapter,

1st. That God ever has, and ever will make a distinction between the believing and unbelieving Jew,—the righteous and wicked of that nation; and he will in the day of his coming.

2d. Many of the promises contained in the Old Testament, referring to this nation, were wholly conditional, and as those conditions were not complied with by the nation the blessings have been forfeited, and cannot be conferred in the future. They belonged under the old covenant and cannot be brought down under the new. The few last chapters of Ezekiel may be taken as an illustration of this remark.

3d. Many promises made to them, did have a fulfilment in their restoration from the Assyrio-Babylonian captivity. And it should be observed that the prophets nearly all wrote either prior to or during the time of that captivity. Those promises which are evidently prospective must refer to a resurrection state, in which all the righteous of that nation, of all generations, and of all the tribes shall participate in their fulfilment with the redeemed Gentiles in the world to come, and the new and heavenly city—the New Jerusalem.

4th. There are insurmountable difficulties in the way of a final restoration of all the nation living on the earth at the time of the Advent, and the establishment of a kingdom like that anticipated in many Old Testament declarations.

1st. That nation is so intermingled and mixed by marriage connection with other nations among whom they have been scattered, that it would be wholly impossible to trace a native descent, or determine to what tribe each individual belonged; and yet this would be absolutely necessary to the fulfilling of the promises, the apportionment of land, and the holding of office. This difficulty existed after the seventy years' captivity, and how much more would it now after a period of over two thousand years. (Ezra 2: 62, 63; 9:2-4; 10th chap.)

2d. The ten tribes are also lost and cannot be found on the face of the globe, nor one of the twelve, as a separate and distinct tribe. And they never will thus exist a perfect nation, until the faithful of each tribe in each generation are raised from the dead and glorified in the kingdom of God. "Thus saith the Lord of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel that cannot be made whole again."—Jer. 19:11.

Finally, the great objection to Judaism, is its evil tendency and effect. It has followed up the Church from the beginning, and no good has ever come of it, but rather evil. Hence we should not "give heed to Jewish fables." Those of our number who have embraced the doctrine have invariably fallen in spirituality and zeal. It has been so with ministers and lay members of our churches, and without scarcely an exception. This should be a warning to all. We know the effect of the Advent doctrine on us and others, and we have witnessed the effect of the latter error. Let us be wise, and "hold fast that which is good."

REVIEW.

BY D. I. ROBINSON.

(Continued from our last.)

2. The next point to be examined is the "result," "event," "issue," of this war, and the death of Anastasius. It is now claimed that though Vitalian's war, and the treaty were in 514, which is five years too early for their time, yet the "real result" of it came in 518-19, because then Justin, Vitalian, and Justinian, came into power, who were Catholics, and the bishops were cast out of their sees, and the Catholics obtained the ascendancy. Now it appears to me that this is a loose inaccurate way of reasoning. Anastasius the monophysite persecutor, and advocate of the addition to the trisagion, died in 518, by age, fear, or lightning; and Justin the Catholic ascended the throne and with his two ministers, Justinian and Vitalian reigned. Therefore in 518-19 "arms stood on his," the Catholic side, and "took away the daily," "true Christian worship," and placed the abomination, or Catholic idolatrous worship in its stead. This is the argument fairly stated, and all can see the conclusion does not agree to the premises. The change, and all the important events connected with it, were in 518, from July to October.

Justin was proclaimed emperor. The great assembly of the people demanded of the patriarch to receive the decrees of Chalcedon and condemn the opponents; and he did it. They demanded a council, he called it in a few days, and these things were immediately made known to the Emperor, and he issued his decree, that "all bishops within his

dominions receive publicly, in presence of the clergy and people, the Council of Chalcedon, and by the same edict he restored such as had been deposed. He soon after issued a decree ordering the arrest of Severus, the Bishop of Antioch, and that his tongue be cut out, but before it could be executed he fled to Egypt,—where the monophysite interest was so strong, and the people so excitable, that the Emperor had to temporize."—Bower at 518. Now here are the events, and the only ones of moment, till 532, connected with Justin and Justinian. And all this occurred before 519. Pagi in the notes of Gibbon, places it in the month of September, 518. Why then go to 519, where no such events, or any of importance occurred? Now 1335 years dated there, reach only to September 1853.

I wish here also to observe, that in the articles of a brother Green, of New York, published in another paper, there were quotations from Priestly's Church History, the treaty of Vitalian, and the revolution on the accession of Justin, from Gibbon, presented, as though both occurred in 518, whereas the treaty was in 514, as shown above, and the "revolution" in 518, as proved by Bower and Pagi. Now we admit that this event is important and worthy of attention by students of prophecy, as one point in history from which the periods might be dated. But it shortens their time by a year, and thus shows the inaccuracy of their historic and prophetic calculations. But the decree of Justinian 532 is of equal, or greater moment, which, says Bower, "he issued to unite all men in one faith, whether Jews, Gentiles, or Christians. Such as did not in three months embrace and profess the Catholic faith, were declared infamous, and as such, excluded from all employment, both civil and military, rendered incapable of leaving anything by will, and their estates confiscated whether real or personal. The imperial edict was executed with the utmost rigor, great numbers were driven from their habitations, with their wives and children stripped and naked. Many betook themselves to flight, but were plundered, and many inhumanly massacred. The Montanists burned themselves, and wealth, with their churches, and 100,000 of the Jews were slain." Here is a decree more horrible in its character, and more cruel in its execution, than any which had preceded it, by Vitalian or Justin, in 514 or 518, and either of them stands therefore a better chance to be the one for dating the chronological periods, than the time they choose, 519, when no event, or decree, of moment is recorded. All the events and dates go to show, we are in the neighborhood of their termination, but which particular date, in distinction from all the others, is the one, none evidently can say for certainty, without inspiration, or presumption. Therefore the propriety and necessity of "watching," and not to be overtaken unawares. It might as well be said the struggle and death of Justin ultimated in the accession of Justinian and his decree of 532, and date there as the other.

3. The termination of the 1290, or "taking away his dominion," which they make 1800. They, in all cases in which they refer to it, slip over 1798 very lightly, as though it were but a light and partial overthrow of his power. Whereas most historians who treat of it, represent it as of equal, or greater moment than that of 1800.

In the latter, Bonaparte "declared his secular power at an end," "his states annexed to the French empire"—he was required to "surrender his temporal power," and refused, and was taken a prisoner to France, allowed 2,000,000 francs, till the fall of Napoleon, and also allowed his private property and its revenues. Nothing was ravaged or confiscated, but a commission was sent to administer the government for Napoleon.

How was it in 1798? *Encyclopedia Americana* says of Berthier: "In the beginning of February he made his entrance into Rome, abolished the Papal government, and established a consular." Again, on the states of the Church: "An insurrection Dec. 28, 1797, caused the occupation of Rome Feb. 10, 1798, and the annexation of the states of the Church to the Roman Republic."

From the *European Magazine*, of that year, we have the following: "The Directory sent a message to councils on the subject of the events in Rome. It expatiates on the crimes of the popes, cardinals, and priests, who have for fourteen hundred years formed a theocratic government in Rome.

The Roman people declare in their act of sovereignty, published on the 27 Pluviose, that it is their wish to preserve the religion which they venerate and practice, and to leave untouched the dignity and spiritual authority of the Pope.

"On the 2d Ventose, a provisional government, consisting of five consuls, was established. The municipalities and civic guard were established, and an oath of fidelity to the new republic had been

taken. In honor of the revolution, a *Te Deum* was performed in all the churches of Rome, on the 30 Pluviose—fourteen cardinals joining in the service."

The *Redacteur*, and other papers of France, had the following: "Rome is free. The people have resumed their rights of sovereignty, by proclaiming their independence. By giving to themselves the government of ancient Rome, and by constituting the Roman Republic. In fine, the revolution is effected. The altars of liberty have risen in the capital. Five consuls are there invested with the executive power. The other members are installed in the place of the Papal government."

The report of Berthier also on the occasion, is as follows: "Citizen Directors. The Roman people have declared their resumption of those rights, which have been usurped from them, and have demanded of me the protection of the Roman Republic, and Rome is free!"

Heeren's History of Modern Europe says: "The democratic party had become more widely spread, and had caused in Rome itself the subversion of the existing government. The Roman Republic was proclaimed Feb. 10, 1798."

Cocault had said in 1797, that they had "totally exhausted the old carcass, and we are making it expire by a slow fire."

(To be continued.)

LETTER FROM AUGUSTA, Me.

(Continued.)

"Who is a wise man, and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying, and strife in your hearts, glory not, and lie not against the truth," &c. "Speak not evil one of another, brethren."—Jam. 3: 13, 14-18; 4: 11. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings, as new born babes, desire the sincere milk of the word that ye may grow thereby."—1 Pet. 2: 1.

Now let us not be like unto the Pharisees, who paid the tithe of mint, anise, and cummin, while they omitted the weightier matters of the law. Jesus condemned them not for these things, but for leaving undone others of equal importance, and we should take heed unto ourselves, lest while we believe and teach that which in an important sense, is the "present truth," we fail in yielding implicit obedience to other portions of God's holy word, which have always been binding, and which fail to arrest our attention from this very fact, so fully as those portions of more recent development. There is altogether too much looseness, with regard to some of the requirements of the gospel among us.

The command to observe the Lord's supper, until He come, is too lightly regarded, also the ordinance of baptism. I have been often surprised to find those who will contend sharply for the duty of believing the truth relative to Christ's coming, treat with much indifference, the ordinance of baptism, and pass on year after year in its neglect, when it is most clearly enforced upon believers in the New Testament. "If I felt it to be my duty, I would attend to it," says one. In accordance with that principle, if you felt it your duty to pray, or read the Scriptures, you would do so, otherwise you would not consider it obligatory upon you. I have never found it recorded in the Bible: "Do this or that if you feel to," but, *Do it!* "To obey is better than sacrifice." "But I have peace with God, and the witness that I am his, and if it was my duty to do this, I could not be justified." This is tantamount to saying: "If it was my duty to obey all of God's requirements, he would not justify me, but he does justify me, therefore I am excused from entire obedience." The Bible is our only certain guide, the only true test of inward emotions. "He that heareth these sayings of mine, and doeth them, is like a wise man," &c. "Ye are my friends, if ye do whatsoever I command you." "He that hath my commandments, and keepeth them, he it is that loveth me." "Faith, if it hath not works, is alone." "My word shall judge you in the last day."

I have heard many say, when urged to an investigation of the evidences of the Lord's coming: "O I am saved—I am one of God's children, and I love to think about Jesus every day," yet they attach no importance to his coming, manifest no joy in the glad tidings, and excuse themselves from knowing anything about it, on the ground that they are the Lord's. This is trifling with God's truth in a way, it seems to me, not pleasing in his sight. Children cannot consistently excuse themselves from obedience to their parents, because they are children. The fact that they are so, enhances their obligations, instead of diminishing them.

But my limits forbid my dwelling long on any one point. I can only point out a few things that have been bearing on my mind.

I am glad that some of the brethren are still searching the gospel chart, to learn all they can about our reckoning. While we ought to be careful and not make vain speculations, or come to hasty conclusions relative to the termination of the prophetic periods, we must not become disheartened by past failures, and suppose that no farther light can be elicited concerning them. It is still our privilege to search, and inquire diligently "what manner of time, the Spirit which was in God's ancient seers did signify, when it testified of the glory that should follow the sufferings of Christ."

I am happy to learn that many have been aroused from their slumbers, and are trimming their lamps anew. I am sorry that there is a class among us, who will not serve the Lord except when they have definite time. In view of Christ's coming at a specified time, they are interested and active in the cause; but when that point passes, they lose their interest, and become lifeless and worldly-minded. I love to see those who have counted the cost at the beginning—made the sacrifice once for all, and time or no time, hold on, and remain firm at their post. This serving of the world, flesh and the devil, just as long as they think it will do to run the risk of their souls' salvation, shows a very wrong principle at heart. I am sorry that so many among us, are manifesting by their works the deadness of their faith. It is no cunningly devised fable that we have followed, but the sure word of prophecy, therefore our hope will not prove abortive.

We, if honest Adventists, believe from the prophetic numbers; signs of the times; seals, trumpets, &c., that the coming of the Lord is upon us, and if some of our brethren think that they have evidence to throw into the scale, still more definite, why we will not quarrel with them, for we look for the same thing. I hope that all will see to it that they have on the wedding garment, and oil in their vessels, for suddenly, in an hour when we think not, the Son of man cometh.

Our pride must be humbled, our affinity with the world sundered, and our hearts sanctified, if we would be saved in the day of the Lord Jesus.

Yours, waiting for redemption,

MARY D. WELLCOME.

Hallowell, Feb. 13th, 1853.

NOTE.—An extensive and intimate acquaintance with the people called Adventists, will enable me to speak intelligently on some things referred to in the above. *True Adventists* are, as a general thing, free from the evils referred to. But we have been afflicted with a class of unworthy persons much as other Christians have been. They are fast finding their position, while the faithful, peaceful, and devoted among us, are taking new courage to labor, to build each other up in faith and love.

J. V. H.

Come eternal Spirit Holy,
Come possess this thirsting soul:
Consecrate it to thy glory,
Jesus, Saviour, make me whole.

While in time's dark vale I linger,
Wilt thou guide my wandering feet;
And may faith with radiant finger,
Point me to the mercy-seat.

When the day of life is ending,
And the night of death draws near;
May thy love and mercy blending,
Gild each hope, dispel each fear.

When with angels bright attending,
Thou dost come on earth to reign;
And thy praises never ending,
Swell in rich harmonious strain—

When the saints in robes of glory,
All around thy throne shall stand;
Crying, Holy, holy, holy,
Honor, glory to the Lamb—

Far above all things terrestrial,
Though the humblest of that throng;
May I with a harp celestial,
Join in that immortal song.

EMMA CLEVELAND.

Novel Exposition.

EXTRACT from an address by Thaddeus Oliver, published in the *Masonic Journal*, Marietta, July, 1851.

"How rapturously too, does St. Paul describe his elevation to the third and sublime degree of a Master-Mason, in that beautiful passage in the Bible, in which he says, 'I knew a man about fourteen years ago, &c. I knew such a man, how that he was caught up to the third heaven. And I knew such a man caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such a one will I glory,' &c.—2 Cor. 12:2-20.

LEVI DUDLEY writes from Perry's Mills (N. Y.), March 19th, 1853:—"I have returned home after an absence of six weeks, and I must say notwithstanding I have travelled nearly one thousand miles

over the hills and through the valleys, and faced the greatest storms and highest winds I ever witnessed, and sometimes had to get out of my sleigh to samp down the high drifts of snow so my horse could get through, it has been one of the best tours I ever enjoyed. The Lord is with his people. And I rejoice to find so many that stand fast and have not been carried about with every wind of doctrine and errors that have been flooding the world in these last days. Praise God he has a people that walk by the same rule and mind the same thing. This from your brother, in hope of eternal life."

Obituary.



"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." JOHN 11: 25, 26.

SISTER HANNAH EDITHA WOOD, of Worcester, died Feb. 25th ult., after a long sickness of typhus fever and confinement; leaving two children, one of two years, and one of two months, to the care of a bereaved husband. She was a native of Whitefield, N. H., where her parents still reside. She was thirty years of age, and the first to die of eleven children. She loved the Saviour in youth and professed her faith in Christ. In 1845 she heard at Manchester, N. H., the evidence of the Second Advent at hand and embraced it, and ever after remained a firm believer and advocate. She was married in 1846, and came to Worcester, where she was ever one of the most active members of the little flock. She was an excellent singer, punctual in meetings, generally faithful in duty, cheerful in society, and hospitable at home, ever welcoming the servants of God at her house and table. She greatly desired to live for her children's sake, but said as far as she was concerned, it might be better to die. She had extraordinary fortitude and patience in her sickness, and though in the first of it at times felt some doubts of acceptance, yet in the latter part of it she felt more clear, and her last expressions were, "Let me die, let me die." A discourse was given at the house to a large concourse, on 1 Cor. 15:19, and her remains consigned to the tomb to await the trump of God. A great loss to us here for which we all sorrow, but not as others who have no hope.

D. I. ROBINSON.

DIED, in Grantham, N. H., Feb. 25th, Mrs. MAHALA WINTER, wife of Reuben Winter, aged fifty-six years. With the sorrow of heart occasioned by this bereavement, it adds not a little to our comfort to be enabled to write that our mother now deceased, was a Christian. She experienced religion some twenty-five years since, and united with the Methodist church in the town of G., with which she remained a worthy member until 1842. In this year she in company with her companion, and a number of her brethren and friends, attended a tent meeting, the first holden by brother Himes, in the town of Claremont, N. H. At this meeting she became fully convinced that the Judge of all the earth was at the door, heartily embracing it. The spirit manifested by the Methodist church in general at that time towards those who embraced these views, led her to withdraw from the connection, and give the cause she had now embraced her entire influence, having "respect unto the recompense of the reward." For the last ten years she has been a consistent and unwavering believer in the pre-millennial advent of Jesus Christ. She died of the dropsy. Her sickness was long and protracted, and towards the close of her life she suffered exceedingly. I had the privilege of visiting her a few months before her death. I found her perfectly resigned, patient, and often times in her greatest distress joyfully happy, so abundantly was she supported by the grace of God. She talked of dying with the greatest composure of mind, expressing her desires for immortality in these words of the poet,

"When will the tedious night begone,
When will the Lord appear!
My fond desires would pray him down,
My love embrace him near."

On the morning of my departure, being well persuaded that we should never meet again on earth, as I stood by her bedside about to take my leave, she looked upon me, and with earnestness exhorted me to preach the word, adding, "We are right, depend upon it, we are right. I die firm in the faith of soon seeing my blessed Lord." Her last words denote complete victory even in death: "Glory be to Jesus! I sigh for home." She is now where the wicked cease from troubling, and the weary are at rest. As a family we lose by her death a faithful and affectionate companion—a tender and sympathizing mother—and a most warm hearted friend and Christian—and the cause of God one of its brightest ornaments and courageous supporters. Many of the servants of God can witness to this truth, that her house was to them at all times, a welcome home. But our loss is her gain. She rests from her labors, and we sorrow not as those who have no hope—for believing that Jesus died and rose again, even them also that sleep in Jesus will God bring with him. The faith of God's elect will soon be realized, and those loved ones we deposit in the grave, will live again to sing the victor's song on the heights of Zion,

"Where is seen no broken band,
All, all are there.

Where no tear shall ever fall,
Nor heart be sad,
Where the glory is for all,
And all are glad."

May her surviving companion, together with us the children, and all the relatives and friends of the deceased, be supported by the grace of God in this our affliction. May we never forget her kind admonitions and fervent prayers for our salvation, and so live that we may meet her again in a fairer and better clime. The funeral was attended by a large concourse of people, who were addressed by Elder Lovejoy, from Num. 23d chap. last clause of the 10th verse.

W. H. EASTMAN.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy, in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*,

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.
2. Judicious selections, from the best authors extant, of an instructive and practical nature.
3. A well-selected summary of foreign and domestic intelligence, and
4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 23, 1845, and which are, in brief,—

- I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.
- II. The Personal Advent of Christ at the commencement of the Millennium.
- III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
- IV. His Reign on the Earth over the Nations of the Redeemed.
- V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at the Advent.
- VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
- VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
- VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through Christ, at the Resurrection.
- IX. The New Earth the Eternal Residence of the Redeemed.
- X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY."—"The second woe is past; and behold the third woe cometh quickly!"—Rev. 11: 14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them, also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

OUR BOOK DEPARTMENT.

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KEISO TRACTS.—No. 1. Do you go to the Prayer-Meeting?—50 cts. per hundred. No. 2. Grace and Glory.—\$1 per hundred. No. 3. Night, Day-break, and Clear Day.—\$1.50 cts. per hundred.

FOREIGN NEWS.



ENGLAND.—The English and continental markets are dull alike. With all the influx of gold, money in England is becoming tighter.

Two more members of Parliament, Messrs. Heyworth and Horsfall, of Derby, have been unseated for election bribery.

Four men were killed by the explosion of a locomotive at Longsight station, near Manchester, and an accident happened to the Birmingham and Bristol railway train of the 9th, by the breaking of an axle of a locomotive. Two or three persons were killed. There have been numerous railway casualties in England of late.

The Jewish disabilities bill has been read a second time in the English Parliament.

FRANCE.—A French Consulate is to be established at Brousa, the residence of Abdel Kader.

M. de Solms, husband of Madam de Solms, whose recent expulsion from France caused some talk, has gone to Havre to embark for America.

The corvette *Eurydice* is filling at Toulon. The transports *Presogante* at Cherbourg, and *Sarcelle* at Brest, are under orders for the Pacific.

Ahmed, Caliph of Medjana, in Algeria, lately came to Paris to pay his respects to the Emperor, and on his way back to Africa died of apoplexy. His obsequies were celebrated at Marseilles with great pomp.

Precautions are being taken at Nuremberg, also at Hamburg and Munich, as if in anticipation of an outbreak.

Several political arrests have been made at Furth.

SWITZERLAND.—The *Daily News* correspondent from Berne and Geneva represents the political condition of Switzerland to be one of great excitement.

Petitions for the convocation of the Federal Council are in circulation.

Great discontent is felt with the Federal Executive because it has not published the Austrian notes and its own reply, and then thrown itself upon the nation.

The Council had determined to address a note to all the European powers, showing that the accusations brought against it by Austria are unfounded.

ITALY.—At Milan there is no relaxation of Austrian oppression. Citizens are forbidden to approach the sentries, and M. Bernari having failed to observe the regulation was bayoneted. The number of arrests made in Milan between the 6th and 25th of February was over six hundred.

The army in Lombardy is to be reinforced by several brigades.

An augmentation has been made to the force now numbering fifteen thousand men, on the frontier of Ticino.

Saffi has published in the *Italian O Popoli*, a letter defending the rising at Mantua. Affairs are in but little better condition than at Milan. Three persons are to be hanged at Mantua on the 3d for political offences, viz., M. Sperri, of Brescia, an amnestied refugee; Count Montanera, of Verona; Graziola, the mired abbot of Revere, over seventy years of age, and twenty-five other persons, have been condemned to death, or to twenty years hard labor in irons, and one hundred and eight more are under prosecution.

The *Mercantile Couriers* of the 4th, announces that the Lombard emigrants affected by the decree of sequestration had applied to the Piedmontese government for protection due to men who had legitimately emigrated and become naturalized subjects. The Ministry, after consulting the crown burghers, had resolved to protest against confiscation, and to forward remonstrances to Vienna, and in the meantime have given notice of that intention to the Courts of London and Paris.

The *Milan Gazette* contains the decree of confiscation, together with a ratification from Radetsky, announcing that the confiscation applies not only to the revenues, but also to the occasional sums hitherto payable to refugees, which must now be paid to the Austrian commandant.

The *London Times* adds that the spoliation had commenced, and that the military commission appointed to administer it will have its headquarters at the Borromeo Palace.

The Austrians had occupied the fort of Belvedere and the fortress of Basso, and directed the Tuscan artillery to be removed there.

The *Messaggero di Modena* states that martial law had been proclaimed at Forli.

An English officer had been expelled from Tuscany, on suspicion of being engaged in forming a revolutionary committee in Florence. His name is George Crawford, brother of Mr. Crawford, Member of Parliament.

In Parma a ducal decree states that every individual found guilty of conspiring against any foreign state, shall be punished by five years at the galleys.

Intelligence has been received from Naples that an attempt had been made on the life of king Ferdinand; that he had been wounded so severely by a gunshot in the leg that the limb was obliged to be amputated.

It was also reported that there had been several collisions at Naples, between the people and the Swiss soldiery, and many of the latter had been killed.

The U. S. frigates *Cumberland* and *St. Louis*, the English steam frigate *Retribution*, and the Sardinian steamer *La Costituzione*, had arrived at Genoa.

Mazzini was generally believed to have got on board the *Retribution* as she was leaving the harbor for Malta. The American ships had received on board the more violent of the refugees to whom England refused hospitality.

AUSTRIA.—The Emperor has so far recovered from his wound that no further bulletins will be issued.

It was mentioned in our last despatch, on the authority of letters in the *Paris Presse*, that a conspiracy had been discovered among the political prisoners in the fortress of Comorn, and that the provost who had connived at the plot, was hung immediately on his guilt being discovered. The telegraph despatch from Pesth, dated Feb. 28th, to the London press, confirms the existence of the plot, and says: "We are assured that on the 26th, the provost of that fortress was brought here in chains, and imprisoned. He had allowed himself to be led by the state prisoners into a conspiracy, the object of which was to deliver up the place to the Magyars. One of the prisoners disclosed the plot, which, when discovered, was almost ripe for execution. No fewer than five hundred prisoners, are said to have been arrested in Pesth, through this affair."

HUNGARY.—From Pesth, 1st inst., it was stated that Nozlopy, chief of guerillas, and three of his accomplices, one of whom was tutor of Kossuth's children, were to be executed on the 3d. Accounts to the 5th say that the executions took place at Pesth on the day specified.

Andrusfy was shot in the Neugebaue, and the other three hanged at the usual place of execution before the Ulloer Gatet. A great crowd attended. Larkozy suffered first. Nozlopy, the last, says the *Presse*, was the only one who showed no signs of repentance.

TURKEY.—We have further accounts of the arrangement come to between Austria and Turkey on the 12th ult. A Divan was held at Constantinople, at which all the high dignitaries of the land, both in and out of office, were assembled. After a long and stormy debate the Austrian propositions were accepted.

Omer Pacha is immediately to withdraw his troops from Montenegro, which is to retain its former semi-independent position.

The Hungarian and Polish fugitives serving in the Turkish army are to be dismissed directly, and the Porte has consented to pay four million piastres as an indemnification of Austrian subjects on the Bosnia, and Kleck and the Sutorina will still belong to the Porte, though more in name than reality, as it has relinquished the right to erect fortifications on them and the approaches to them by sea. The claim of Austria to protect the Catholic Christians in the western provinces of Turkey was for the moment waived, as it was not one of the categorical demands.

It is believed that the Sultan will be obliged to dismiss his Cabinet in order to satisfy the ultra Turkish party, which is highly enraged that the Porte has yielded to Austria. Prince Menchikoff, Russian Minister of Marine and Special Ambassador to Turkey, has arrived at Constantinople, and immediately put himself in communication with the Government.

The Porte has, it is said, resolved to refer the question of the holy shrine to the arbitration of Prussia, which it is believed will be accepted.

Russia makes a positive demand for the publication of the firman in favor of the Greek Church, which the Russian minister obtained some time since, but which has, until now, been regarded as a dead letter.

Bro. I. C. WELLCOME, of Hallowell, Me., keeps a supply of "Miller's Memoirs," HILL's "Saints' Inheritance," the "Harp," &c.

ADVENT HERALD.

BOSTON, APRIL 2, 1853.

New Works.—Just Published.

"MEMOIRS OF WILLIAM MILLER."—430 pp. 12 mo. Price, in plain binding, \$1.00

Postage, when sent by mail, if pre-paid, 20 cts.

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"PHENOMENA OF THE RAPPING SPIRITS."—With this title, we shall issue in a tract form the thirty-two pages of the *Commentary on the Apocalypse*, from p. 254 to 286—which treats of the "Unclean Spirits" of Rev. 16:13, 14. It comprises only what was given in the former pamphlet with this title from pages 22 to 54, which is all that was essential to the argument then given, and will be sent by mail and postage pre-paid 100 copies for \$3.30 for \$1. Without paying postage, we will send 100 copies for \$2.50, or 36 for \$1. Single copies 4 cts.

JUST RECEIVED, AND FOR SALE AT THIS OFFICE—"THE SAINTS' INHERITANCE, OR THE WORLD TO COME." By HENRY F. HILL, of Geneseo, N. Y. 12 mo. 247 pages.

Price, \$1.

"in gilt binding, \$1.38.

Postage, when sent by mail, pre-paid, 18 cts.

Anniversary Conferences.

BRO. BLISS:—I brought the matter of a conference before our church yesterday, calling their attention to brother HINES' suggestion in the *Herald*, and they voted to postpone, so far as they are concerned, the conference to a later period, for the following considerations:

1. The domestic affairs of a large portion of the church are disarranged just at that time by moving, cleaning, &c.

2. The church have contracted for a chapel to be built, and they expect it to be done within a month of the time of the anniversaries.

3. They think anniversary week, of all weeks in the year, least likely to secure the attendance of others; and many of our people would like to attend some of the anniversary meetings.

Please, therefore, to state these facts in the *Herald*. We expect our chapel early in June.

Yours, &c.

L. D. M.

New York, March 21st, 1853.

We hope to be able to state, in our next, the time at which the conferences at Boston, Hartford, and New York will be held.

Shocking Accident from the Bursting of a Fluid Lamp.

WE copied, a day or two since, a paragraph briefly stating that the wife of Deacon PERLEY ALLEN, of Fiskdale, was burnt to death on Tuesday evening, by the bursting of a fluid lamp. The particulars of this accident, as given in the *Worcester Transcript*, are of the most shocking character. She was sitting by the lamp when it burst from some unexplained cause, communicating fire to her dress. There was no one in the house but an aged man, who was too feeble to render any assistance. Mrs. ALLEN ran to a bed, in which she rolled herself to extinguish the fire from her person. She succeeded in doing so, but not until her clothes were entirely consumed from her waist downward, and her flesh burned to a crisp. In the meantime, the fluid had set the room on fire, yet, notwithstanding her terrible condition, she had the almost superhuman courage and presence of mind to think of extinguishing the fire, which, by this time, had communicated to various parts of the room. With this purpose in view, she ran to the well and drew pail after pail of water, which she dashed around the room till the fire was subdued, thus saving the house and the life of an aged and helpless man. She then ran into the street and made her condition known. She was so badly burned that portions of her flesh and also her finger nails came off, and part of her back was almost literally roasted, burning her inwardly. She lingered in excruciating torture, but in full possession of her faculties, for nine hours, when death terminated her sufferings. She was fifty-six years of age.

Boston Journal.

SINGULAR CIRCUMSTANCE.—The following circumstance occurred to Mrs. Barry, at the town of North Waltham, in the county of Norfolk, in the year 1788, whilst representing the character of Calista, in the Fair Penitent, in a barn. In the last act of the tragedy, where Calista lays her hand on the skull, Mrs. Barry, who played the part, was suddenly seized with an involuntary shuddering; she fell on the stage, and was instantly conveyed to her lodgings, and during the night her illness continued, but the following day, when sufficiently re-

covered to be able to converse, she sent for the stage keeper and anxiously inquired if he could tell from whence he procured the skull used the preceding night. He replied, "he procured it from the sexton, who informed him it was the skull of one Norris, a player, who twelve years before was buried in an obscure corner of the church yard." That same Norris was this lady's first husband. The poor woman never recovered the shock. She died in six weeks. Retrospective Journal.

MR. KING.—The Washington correspondent of the *N. Y. Tribune* writes as follows:—"I have conversed with a friend who spent last week with Hon. William R. King, at the plantation of Mr. Shorntall, near Matanzas, Island of Cuba. Col. King, he represents, to be deplorably emaciated, and entertains no hope of recovering his health. He visits the sugar house on the estate daily, where the boiling operation is going on. His friends think the steam from the sugar kettle proves serviceable, but he is skeptical. He has a terror of dying in a foreign land, and expects to leave in the U. S. steamship *Fulton*, about the 1st April, for Mobile. His nieces, Mrs. Ellis and Miss King, and nephew, Mr. Beck, are with him. The proprietor of the estate is a Frenchman by birth, and is a most kind, hospitable, and refined old gentleman. The Vice President has no appetite, and lives upon butter-milk."

Appointments, &c.

THOMAS SMITH will preach in Brewer, Me. (in the school-house near William Jackson's), Sunday, April 3d; Orrington, (in the school-house near the Mill Creek), Sunday, 10th.

D. T. TAYLOR will preach in Swanton, Vt., April 5th, evening; in Alburgh (Duel school-house), 6th; Champlain, N. Y., Sunday, 10, (if no other app't), all day; in Waterbury, Vt., Sunday, 17th. He will have books and tracts with him.

ELI D. I. ROBINSON will preach in the Chardon-street chapel, Boston, the first and second Sabbaths in April.

ELI EDWIN BURNHAM will preach in Worcester the first and second Sabbaths in April.

THERE will be a conference in North Abington, Mass., commencing April 14th, and continue over the Sabbath. Brethren J. Pearson and W. Burnham will attend. We hope our friends in Hingham, Scituate, and towns adjoining, will attend.—CHAS. TAYLOR.

ELI L. L. HOWARD'S Post-office address is Augusta, Me.

BUSINESS NOTES.

L. DUDLEY.—You did not give the denomination of the one you sent for. The balance due is \$5.14.

R. R. WATKINS, \$2.31.—Had no gilt copies left. Have sent two plain ones to you, and one to your father. He has paid for the *Herald* to No. 627—middle of May. \$1.35 will pay to the end of the year and postage.

J. V. H.—You did send 50 cts. each for Y. G. for R. Andrews and R. Thurber.

B. DARTING, 50 cts.—It pays to No. 645.

D. T. TAYLOR.—Sent on the 29th.

J. FOWLER.—Sent you the bound *Herald* on the 23d by Batchelder.

J. POWELL.—Have credited you \$5.14 for books returned to J. V. H.

T. DRAPER.—Have sent Y. G. to Mr. Lincoln. Credited him 25 cts. on it, stopped one paper for last half volume, and sent the balance, 25 cents, in tracts to Mr. Lincoln, as you did not give the first name of the other. Don't keep the work you mention; and we don't comprehend the question you ask respecting the matter in the Monitor.

Wm. Pettengill.—Sent you books the 25th by Langley & Co.

Wm. WALKINS.—Your letter came on Saturday; but we sent the book to you on Thursday. Your son only sent what the books came to as above. You will have to remunerate yourself by selling one copy.

Joseph Marsh, of Thetford, Vt.—Rec'd the stamps for the "Com." and balanced the charge for it.

M. Grant.—Sent you books to West Winsted on the 28th by express.

C. B.—We did not find that you left any. All well.

Thos. O'Donnell, \$2.—Sent books. \$1.42 cts. will pay the 40 cents balance on A. C.'s account, the four Y. Guides, and your *Herald* to Jan. next.

L. EDWARD.—It had been overlooked. We now send.

P. H. COREY.—Sent books. \$1.72 and postage 23 cts.—\$2.

DELINQUENTS.

The Postmaster of Baltimore, Md., writes that the paper sent to CHARLES MASON is not called for. He owes... 2 25

Amount of delinquencies since Jan. 1st, 1853. 44 69

THE ADVENT HERALD

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AT NO. 8 CHARDON STREET, BOSTON

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BY JOSHUA V. HINES.

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POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 25 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

The No. appended to each name is that of the *Herald* to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 655 is to the close of 1853.

A. Prescott, 638; W. J. Churchill, 638; C. Kelsey, 604; J. Ostrander, 706; and also \$1 for tracts sent; W. H. Bennett, 640; W. M. Palmer, 638; Wm. Brown, 645; J. L. Bassett, 645; R. Pummer, 638; D. Y. Dyer, 632; T. Smith, 658; S. Paine, 658; S. M. Thompson, 671; Mrs. E. Rogers, 634; B. Shafer, 654; C. B. Turner, 638; G. W. Mitchell, 645—each \$1.

W. C. Cooley, 658 and Y. G.; C. Mason, 612—25 cts. due; B. W. Leonard, 632; Mrs. L. Dunlap, 612; Miss C. Quinton, 638; J. Taylor, 665; S. Heath, Jr., 599; Dr. T. Huntington, 664—each \$2.

H. Root, 625; A. Williams, 612; C. Chase, 658 and book; N. W. Morse, 671; T. Smith, on account, and credit \$1.25 for books, charged J. Kiley—each \$3.

I. H. Shipman, on acc't and Y. G.—\$5. D. W. Fuller, 606 and book—\$3.20. L. M. Carruth, 606—\$3.75. A. Andrews, on acc't—\$6. J. D. Boyer, on acc't—\$3.75. J. Merriam, on acc't—\$1.80.



J. V. HIMES, Proprietor.

WHOLE NO. 621.

BOSTON, SATURDAY, APRIL 9, 1853.

OFFICE, No. 8 Chardon-street.

VOLUME XI. NO. 15.



I SHALL BE A KING.

THE eldest son of the Duke of Hamilton, who would have inherited his titles and honors, died in his youth, rejoicing in the Christian faith. A little while before he departed, he said to his younger brother, "I am going to die, Douglas; you will be a Duke, but I shall be a King!"

"Come, sit beside me, Douglas—close by me, on the bed, And we will talk the white day, bathe my ever-aching head. Turn up the hour-glass, brother, and place it where mine eye Can mark with what relentless haste the silent hours go by: Few yet remain to me, I ween, and those so darkened o'er With languor and with suffering, I cannot wish for more; Nay, do not turn thine eye away in pity or in pain, I know 'tis written on my brow that life is on the wane!"

"I do sometimes remember how in our childish plays— And we've not long outgrown them, those happy, sportive days— Thou oft wouldst weep that thou wert not the favor'd eldest son— Thou little dreamst that my race would be so early run! Nay, Douglas, nay, forgive me—I meant thee not to grieve; I gain far nobler honors than those I'm glad to leave: Death seems no more a mournful and melancholy thing— And, brother, thou wilt be a Duke, but I shall be a King!"

"Reach down the blessed Bible—I'll show thee where 'tis writ, And we'll know 'tis truth divine, each word and line of it. Oh, let me charge you, brother, more earnestly to seek Thy portion in that better land of which I love to speak: Here is the chart to guide us along life's dubious way, To the clear sunshine which illumines that everlasting day! My soul doth anchor on the hopes these blessed pages bring— Yes, Douglas, thou may'st be a Duke, but I shall be a King!"

RESISTING THE SPIRIT.

It is a spectacle over which an angel might weep, if there could be tears in heaven; man, feeble man, child of dust, and crushed before the moth, strives with almighty God. Who has not done it? How many are doing it yet? And while man does it in his thoughtlessness, he hears not, or if he hears, he heeds not, the sound which comes from the distance and falls upon the ear in tones so solemn and distinct, and with a cadence so dreadful, "My Spirit shall not always strive with man." He heeds it not, but goes on his way resisting the Holy Ghost. Thus he hastens on to a condition of hopelessness and helplessness. Quick as the mind can act, he speeds him onward. Every stifled conviction accelerates his movements. Every Sabbath's light but lights him forward. Every message of the truth, every argument and appeal of the sanctuary which falls upon his ear, and reaches his spirit, serves but to quicken his progress. Ere long the crisis comes. In an unlooked for moment, the grieved and insulted Spirit spreads his wings for a final flight, and as he goes, he leaves upon the soul a seal which neither earth nor heaven, nor hell can break. The die is then cast, the work is done, the decision is recorded. "Let him alone," is the sentence which has gone forth, and the man is lost. Thenceforward his career is one of growing sinfulness. Thenceforward his state is one of spiritual sleep, profound as that of the grave, undisturbed by any Sabbath argument, unbroken by any threatening omen, unaffected by the approaching realities of another world; and though he may live amid scenes of spiritual beauty, and though the refreshing showers of heavenly grace may brighten and give new verdure to the moral landscape around him—there he is—a spot blasted by heaven's fire which can never be cultivated, a tree scathed by heaven's lightning, ready to be cut down as fuel for the burning. I may seem to you to speak strongly, but, O! how lame and feeble are my words to give expression to the sentiment which God has uttered, "Woe unto them when I depart from them!"

Rev. Erskine Mason.

LIGHT AND SHADOW.

It is only a little pauper! Never mind her. You see she knows her place, and keeps close to the wall, as if she expected an oath or a blow. The cold winds are making merry with those thin rags. You see nothing of childhood's rounded symmetry in those shrunken limbs and wasted features. Push her one side, she is used to it, she won't complain. She can't remember that she ever heard a kind word in her life. She'd think you were mocking if you tried it.

She passed into the warm kitchen, savory

with odorous dainties, and is ordered out with a threat by the portly cook. In the shop window she sees nice fresh loaves of bread and tempting little cakes. Rosy little children pass on their way to school, well-fed, well clad, and joyous, with a mother's parting kiss yet warm on their sweet lips.

There seems to be happiness enough in the world, but it never comes to her. Her little basket is quite empty; and now, faint with hunger, she leans wearily against that shop window. There is a lovely lady who has just passed in. She is buying cakes and *bon bons* for her little girl, as if she had the purse of Fortunatus. How nice it must be, to be warm and have enough to eat! Poor Meta! she has tasted nothing since she was sent forth with a curse, to beg or—steal, and the tears will come; there is happiness and plenty in the world—but none for Meta!

Not so fast, little one! Warm hearts beat sometimes under silk and velvet. That lady has caught sight of your little woo-begone face and shivering form. O! what if it were her child? and obeying a sweet maternal impulse, she passes out the door, takes those little benumbed fingers in her daintily-gloved hands, and leads the child, wondering, shy, and bewildered, into fairy-land.

A delightful and novel sensation of warmth creeps over those frozen limbs, a faint color tinges those pale cheeks, and the eyes grow liquid and lovely, as Meta raises them thankfully to her benefactress. The lady's little girl looks on with innocent joy, and learns for the first time, how "blessed are the merciful."

And then Meta passes out with a heavy basket and a light heart. Surely the street has grown wider, and the sky brighter! This can scarcely be the same world! Meta's form is erect now—her step is as light as a child's should be. The sunshine of human love has brightened her pathway! Ah! Meta! earth is not all darkness—bright angels yet walk the earth. Sweet-voiced pity and heaven-eyed charity sometimes stoop to bless. God's image is only marred, not destroyed. He who feeds the ravens, bends to listen. Look upward, little Meta!

THE CAUSE OF CHRIST.

Do I love the cause of Christ? Do I make efforts in behalf of others, in order to benefit them therein? A cause of such vast and inconceivable magnitude and importance, should engage all our energies. To promote the cause of Christ, it is necessary to favor it by word and deed, to be actively engaged in arresting the attention of others, and communicate instructions in its behalf, exemplifying our faith by our lives and actions, as we journey onward in our pilgrimage.

The power of godliness should manifest itself by love of order, purity, peace, prayer, and praise to God, love to his word, and likewise to his ministers, whose wants and necessities we must not forget, remembering that the Lord says, that "the laborer is worthy of his hire," and, "they that preach the gospel shall live by the gospel." Have they ministered unto us spiritual things, should not we minister unto them temporal things? Must not we then put our shoulders to the wheels, as well as others? Is it not our duty as Christians to do all we can, in this great and glorious cause? If we cannot do as much as others, this should not deter us from doing as much as we can. The cause is great and good. We know it. Oh, then, may we come up to our duties, whatever others do. Why, we read that women ministered of their substance to the Lord, when he was here on the earth. O! says one, I can't give anything—the gospel should be preached without money and without price; this thing of paying preachers, I do not like; did they only cease to beg for money, I would love the cause much better. If all were thus inclined, would not the gospel wheels soon be stopped? What would become of the Church, and of the world? Others sacrificed their time and their money, that the gospel might freely come to us.

O, then, may we love the cause, and under

the influence of the Holy Spirit, improve our time, knowing that we are altogether dependent on the grace of God, and that man is but as the flower of the grass, and may wither in an hour. May we remember these things, and do all we can for the cause of Christ, that our reward may be everlasting life.

Evangelical Messenger.

EIGHT FEARS.

A PASTOR, in a Congregational paper, has the following FEARS—the first eight respecting himself—the other six respecting his brethren:

1. I fear that I am not sufficiently thankful for the privilege of preaching the gospel.
2. That I think too much of the trials of the ministry.
3. That I am not entirely devoted to my work as a minister.
4. That I have given my people occasion to utter just complaints respecting my sermons.
5. That I have needlessly caused them to feel dissatisfied with my prayers.
6. That I have not visited them as I ought to have done.
7. That some have already gone to hell through my unfaithfulness.
8. That others, who may now form a part of my charge, will perish in like manner.

SIX MORE FEARS.—1. I fear that some have entered the ministry without being called.

2. That some who have been called have not entered it.
3. That some who were called, and who did enter it, have left without permission.
4. That their influence, in leaving, has been evil, and only evil, to the ministry.
5. That some, now in the ministry, are more intent on acquiring the world than saving souls.
6. That merchandize, agriculture, animal magnetism, electricity, and a thousand other secular interests, are carrying captive numbers of the watchmen of Israel.

SATAN AND THE CHURCH.

THE following anecdote is transcribed from a periodical published in this country nearly fifty years ago. It illustrates an awful truth, that wicked persons are agents of Satan, who, in punishment for sin, are delivered up to him, and who become his slaves to execute his will in the world which he governs. Happy indeed is the assembly of the people of God where he is not found.

The members of a congregation had frequently met, to deliberate on measures which involved their comfort, and even their existence; but a troublesome person, whose popular eloquence gave him a dangerous influence, repeatedly defeated every attempt to carry these measures into effect. At one of these meetings, a member, who had the welfare of the society much at heart, appeared, while his antagonist was in the heat of debate, to be fast asleep; the friends of the society, astonished at his indifference, at length roused him up. He started, rubbing his eyes, saying, in apparent agitation,

"I have had a strange dream."

Every eye was turned to him, and every ear open. "A dream! what was it?"

"I dreamed," said he, "that I was in hell, where I saw Satan, who inquired, 'What news from earth?' I told him I came from this place, where the congregation were met to decide on business which had long distracted them. This information threw him into great excitement. 'I must instantly go there,' said he, and was making ready to set off immediately. But just as he was departing, he asked me whether his friend—was at the meeting or not. I assured him he was not only there, but very active. 'Well, well, then,' said Satan, 'I will not go, after all; my presence is unnecessary. I know that my friend—will do my business as well as I could do it myself.'"

This epilogue produced an effect which nothing else could produce. It silenced the noisy

orator, and the measures, which he had hitherto successfully opposed, were readily adopted.

West. Christian Advocate.

MOTHER'S CONSOLATION.

A LITTLE fatherless boy, of four years of age, sat upon the floor, surrounded by his toys. Catching sight of his mother's face, as the tears fell thick and fast, he sprang to her side, and peeping curiously in her face, said, "You've got ME." (Simple, artless little comforter!) Dry your tears, young mother. There is something to live for: there are duties from which even your bleeding heart may not shrink! A "talent" you may not "bury;" a stewardship, of which your Lord must receive an account; a blank page to be filled with your hand with holy truth; a crystal vase to keep spotless and pure; a tender plant to guard from blight; a mildew, a drop that must not exhalate in the sun of worldliness; an angel for whom a "white robe" must be made; a cherub, in whose hands a "golden harp" must be placed; a "little lamb," to be led to the "Good Shepherd!"

"You've got me!" Aye! Cloud not his sunny face with unavailing sadness; lest he catch "the trick of grief," and sigh amid his toys. Teach him not by your vain repinings, that "Our Father pitieth not his children!"

Teach him to love him in the cloud as in the sunshine! You will have your gloomy hours! There is a void even that little loving heart may not fill, but there is still another, and he says: *Me ye have always!*

Fanny Fern.

THE POWER OF SILENCE.

A good woman in New Jersey was sadly annoyed by a termagant neighbor, who often visited her and provoked a quarrel. She at last sought the counsel of her pastor who added sound common sense to his other good qualities. Having heard the story of her wrongs, he advised her to seat herself quietly in the chimney corner when next visited, take the tongs in her hand, look steadily into the fire, and whenever a hard word came from her neighbor's lips, gently snap the tongs, *without uttering a word.*

A day or two afterwards the good woman came again to her pastor with a bright and laughing face to communicate the effects of this new antidote for scolding. Her troubler had visited her, and, as usual, commenced her tirade. Snap, went the tongs. Another volley. Snap. Another still. Snap. "Why don't you speak?" said the termagant, more enraged. Snap—"Speak," said she. Snap. "Do speak; I shall split if you don't speak!" And away she went, cured of her malady by the magic power of silence.

It is hard work fighting a Quaker. It is poor work scolding a deaf man. It is profitless work beating the air. One sided controversies do not last long, and generally end in victory for the silent party.

MENTAL EXCITEMENT.

BAD news weakens the action of the heart, oppresses the lungs, destroys the appetite, stops digestion, and partially suspends all the functions of the system. An emotion of shame flushes the face; fear blanches it; joy illuminates it; and an instant thrill electrifies a million of nerves. Surprise spurs the pulse into a gallop. Delirium infuses great energy. Volition commands, and hundreds of muscles spring to execute. Powerful emotion often kills the body at a stroke; Chilo, Diogenes, and Sophocles, died of joy at the Grecian games. The news of a defeat killed Philip V. The door-keeper of Congress expired upon hearing of the surrender of Cornwallis. Eminent public speakers have often died in the midst of an impassioned burst of eloquence, or when the deep emotion that produced it suddenly subsided. Largrave, the young Parisian, died when he heard that the musical prize for which he had competed was adjudged to another.

The Apocalyptic Temple.

BY REV. J. CUMMINS, D. D. LONDON, ENGLAND.

"AND I SAW NO TEMPLE THEREIN: FOR THE LORD GOD ALMIGHTY, AND THE LAMB, ARE THE TEMPLE OF IT."—Rev. 21:22.

(Continued from our last.)

BUT it is no less important, it may here be proper to remark, to guard ourselves from the opposite and equally mischievous extreme so prevalent in our day, which rushes from the scepticism that tramples under foot the ordinances of God, to the fanaticism which canonizes and worships them as idols in the room of God. We know not which is most injurious; the one which would evaporate every rite into a transcendental mystery, or an empty metaphor and figure of speech; or the other, which would condense them into gods, and make the Church a new Pantheon, a place of innumerable shrines and altars for their adoration, till a crucifix becomes more precious than the atonement, an altar the Saviour, and a wafer their God.

Thus it is that sensual pride would idolize, and intellectual pride would scorn the sacraments,—a pulverizing scepticism would destroy them, and a sensuous superstition would canonize them. God will meet neither the pride of a darkened intellect, nor that of a depraved heart; but he condescends to the weakness of man, and mercifully and wisely provides for all its requirements.

Man needs a temple. His nature shows it: were he pure intellect he could dispense with it,—were he mere animalism he could not rise to it, still less above it; but as soul and body, immortality and mortality wed together, he finds in the appointments of God, his word, his house, his ordinances, all that is requisite in this dispensation to aid, to stimulate, to improve, and fit him for a nobler and more glorious destiny.

Sinners need temples. They require to be arrested, roused, awakened, or they perish in their sins; their minds require light, their judgments facts, their consciences conviction, their whole nature regeneration, improvement, and elevation; and no process has been shown or felt in the history of mankind to have been so fraught with power, as that of a faithfully preached gospel.

Saints need temples no less than sinners. They are the corn in the field, the flowers in the garden, the branches of the vine, and they must have the dew-drops and sunbeams of the sky to fall upon them, or they wither; they are dependent, they live on influences from above. Grace is an exotic; it is implanted from on high, amid an inhospitable and uncongenial world, and it must be sustained and invigorated from the source of its birth; and it has been invariably and uniformly found, in all places, ages, and circumstances, that the greater our growth in grace, the greater becomes our appetite for the means of its maintenance and increase—the exercises and influences of the sanctuary of God. It was no sentimental poet, but holy David, who wrote the eighty-fourth Psalm: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea even fainteth, for the courts of the Lord. Blessed are they that dwell in thy house: a day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." The soul grows in capacity with its progress in knowledge and truth; one satisfaction delighting it awhile, indeed, but preparing it also to thirst for new and more glorious draughts from the fountain of living waters; and hence, wheresoever the invitation is sounded forth, on the highway or amid sacred furniture, from the pulpit or on the hill side, "Ho, every one that thirsteth, come ye to the waters," it hears in such words sounds full of melody and irresistible attraction, and resolves, at all hazard or expense, to be there. The "company" of the people of God is a Christian's "own," the scene, the source, the kindler of fellowship, sympathy, communion; and therefore they who have made the greatest progress in conformity to the Divine image, are they who seek most and frequent oftentimes the house of God, the assembly of the saints, and enjoy its ennobling exercises with greatest delight and largest benefit.

People of the living God,
I have sought the world around,
Paths of sin and sorrow trod,
Peace and comfort nowhere found.
Now to you my spirit turns,
Turns a fugitive unblest;
Brethren, where your altar burns,
Oh receive me into rest!
Lonely, I no longer roam,
Like the cloud, the wind, the wave,
Where you dwell shall be my home,
Where you die shall be my grave;
Mine the God whom you adore,
Your Redeemer shall be mine;
Earth can fill my heart no more,
Every idol I resign.

Society needs temples. The Christian Church is the nursery of a Christian people. A society that springs from the mosque, the Socialist's den, the Romish temple, will be found unmanageable, unquiet, unprosperous, the mere slaves of a

designing priesthood, the creatures of democratic or rather ochlocratic turbulence, and destitute altogether of that nobility of nature which imparts obedience to laws and lawful authority without servility, and creates a manly independent character without the least tendency to disrespect and insubordination. The house of God is the sacred platform which levels none and elevates all,—on which liberty, equality, fraternity, truly so called, grow up as branches of the tree of life, instinct with true vitality, and loaded with real fruits; where our common and aboriginal nature is felt by all hearts to be our common condition, and acknowledged amid all the trappings of rank and the veils of circumstance; where rich and poor meet together, and see and cherish the ties of a common but not ignoble brotherhood.

Society cannot become compact till welded by Christian love; and it can attain its culminating greatness only when it is universally illuminated and inspired and directed by the wisdom that is from above. All government in this world requires temples. Be it a monarchy, a republic, or an aristocracy, there can be little righteous rule above, and less loyalty and obedience below, where the restraining, guiding, sanctifying truths of Christianity are not appreciated. Conscience is the fountain of power; it must be touched. In the house of God, and through the instrumentality of the truth of God, this faculty is reached, and awakened, and replaced upon its legitimate throne; and man then thinks and plans as before God. We may be assured, houses of prayer where such results follow, are far more important contributions to the stability and safety of the State than prisons; and the lessons of Christianity, than stringent laws; and love and loyalty, the inner inspiration of the soul, than the fears created by penal codes, or the obedience forced from without by an Argus-eyed police. Loyal subjects, and wise and just and merciful rulers, are not the wild shoots of nature, growing on the commons of the earth, but divine plants, the planting of the Lord, and requiring divine nutriment. I never can believe that the social order, all but universal allegiance, and enthusiastic reverence for our institutions in this great land, are merely the results of commercial calculation of loss by their removal—or of Saxon doggedness, or of pure habit, or of traditional veneration. Their roots have struck, no doubt, into the convictions and hearts, but deeper and stronger still, I believe, into the consciences of our people. A *jus humanum* in itself thus rises to the rank and strength of a *jus divinum*; and in the blow levelled at the ordinance of man, they see a stain aimed at the honor of God. The true charter of our social liberties is the word of God; and the place where its words are read, and its responsibilities impressed—call it cathedral, church, or chapel—is a place on which the State mightily depends. It is the Bible that exposes all forms of tyranny and falsehood, by bringing before the mind the types, and images, and formulas, of immortal truth and spiritual freedom; by displacing the authority of the Church by the authority of Christ; by annihilating the decretals of popes by the voice of God. Put away our Bibles, and pull down our sanctuaries, and how long will our institutions remain? The Bible is the palladium of our constitutional freedom: with the Bible, we can never be enslaved, without it we cannot remain long free: what is brightest in our history is reflected from it; what is most powerful, pure, and holy in our constitution is inspired by it.

In the future dispensation, in which, as asserted in the passage under review, there will be no temple, it may be proper to add, there will be no necessity for a temple. In the ancient temple of Jerusalem—the special and peculiar residence of Deity—were the Urim and Thummim, the Shechinah and the mercy-seat, and the overshadowing cherubim. But in the coming dispensation, the temple will be coextensive with the city, the Church and State will be one; the very walls will be built of those precious stones, fragments of which were placed on the breastplate of the high priest; and the glory of the Lord, that dwelt between the cherubim of old, will cover with its splendors every spot of the holy city. Then all citizens will be Christians, all rulers spiritual; and the great idea of Arnold, so forcibly and eloquently rendered by the Duke of Argyll, in his recent work—impossible in this dispensation—will be actualized, and Church and State will be melted into one in the New Jerusalem, inseparable and undistinguishable for ever. All will be priests of God.

Such temples as exist on earth will be unnecessary in the future age, because all space will be holiness to the Lord. In the ancient economy, certain rules and acts of worship were so restricted to the temple of Jerusalem, that it would have been sin to attempt to perform them in any other place. Thus it is written in Deut. 12:13—"Take heed to thyself, that thou offer not thy burnt-offerings in every place that thou seest; but in the place which the Lord shall choose, in one of thy tribes, there shalt thou offer thy burnt-offerings, and do all that I command thee."

The Easter King.

"THE Lord is risen!" It seems a song of praise addressed to Him that sitteth upon the throne; it dispels the clouds that hang over our heads, and, like a flaming torch ascending upwards into heaven, shows us, by its light, the glory of Him to whom Jesus alluded when he said, "He is near that justifieth me: who will contend with me?" and of whom it is written, "Righteousness and judgment are the habitation of his throne." We realized the presence of this great Being during the earthquake on Golgotha—and trembled. We beheld him under a new aspect at the resurrection—and rejoice: for the Son has now finished the work which his Father had enjoined him. He has re-established that law which had been put to shame, and has offered an obedience such as should satisfy even the demands of God. He has risen victorious over the attacks of hell; the fiery darts of every conceivable temptation have been turned aside on the buckler of his faith; he has preserved unshaken his confidence in God, where the highest seraph might have despaired; and proved himself subject to the will of his Father in all things, by undergoing an ignominious and accursed death. For all this he is now worthy, full worthy, of the rich and glorious reward appointed for him by the eternal counsel of his Father: it belongs to him by the justest of all claims: and his work being now accomplished, the Son of Mary merits to be crowned with glory according to the holy promises of God. Lo! this crowning takes place before our very eyes. Scarcely has the morning star announced the dawn of the third day, when the eternal covenant of truth shines in all its splendor from the heavens: the Almighty keeps his word; and his hands are laden with garlands for the Victor. He is still sleeping silently and calmly in his chamber, and hell is still rejoicing in the idea that it has obtained the mastery, when suddenly the voice of the Almighty penetrates the tomb: the word "Arise!" is pronounced over the corpse;—in an instant the bandages are loosened, and the linen cloth is removed; the stream of immortal life gushes through the stiffened limbs; the form of a servant disappears, and the Son of man rises from the dust in unspeakable glory and brightness. Heaven is set in motion, and the angels of God descend to pay homage to the Prince of Life. A seraph opens for his Lord the door of the tomb, and the earth trembles with joy under the feet of its glorified King; the stones call out "Hosanna!" and the rocks rending asunder are his hymns of praise; the guards who watched his tomb, the representatives of his enemies, now overpowered by his majesty, lie like dead men, on the ground at his feet; the saints, after the slumber of thousands of years, rise out of their graves to bear witness that the land of death has been conquered, and the power of death taken away. Nature, adorned in the fairest colors of spring, seems in silent adoration to solemnize the triumph of her Creator; and the sun, which is even now issuing forth in all its glory from the flaming gates of the firmament, appears to be ascending for no other purpose than to swell the coronation splendor of the great Prince of Life!

Never have we seen Jesus as he now appears bursting from the tomb! We saw him when he said unto the devils, "Come out of him!" and they came: we saw him when he rebuked the raging elements; and we broke forth into the cry of astonishment, "What manner of man is this, that even the winds and the waves obey him!" We saw him when, monarch of nature, he trod upon the billows, which became like rocks under his feet; and when he called into the abode of corruption, "Lazarus, come forth!" and the dead man arose, and left his prison-house. But all this falls far short of that glory and splendor in which he rises to-day. Amidst all his previous wonders and miracles, he was not so highly exalted as now, at the moment when we greet him with hallelujahs in the garden of Joseph. If we imagine him as we last beheld him, suffering the pains of martyrdom, and the weight of our sins oppressing him—when, forsaken by God and by every creature, he was nailed to the cross, and being made a curse for us, was rejected both by heaven and earth—we can scarcely believe that we beheld the same Jesus in the glorious form rising from the sepulchre. Yet he is the same, the same as he who once bore the curse of our sins; and it is this which makes us wonder and rejoice to-day. Lo! he stands above his tomb, a victorious hero, overpowered by death indeed, but only for a time; for death is now dead in him, and has forever yielded to his supremacy. The melancholy picture which we beheld on Mount Golgotha can no longer be discerned: the body of weakness, the tabernacle of feeble flesh—the heavy and earthly covering, a prey to the fury of the elements—the mortal form in which he atoned for our sins, all has been left behind him in the tomb. His body has received immortal life, and the splendor of unchangeable brightness; and in his soul there is a paradise of peace, and a heaven of joy and delight. There is no longer a trace in his heart of sorrow and suffering, struggle and trial: his wounds are

forever closed, and his soul only experiences the approbation of his Father, the enjoyment of his presence. Hell lies conquered at his feet, for it beholds the thunderbolt in his hand which could in an instant annihilate it. The accusers are ashamed and silent, and no longer open their mouths; for they see that even the snow of angel purity would appear dark, when viewed in the light which emanates from the breastplate of our High Priest. The angels surround him, and rest under the shadow of his wings; for they feel that life is in his breath, and peace in his presence. Thus the Prince of Easter stands clad in a glory which fills both heaven and earth; the King of earth, which he hath bought with his blood, and King of heaven, which now greets him with rejoicing, because the Son of man is about to mount the throne of eternal majesty.

Krummacher.

Expository Preaching.

WE do not disparage topical preaching. That has its place. But we propose to give some reasons why pastors frequently, if not regularly, should engage in expository preaching. By exposition we do not understand mere dry exegesis, but a full and familiar development of the sense of Scripture, in the form of a popular discourse.

The propriety and importance of this mode of preaching, we think, is shown by the following considerations.

1. Expository was evidently the *primitive* mode of preaching.

He who taught as never man taught expounded to his disciples, in all the scriptures, the things concerning himself. The apostles, in their defence of the Messiahship of Christ, expounded the prophecies which related to him. The memorable sermon on the day of Pentecost, was but an exposition of portions of Joel and the Psalms, practically enforced. Apollos mightily convinced the Jews by the exposition of their own scriptures. An able article in the *Christian Review* of December, 1842, on "The Systematic Theology of the Early Church," to which we refer the reader, fully sustains our position.

2. Another argument is drawn from the *effects* produced upon the preacher's mind. These are various and important.

1. Exposition *disciplines* the mind.

The preparation of an exposition requires close, hard thinking; not the thinking of mathematical reasoning, it is true, but the more difficult task of moral reasoning. The expositor is obliged to master the shades of sense which distinguished the signification of words. Having settled the sense of individual terms, he must now grasp the whole scope of thought, and bring it up to one view. Besides, a pastor who has promised his people a course of expository sermons, feels the necessity of application, as he would not without his pledge.

Thus urged, he thinks and thoroughly investigates. As difficulties rise, he grapples them with manly vigor, and by the exercise of his power, greatly increases them. But why prepare sermons? Why not study the Scriptures, and think, and thus discipline the mind? For the well known reason, that man is a lazy being, and needs something to urge him to his work. Facts will show, that ninety-nine out of a hundred of the pastors of the present day never have, and never will, so study the whole Bible as to be able to give even a tolerable opinion upon their contents, unless they have adopted some system by which they are obliged to do it.

2. Exposition tends to make the preacher a *strong man*. To be "mighty in the Scriptures" is to be a strong minister. The Bible is the text book of his profession. If he understands that, and is able to bring its contents down to the understanding and consciences of men, though rough be his eloquence, he is a strong man.

Such was Apollos, and such were Luther, Zwingle, and the older Reformers.

Having increased his knowledge by the preparation, he is further aided by the exercise of preaching. Yes, preaching gives him still clearer conceptions of the sense, and fixes the whole more firmly in his mind. Every one knows that to study any science to advantage, one must teach it. Apply this to the preacher. Does he wish to study the Scriptures, and become in any good degree master, let him teach them? Let him think for himself. However much he may lumber his memory with the thoughts of others, those ideas will never become living members, but mere wooden limbs, which, having no vital connection with his inner man, he can never use to advantage.

Some sensible man has said, that "he never feared to debate with a man who has a large library." This remark was probably made upon the supposition that many who are blest with numerous books are strongly tempted to use their eyes and memories, rather than their thinking powers. Such are not strong, much less ready men. Books injure no thinker. Commentaries greatly aid the expositor. But the expository preacher must think for himself.

3. Exposition qualifies the preacher for sound systematic doctrinal preaching.

Systematic theology is simply the doctrines of the Bible arranged. It is a map of the whole field, so drawn, that the eye of the mind may perceive the relative position and bearing of each topic contained in it. Though the arrangement is human it is not to be despised. But he who would draw the map of a country must first survey it, and minutely note the situation and bearing of each prominent place. Then, with the topography before him, he may draw his lines, and present the whole at one view. The man who would arrange a cabinet of minerals must first examine it article by article. Then, and then only can he assign each its appropriate place. So must the theologian understand his material is found chiefly in the Divine word, and must be drawn directly thence. How then can he understand the word, so as to evolve and arrange its doctrines, without careful critical exposition?

One may read authors, gather up their thoughts, and employ the Scripture which they have quoted, with their glosses; but instead of drinking from the gurgling fountain, bursting fresh from the mountain's base, he descends far into the plains, and sips from the insipid stream, muddled by human imperfections. "Give me the Bible," said the dying Payson, and give me the Bible, said his living example in his study and pulpit. So should every theologian say, by word and by deed, "give me the Bible." We are not opposed to consulting men, both living and dead, but they are ever to be held secondary. Nor should a man consult any human opinion on a theological question, till he has tasked his own energies, to ascertain from the living word what is the mind of the Spirit. Till then, he is not prepared to profit by consultation. In fine, no one can be a sound theologian who is unable to expound the word of God.

Besides the less a man interprets Scripture, the more will he rely upon his reason and the opinions of others, until theology degenerates into mere philosophy.

Paul, with prophetic vision, clear and far-reaching, saw this evil, and warned us against it in those significant words, "Beware, lest any man spoil you through philosophy." Though he probably referred immediately to the disposition manifested in his day, to explain the sacred mysteries of Christ in accordance with the heathen philosophy. Yet, the spirit of the caution should guard us against neglecting Divine revelation, and resorting to human wisdom. The philosophizing spirit of Origen, and the neglect of the pure word of God, paved the way for the Papacy, and the same spirit, manifested in an undue dependence upon the opinions of the fathers, and the logic of the schools, is urging onward the Papal car at the present day. The prominent cause is a neglect of the Bible.

Michigan Christian Herald.

Views of the Catholic Hierarchy.

The following are some of the authentic teachings of the Church of Rome upon several familiar topics. They are from authentic sources.

FREEDOM OF THE PRESS.

The Church of Rome hates the freedom of the press, and justly looks to it with the most sensitive apprehension, and the bitterest hate. The following extract from the *Encyclical Letter Circular*, addressed by Pope Gregory XVI. in 1832, "To all Patriarchs, Primates, Archbishops, and Bishops:"

"Hither tends the worst and never sufficiently to be execrated and detested liberty of the press; for the diffusion of all manner of writings, which some so loudly contend for and so actively promote. We shudder, venerable brethren, at the sight of the monstrous doctrines, or rather portentous errors which crowd upon us in the shape of numberless volumes, and pamphlets, small in size, but big with evils, which stalk forth in every direction; breathing a malediction, which we deplore, over the face of the earth. Yet are there not wanting, alas! those who carry their effrontery so far as to persist in maintaining that this amalgamation of errors is sufficiently resisted, if in this inundation of bad books, a volume now and then issue from the press in favor of religion and truth. But is it not a crime then, never sufficiently to be reprobated, to commit the deliberate and greater evil, merely with the hope of seeing some good arise out of it? Or is that man in his senses, who entrusts poison to every hand, exposes it in every smart, suffers it to be carried about on all occasions, aye, and to become a necessary ingredient of every cup, because an antidote may be afterwards procured which chance may render effective?"

"Far other hath been the discipline of the Church in extirpating this pest of bad books, even as far back as the time of the apostles, who we read committed a great number of books publicly to the flames. It is enough to read the law passed in the fifth Council of Lateran on this subject, and the constitution afterwards promulgated by our predecessor of happy memory, Leo Xth,

"That what was wholesomely invented for the faith, and for the extension of useful arts, may not be diverted to a contrary purpose, and become an obstacle to the salvation of Christ's faithful." The subject engaged the closest attention of the Council of Trent, and as a remedy to so great an evil, they passed that most salutary decree for forming an index of the volumes in which depraved doctrines are contained. "No means must be omitted," says Clement XIIth, our predecessor of happy memory, in the Encyclical letter on the proscription of bad books, "no means must be here omitted as the extremity of the case calls for all our exertions, to exterminate the fatal pest which spreads through so many works; nor can the materials of error be otherwise destroyed than by the flames, which consume the depraved elements of evil."

COMMON SCHOOLS.

Archbishop Hughes has lately publicly declared that it is better children should be allowed to grow up in ignorance, rather than to be educated at our common schools.

In the place of the "Common School System," the Jesuit priesthood strive to substitute their own, which perhaps may be as well apprehended by the following words of Ignatius Loyola, the founder of "the sacred order of Jesus!" He says:

"Lastly, a means easy and safe, of subjugating the judgment is that which was a habit with the holy fathers—namely, to fix it in your mind that whatever a superior commands is the order and will of God himself; (not much mind required for that certainly,) and as when you are required to believe according to the Catholic faith, you bend your whole will and mind to do so, in like manner in bringing yourself to perform the order, let it be what it may, of the superior, a certain blind impulse of the will shall bear you forward, without giving space for inquiry. Thus did Abraham obey when commanded to offer up his son; and thus in the times of the New Testament, i. e., under the Christian dispensation, did a holy father exercise his virtue as recorded by Cassian. As for instance the Abbot John, who inquired not whether that which he was ordered to do was useful, or not; but continued daily throughout the year, and with great labor, to watch the dead stump of a tree; nor did he ask even if it was profitable or not, as when he applied his whole strength to effect the removal of a huge block of stone, to which the united strength of many would have been unequal. This sort of obedience has, in some cases, received the divine approval by means of miracles. As not to mention instances which yourselves are aware of, that of St. Maur, a Benedictine, may be named, who when at command of his superiors, he walked into a lake, did not sink; or that of one who commanded by his superior, to bring him a lioness, went and caught her, and brought it to him. Such is the method of bringing the judgment into subjection, and of approving without hesitation, every command of the superior, not manifestly sinful, which holy men have observed, but which those who desire to attain to a perfect obedience will imitate!"

(For the Herald.)

Sketches of Travel.

No. XXXI.—VENICE.

THE DOGE'S PALACE.

THIS has two fronts, the southern, on the Molo, towards the sea, and the eastern on the Piazzetta. The lower story is an open gallery originally clear through to the interior court, but now closed up on that side, and that part of it on the Piazzetta was formerly called the Broglio, and was the resort of the Venetian nobles, when they wished to see each other on business. At the time of our visit it was occupied by the Austrian guard, and several pieces of artillery were planted in front of it, commanding the Piazzetta, so as to quell any popular rising which might take place there.

We passed through the *Porta della Carta*, into the *cortile*, or interior court, and crossing it ascended the "Giant's Stair-case," so called from two colossal statues by Sansovino, of Mars and Jupiter, which stand one on each side at the head of the stair-case. The ceremony of the coronation of the Doge was anciently performed at the head of the stair-case. Turning to the right, we pass along the loggia or open gallery, of the second story and see on the wall the openings of the terrible lions' mouths, the receptacle of all secret communications in state affairs. Near the end of this side is the great stair-case, the *Scala d'Oro*, i. e., "Stair-case of Gold." Ascending two flights, we gain admission to the suite of rooms which occupy the two fronts of the Palace. The first room is an ante-chamber, filled with books, from which we pass into the *Salla dell' Maggior Consiglio*, i. e., the "Hall of the Greater Council," a magnificent room, one hundred and seventy-five and a half feet long, eighty-four and one-third broad, and fifty-one and one-third high, adorned with the most splendid paintings by Tintoretto, Bassano, Paul

Veronese, and others, illustrating the glories of Venice. "Paradise" by Tintoretto on the east end of the hall, is said to be the largest picture ever painted upon canvas, being eighty-four and one-third feet in width, and thirty-four in height. The Public Library is now kept in this room. The ceiling is rich with painting and gilding, and just below the cornice there is a series of portraits of the Doges, with the black veil covering the space, which should have been occupied by Marino Falieri and the well known inscription, "Hic est locus, Marini Faletro, decapitati pro crimibus"—"This is the place of Marino Falieri, who was beheaded for his crimes."

A corridor connects this hall with the *Sala dello Scrutinio*, i. e., "Hall of the Inquisition," which is also adorned with historical pictures, and a continuation of the Doges' portraits.

The upper story contains another suite of apartments, adorned with many fine paintings, and rich in historical associations, the "Senate Hall," with the same furniture as in the days of the Republic; the room where the "Council of Three" held their sittings—the Audience Chamber in which the Doge and his Privy Council received foreign ambassadors. I sat in the Doge's chair, and to aid my imagination, thundered out an imperative mandate, sentencing the prisoner at the bar to the lowest dungeons of the Palace; whereat one guide manifested great consternation and begged us to desist, lest we should be arrested on suspicion of revolutionary designs. From some of these rooms there were secret communications with the dungeons below.

Descending to the second story, we entered another apartment, from which we were conducted to the *Pozzi*, i. e., "Wells"—two ranges of state dungeons one below the other. As we went down the narrow passage between the solid stone walls into the dark, close, heavy air below, where our lantern gave but a feeble light, it seemed as if we were bidding farewell to freedom, happiness, and hope; and a cold shudder passed over me as I thought how many had gone down these steps, never to return. The cells are about five paces in length, two and a half in width, and perhaps seven feet high. They are closed by double doors, and the only opening was a small round hole in the wall over the door. At the end of the narrow passage into which the cells open, is a small grated window. I went into one of the cells and closed the door, while the guides stood without, and I tried to conceive the feelings of one immured there. It seemed as if it would be impossible to sustain life there many days.

At the end of another passage is a door opening into a small room, with a grated window and a door in the outside wall. This was the *place of execution*. The condemned was seated upon a stone step and an iron collar fastened around his neck and gradually tightened by a screw. The body was then taken out through the outside door which is about on a level with the water, and carried off in a boat and sunk in the Adriatic.

We afterwards crossed the covered bridge which connects the Palace with the prison, called the *Bridge of Sighs*.

CHURCHES OF VENICE.

These are numerous and splendid, filled with paintings and sculpture. The church of *Sa. Maria Gloriosa de' Frari* contains many fine tombs. A plain slab in the pavement marks the spot where Titian was buried, who died in 1575, at the age of ninety-nine. In the body of the church are two large and splendid monuments; on the right that of the unfortunate *Doge Foscarini*, who died 1457; opposite is that of the *Doge Nicolò Tron*, who died 1472, an immense structure, fifty feet in width, and seventy in height, composed of six distinct stories, and adorned by nineteen whole length figures larger than life, besides a profusion of bas-reliefs and other ornaments.

The monument of the Doge *Giovanni Pesaro*, (who died 1658,) is also a stupendous fabric, in singular taste. It is supported by Moors or Negroes, of black marble, dressed in white marble, their black elbows and knees protruding through the rents of their white jackets and trowsers. The bronze skeletons bear sepulchral scrolls; and dragons sustain a funeral urn. In the centre sits the Doge.

By the side of this is the monument erected to the memory of CANOVA the sculptor. It is a repetition of his own design for the Archduchess Christina at Vienna—a vast pyramid of white marble, with open doors of bronze, into which various mourners, Art, Genius, &c., are seen walking in funeral procession.

The door of the sacristy is a triumphal arch, erected in honor of the Venetian general *Benedetto Pesaro*. Over the Pesaro altar is a beautiful votive picture by Titian.

The church of *San Giovanni e Paolo* contains many fine sculptures. Here are the monuments of the Doge *Michele Morosini*, (died 1382,) the Doge *Leonardo Loredano*, (died 1521,) and the Doge *Andrea Vendramin*, (died 1478,) and many other Doges and Generals. The chapel of the Rosary is adorned with the finest alti-relievi

I have ever seen. They represent various scenes in the history of our Lord, and the figures of the purest white marble, stand out with a boldness and beauty of workmanship I have never seen equalled. Here is the celebrated Peter Martyr by Titian, one of his finest paintings.

In the open space in front of this church stand the celebrated statue of Bartolomeo Colleoni da Bergamo, the second equestrian statue erected in Italy after the revival of the arts.

We also visited the Academy of the Fine Arts, an extensive collection of paintings and sculpture, containing the finest specimens of the Venetian school, by Titian, Paul Veronese, Tintoretto, Bassano, &c., and several of the palaces similarly enriched. We applied to the Austrian commandant for permission to visit the Arsenal, but failing to obtain it we were obliged to content ourselves with sailing up to the entrance and admiring the four colossal marble lions which were brought from the Peloponnesus in 1685. One of them formerly stood at the entrance of the Piræus at Athens.

This Arsenal is said to be nearly three miles in circuit, surrounded by walls and towers built between 1307 and 1320. It has four basins, nearly surrounded by dry docks and slips for the building of vessels and workshops. The armories contain many curious specimens of ancient armor and weapons, and instruments of torture—and the model-room has some interesting illustrations of naval architecture in former times. One is deeply impressed with the greatness of Venice in her palmy days.

Venice has always been famous for *street music*. Some of it is very good. One day while dining at the Restaurant San Gallo, in the open square before the building, we were entertained with music by an old man of sixty-seven years, who played a violin and accompanied it with his voice. He was succeeded by a lady and two men with a violin and two guitars, who made very sweet music. The passers by stopped to listen, heads were put out from the neighboring windows,—at one window was a nurse with a beautiful child—the whole scene was very picturesque. I copied the following inscription upon the house opposite: "Has aedes Franciscanorum, quas ob diuturnam amicitiam candorem laudioribus hospitibus praetulerat, Antonius Canova sculpturae princeps, extremo halitu consecravit." 3 Ides Oct. 1822. "This house of the Franciscans, which, on account of the sincerity of long continued friendship, he had preferred to more splendid hospitality, Antony Canova, the prince of sculpture, consecrated by his last breath."

We threaded the narrow passages of the city, we crossed the Rialto and sought for counterparts of the Jew Shylock, we explored the canals and bridges in our gondola, we floated down the Grand Canal in the golden glow of sunset, singing "Virginia melodies," and taking a lingering farewell of those stately palaces, stately even in their decay, many of them evidently settling down into the water, with great cracks in their walls, broken cornices, and grass growing upon their roofs,—we did our shopping in the arcades of the Piazza, we took our last ice at "Florian's," and thus ended the fairy spell of Venice. The next morning as we were rowed from the hotel to the railway station about day-break, a cold gray mist rested upon everything; everything was damp, dreary, and uncomfortable; all the romance was gone, and we were glad to take our departure.

S. J. M. M.

CAN INSECTS TALK?

Chambers's Edinburgh Journal, in a late issue, quotes the following from the *Natural History of Animals*, by Rymer Jones:

"A striking instance of the possession of a capability of spreading intelligence, and that of a somewhat abstruse character, is furnished by Huber and others upon bees. Every one is aware that the queen-bee is an object of the greatest solicitude and attention to the workers of the hive; and yet, among so many thousands, all busily employed in different and distant parts of the colony, it would appear impossible for them to ascertain, at least before the lapse of a considerable time, whether she was absent or not. In order to see whether bees had a power of conveying news of this kind, the queen-bee has been stealthily and quietly abstracted from the hive; but here, as elsewhere, ill-news was found to fly apace. For some half-hour or so, the loss seemed not to be ascertained, but the progressively-increasing buzz of agitation gradually announced the growing alarm, till shortly the whole hive was in an uproar, and all its busy occupants were seen pouring forth their legions in search of their lost monarch, or eager to avenge, with their stings, the insult offered to their sovereign. On restoring the captured queen to her subjects, with equal secrecy, the tumult speedily subsided, and the ordinary business of the community was resumed, as before the occurrence. That in such cases as those above narrated, information, and that of rather a com-

plex character, was transmitted by one insect to another, cannot be doubted; but by what means? All that has been ascertained upon this point is, that the ants and the bees cross their antennae in a peculiar manner with the antennae of the others that they encounter, and this action, being repeated again and again, seems to be a mode of communicating intelligence common among the insect races.



The Advent Herald.

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The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER VII.

And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.—v. 1.

AHAZ king of Judah, and PEKAH king of Israel reigned contemporary but three years. PEKAH began his reign B. C. 757. And, 2 Kings 16: 1, "In the seventeenth year of Pekah, the son of Remaliah, Ahaz, the son of Jotham king of Judah, began to reign"—B. C. 741. Pekah "reigned twenty years," (2 Kings 15: 27,) only three beyond the accession of Ahaz: so that the events here described must have been between B. C. 741—739. But this invasion is supposed to have been in the first year of the reign of Ahaz, B. C. 741—seventeen years after the date of the previous vision.

Before the accession of Ahaz to the throne of Judah, and while Jotham was king, Pekah and Rezin had formed designs against Jerusalem. 2 Kings 15: 37—"In those days the Lord began to send against Judah, Rezin the king of Syria, and Pekah the son of Remaliah." When Ahaz came to the throne, he proved to be a wicked prince: 2 Chron. 28: 1-6, 8—"He did not that which was right in the sight of the Lord, like David his father: for he walked in the ways of the kings of Israel, and made also molten images for Baalim. Moreover, he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel. He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree. Wherefore the Lord his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the Lord God of their fathers. . . . And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria."

The above invasions seem to have been in a measure independent of each other, and previous to the league between the two monarchs. They failed to overcome Ahaz, but he was fearfully alarmed at the report that the two invading kings had joined their forces, and were to make a united attack on him.

And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.—v. 2.

By metonymies, the "house" is put for the family of David; Syria for its inhabitants, and the heart for the mind. And by a simile, the effect which this intelligence produced on the king and people of Judah, is likened to the action of the wind on the trees of the forest. As they are swayed to and fro, so were the hearts of the king and people violently agitated, and filled with consternation. By the use of a metaphor, they are said to be "moved." It was probably at this time that Ahaz (2 Kings 16: 7) "sent messengers to Tiglath-pileser, king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me"—probably in the second year of his reign, B. C. 740. He looked not to God for help, but trusted in man. He might have feared the entire loss of his king-

dom. But God had purposed to preserve the house of David till the MESSIAH should come—notwithstanding it was necessary to chastise it.

Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the high-way of the fuller's field; and say unto him, Take heed, and be quiet; fear not, neither be faint-hearted, For the two tails of these smoking fire-brands, For the fierce anger of Rezin with Syria, and of the son of Remaliah.—vs. 3, 4.

The name of Isaiah's son, "Shear-jashub," signified "the remnant shall return." The children of Isaiah were given him "for signs and for wonders in Israel." (Isa. 8: 18.) Therefore, to take Shear-jashub, was an assurance that the nation should not be entirely destroyed, but that, if carried into captivity, a remnant should return—as they afterwards did from the Babylonian bondage.

The place where they went to meet Ahaz, is supposed to have been on the south-west side of the city, at the head of the valley of Hinnom. Jerusalem was supplied with water from two pools or lakes outside of the city. This was the "upper pool," called Gihon, (2 Chron. 32: 30), and Enrogel, or the fuller's fountain, (Josh. 15: 7.) The end of the conduit, or aqueduct, was probably where it entered the city; and the king had doubtless gone there with his court to secure the fountain for the use of the city during the expected siege, or to prevent the enemy from appropriating it to their own use. Its exact location is a subject of some doubt.

The exhortation to Ahaz was designed to quiet the alarm of the king. In like manner, Moses spake to the children of Israel, when the Egyptians had pursued them to the Red Sea (Ex. 14: 13), "Fear ye not, stand still and see the salvation of the Lord."

By a metaphor, the confederate kings are called the tails, i. e., the ends of "two smoking fire-brands"—brands nearly burnt out. By a metonymy, Syria is again put for the people of that country. The prophet shows his contempt for Pekah, by calling him "the son of Remaliah," instead of his own name. As the remains of two fire-brands, they were not objects of alarm. The message of the prophet is continued:

Because Syria, Ephraim, and the son of Remaliah, Have taken evil counsel against thee, saying, Let us go up against Judah and vex it, And let us make a breach therein for us, And set a king in the midst of it, even the son of Tabeal: Thus saith the Lord God, It shall not stand, neither shall it come to pass.—vs. 5-7.

By a metonymy, Syria is again used for its inhabitants, and by the same figure, Judah is used for the land they possessed. Who the son of Tabeal was, to whom they purposed to give the kingdom, is not known—there being no other historical reference to him. As a pillar or edifice, when overturned ceases to stand, so, by the use of a metaphor, the counsel purposed against Judah, was not to stand. Then follow the reasons why it would be ineffectual:

For the head of Syria is Damascus, And the head of Damascus is Rezin; And within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, And the head of Samaria is Remaliah's son; If ye will not believe, surely ye shall not be established.—vs. 8, 9.

Bishop Lowth suggests that there has been a transposition of these words, and thinks they originally read thus—with the exception of his translation which does not improve the sense:

"For the head of Syria is Damascus, And the head of Damascus is Rezin, And the head of Ephraim is Samaria, And the head of Samaria is Remaliah's son; And within threescore and five years Shall Ephraim be broken, that it be not a people."

It is only by the use of a metaphor that the capital can be said to be the head of a country; or the king the head of the capital. On these heads, each respectively relied. They had no deities who could enable them to carry their evil counsel into effect, and therefore could make no headway against the purposes of the Lord God, who offered to protect Judah. Besides, the Lord had purposed that in seventy-five years Ephraim should be broken, and be no longer a people. As a vessel may be broken into fragments, so, by a metaphor, the ten tribes were to be "broken"—separated and scattered, never to be known as an independent nation or a distinct people. Consequently, Judah had but little to fear from them.

This prophecy began to be fulfilled soon after the utterance of the prediction. Ahaz having sent to Tiglath-pileser, king of Assyria, for protection against Syria and Ephraim, "the king of Assyria hearkened unto him" (2 Kings 16: 9): "for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin." 2 Kin. 17: 1-3—"In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah, to reign in Samaria over Israel nine years. And he did that which was evil in the sight of the Lord, but not as the kings of Israel were before him. Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave

him presents." This was B. C. 729, and Hoshea made annual presents to the king of Assyria, six years. Ib. vs. 4-6—"And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes."

The last king of the ten tribes thus terminated his reign B. C. 720—twenty years after the date of the prophecy. But though the kingdom was broken, it does not appear to have been entirely stripped of its inhabitants till forty-five years later, B. C. 776, in the twenty-second year of Manasseh king of Judah, who (2 Chron. 33: 9-13) "made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel. And the Lord spake to Manasseh, and to his people: but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God." At this time it is supposed the final deportation of Israel from their land took place, which was the sixty-fifth year from the date of Isaiah's prophecy. We read (2 Kings 17: 18, 22-24) that "the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. . . . The children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof."

Since then, the ten tribes have never dwelt in their own land. A portion of them became incorporated with the Jews, and the remainder were scattered among the nations.

Looking back to that period, we can see the fulfilment of the prophecy; but to Ahaz, when it was uttered, its fulfilment was in the future. And the prophet said to him, "If ye will not believe, surely ye shall not be established." The prophecy was unconditional, but faith on the part of the king was necessary for his own permanency. Ahaz, it seems, had little faith in the prophet's word. Yet the Lord was very indulgent to him, and offered to give present proof of its future fulfilment:

Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above.—vs. 10, 11.

It was thus in the power of the king to have any miraculous demonstration that he might wish, of the truth of the prediction. He might himself designate the phenomenon.

But Ahaz said, I will not ask, neither will I tempt the Lord.—v. 12.

Ahaz' refusal to ask a sign of God, was not out of respect to God; for he was a confirmed idolater, and trusted in other gods. 2 Kings 16: 4—"He sacrificed and burnt incense in the high places, and on the hills, and under every green tree." He also trusted that the king of Assyria would help him; for he had sent for him. 2 Chron. 28: 20, 22-25: "And Tilgath-pileser king of Assyria came unto him, and distressed him, but strengthened him not. . . . And in the time of his distress did he trespass yet more against the Lord: this is that king Ahaz. For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel. And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem. And in every several city of Judah he made high places to burn unto other gods, and provoked to anger the Lord God of his fathers."

Such was his impious conduct after God's gracious condescension to furnish him with any evi-

dence he might demand, of the truth of God's promise. And therefore God thus rebukes him:

And he said, Hear ye now, O house of David! Is it a small thing for you to weary men, but will ye weary my God also?—v. 13.

Weariness, by a metaphor, attributed to God, can only imply the offensiveness to God of the king's wickedness, while bearing long with him.

The "house of David," by a metonymy, is put for the family of David. God had said to David, (2 Sam. 7: 16,) "Thy house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever." [If his children should commit iniquity, they were to be chastened with the stripes of men; but he was never to want a son to sit upon his throne for ever.]

(To be continued.)

THE SAVIOUR'S PROPHECY

JERUSALEM'S DESTRUCTION, AND THE WORLD'S TERMINATION.

MATT. XXIV.

(Continued from our last.)

Vs. 9, 10—"But before all these they shall lay their hands on you and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake: and it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."—Luke, vs. 12-15. "Then shall they deliver you up to be afflicted: [and ye shall be betrayed both by parents and brethren, and kinsfolks, and friends—Luke], and shall kill [some of—Luke] you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." [But there shall not a hair of your head perish. In your patience possess ye your souls.—Luke.]

The following illustration of this portion of the prophecy is copied from an article on this subject, given by brother Litch, in the Herald, two years since:

"Persecutions against the disciples of CHRIST began at an early age after the ascension of CHRIST. The first of magnitude was that which arose against Stephen, as recorded in the 7th chap. of the Acts of the Apostles. Under the leadership of Saul of Tarsus, havoc was made of the Church, and they were scattered abroad, and went everywhere preaching the word, Saul and his confederates pursuing them and persecuting them even unto strange cities. Nero was the first Roman emperor who instituted a formal persecution against the saints of God, in A. D. 64. He is said to have fired the city of Rome, that he might have the pleasure of witnessing the conflagration; and then to shield himself from the odium of such a transaction, he charged the crime on the Christians, and instituted a most terrific persecution, which raged with great ferocity till the death of the monster.

"The next general persecution waged by the emperors, was A. D. 94, under Domitian, a monarch of similar character to Nero. It was during this persecution, and under this emperor, that John was banished to the Isle of Patmos, where the visions of coming events were opened to him. Domitian almost exterminated Christianity for the time being. No station in life was sufficient security to protect the disciples of CHRIST. Flavius Clemens, a man of Consular dignity, with his wife, who had become Christians, were put to death.

"In the year 106 or 107, a violent persecution raged in Bythinia, an account of which was communicated by Pliny, the governor of the province, to Trajan the Roman emperor. From his account, it is evident that the persecution was waged from hatred to the name of CHRIST; and that treachery was rife, so that they betrayed one another to so alarming an extent, as to fill even the government with terror. Pliny says: 'In the course of this business, informations pouring in, as is usual when they are encouraged, more cases occurred. An anonymous libel was exhibited, with a catalogue of names of persons who declared that they were not Christians then, and never had been.'

"Marcus Antonio assumed the Imperial dignity 161. He was a bitter persecutor of the followers of CHRIST, and continued his persecution for nineteen years. During his reign Justin Martyr, and the venerable Polycarp, with other eminent Christians, suffered death. When brought before the tribunal in the hundredth year of his age, the proconsul told him to reproach CHRIST, and he would release him. 'Eighty and six years,' said Polycarp, 'have I served him, and he hath never wronged me, and how can I blaspheme my King who hath saved me?' And with the most perfect triumph, he yielded himself up to death for the sake of CHRIST.

"The emperor Severus, in 203, passed an edict forbidding any of his subjects to change their religion, hoping thereby to retard the spread of Christianity. Many under it were brought to a cruel death.

"Maximin, a few years after, continued the persecution of the followers of CHRIST. But Decius, who became emperor in 249, waged a most dreadful war of extermination against the Christian cause. He directed his officers to exterminate the whole race of Christians, on pain of death, or to force them to bow to idols. This persecution raged two

years, and vast multitudes of martyrs suffered. Valerian also manifested the spirit of intolerance and persecution; and under his reign Cyprian fell a glorious martyr to the cause of Christ, in the hope of a better resurrection.

"In the commencement of the fourth century, under Dioclesian, a most violent persecution raged for eight years. It began in 302, by pulling down the churches of Christians, burning their books, and depriving them of civil rights.

"The recital of their sufferings would appear almost beyond credence, were they not related both by pagans and Christians. Every torture which could be invented was resorted to, to terrify the disciples and stop the spread of the Christian religion. 17,000 are said to have suffered martyrdom in one month. In Egypt alone, 150,000 suffered death, besides 700,000 who came to their end in banishment or the public works. At length a medal was struck for Dioclesian, with this inscription:—*'The name of Christians being extinguished.'*

"This was the last general persecution by the Pagan emperors, Dioclesian dying in 312, and in 324 Constantine published an edict by which the ancient religion of the empire was abolished, and Christianity established as the religion of Rome. Thus when the enemy of Christ supposed the victory perfect, God had raised up instruments to effect an entire change, and place Christianity in the ascendant.

"Passing over the wars which were waged against heretics by the Greek emperors and emissaries of the Pope, for the establishment of his power, we will briefly glance at the persecutions which were more systematically waged after the establishment of their power.

"The Inquisition was the great instrument of persecution, and sacrificed many millions of lives. The Council of Verona, in 1184, constituted each bishop the Inquisitor of his own diocese. But in the commencement of the 13th century, the Pope appointed special delegates to visit those parts where his power was the most despised and trampled under foot, who, failing by their preaching to convert heretics, took on them, without consent of bishop or magistrate, to inflict capital punishments on their victims. 'But,' says Dr. Brownlee, 'the Inquisition was perfected in its terrific power, when the emperor Frederic II. and Louis IX., surnamed *St. Louis*, king of France, lent their authority to establish this tribunal; and when the magistracy was converted into a tool of the priests to enact legal murders on men, simply for their opinions in religion.'

"Pope Innocent III. was properly its founder, and Saint Dominic its earliest Inquisitor. It was fully in operation in Italy in 1251. It gradually extended into other countries, and the tormentors and executioners of 'the Holy Office' were always *Dominican friars*. In England, Scotland, and Ireland, and some other countries, they never yet were able publicly to establish the Inquisition, and it was soon banished by an indignant people from France and Germany. But poor, unhappy Spain, Portugal, and Italy, were doomed to smart for centuries under its crushing and diabolical power.

"In Spain, where this tribunal triumphed in the reign of terror, over religion, morals, and bleeding humanity, there were eighteen different Inquisitorial courts, with their *apostolical Inquisitors*. And besides the legions of officers in these hells, there were 20,000 *familiares*, dispersed over the land. These mingled in all companies, invaded the sanctity of families, and dragged all suspected persons to the coils of the Inquisition.

"The *familiares* were spies, invading the sanctity of the domestic circle, bound by the most solemn oath, to report every word, look, and act, that could be construed into disregard or slight of the Church, her dogmas, or doings, to the Holy Inquisition. On the most faint suspicion, every person, either at noon day or at the midnight hour, was liable to be seized and dragged to the cells of the horrid slaughter house. The wife and mother was carried from the bosom of husband and children. Fathers, husbands, brothers, sisters, the blooming maid and adorned bride, in an hour of fancied safety, was made the victim of torture or debauchery, with no power to deliver them. Such was the terror inspired by this diabolical institution, that whenever the words were heard,—*'Open to the holy Inquisition; Deliver up your wife, your daughter, your son, parent or husband, to the holy Inquisition,'* instant would the terrified relative, with rapid step hasten without daring to remonstrate or even implore pity, lead forth the trembling victim to be delivered to the tormentors. The next day would the bereaved go into mourning as for one dead. Nor dared they to breathe one word of murmuring or complaint, lest they should be the next victims.

"With such profound secrecy did these *familiares* conduct their movements, that members of the same family would know nothing of each other's apprehension. Dr. Geddes states, that a father, three sons and three daughters, all living in one house, were carried prisoners to the Inquisition without knowing of one another's being there, for seven years, when the survivors of them, who had not died under their horrid tortures, met at the *Auto da fe*, when their eyes fell on each other, about to be consumed in the flames.

"The accuser and accused were never confronted in an Inquisition court. The prisoner was never informed of his crime, nor permitted to know who had informed against him. But torture after torture was inflicted for the purpose of inducing confession. Says Voltaire: 'This procedure, unheard of till the Inquisition, makes all Spain tremble; suspicion reigns in all bosoms; friendship and quietness are at an end; brother dreads brother; and father his own son.'

"Lorente thus gives the statistics of the Spanish Inquisition, from the year 1481 to the present century.

"All the victims condemned and burnt, 33,912; burned in effigy, 15,695; placed in a state of penance, with rigorous punishment, 291,450; total 341,057.

"When the city of Beziers was taken by the Crusaders in 1209, seven hundred Christian Albigenses were slain in one church; sixty thousand perished in all.

"When the city of Lavour was taken, eighty gentlemen were slain in cold blood: the governor and his lady were put to death, four hundred Christians burned alive; and all the rest of the citizens indiscriminately put to the sword!

"When Languedoc was invaded, one hundred thousand Albigenses fell in one day.

"A Papal historian, Mezerai, says of the massacre of St. Bartholomew's eve, in Paris: 'The streets were paved with dead bodies and the mortally wounded, the gateways were blocked up with them. There were heaps of them in the squares; the small streams were filled with human blood, which flowed in torrents to the river.'

"Similar massacres were enacted, at the same time, at Meaux; at Troyes; at Orleans; at Nevers; at La Charite; at Toulouse; at Barbades; and at Lyons. France was drenched in the blood of the Huguenot Christians in the reign of Charles IX.

"There perished under Pope Julian 200,000 Christians; and by the French massacre, on a moderate calculation, in three months, 100,000. Of the Waldenses, there perished 150,000; of the Albigenses, 150,000. There perished by the Jesuits, in thirty years only, 900,000. The amount murdered by the Duke of Alva, is set down by Grotius at 100,000.

"The estimate of the number of deaths of which the Church of Rome is guilty, is estimated by those most competent to make it, at 68,500,000. The amount of suffering endured by these individuals, and the heart-rending anguish caused by their sufferings among surviving friends, what mind can estimate or pen describe!

"Well did the Holy Ghost, in describing this horrid system, present it as having a mouth speaking great things, and making war upon the saints and prevailing against them.

"The facts given above are mostly from Dr. Brownlee's *'Roman Catholic Controversy.'* They are necessarily briefly stated, and present an inadequate view of the horrible sufferings of the people of God under that despotic and bloody power. Nor has the spirit which prompted these persecutions ever changed."

(To be continued.)

"ONLY TRUE CHURCH."

A LETTER FROM KIRWAN, to the N. Y. Observer, speaking of a Lord's day spent in Paris, writes thus: "A Sabbath day spent in Paris, where there is no Sabbath set apart to the service of God by the people, is not easily forgotten by a Protestant! And it is impossible so to describe it as to make a person who never witnessed it, fully comprehend it. Popery in Papal countries knows no Sabbath. In Paris, it has been converted into the harvest day of play actors, shopkeepers, restaurants, buffoons and mountebanks."

What a description is here given of the moral condition of one of the most distinguished Papal cities of Europe, the capital of the great empire which supplies Pius IX. with the troops which preserve him in possession of his throne! And what different picture could be given of the observance of this day in the cities of Vienna, Madrid, Lisbon, Naples, Florence, Venice, Genoa, or any other Papal city on the continent,—not even excepting Rome itself! None whatever. The best that could be said of any of them is, that the Lord's day is pre-eminently the day of public amusement and dissipation,—theatres and ball rooms, and the various places of pleasure and indulgence are in-

vested this day with more than ordinary attraction! And where but in these localities are we to look for the great membership and support of "the only true church!" Here, surely, are the priests and prelates of this church to be found by thousands, and the people by millions on millions are members of it by birth, and trained up from infancy by this vast hierarchy,—and what a hopeful company is presented, and how full of moral promise to a perishing world!

How perfectly besotted with ignorance and stupidity such a population must be, and how utterly destitute of sober, careful reflection, not to be appalled at the blasphemous pretensions of the Papal hierarchy, that such a mass of moral putrefaction is "the only true Church of Jesus Christ!" No wonder the intelligent and well informed in France are said to be infidels; the contemplation of the claims of the Papal priesthood, with a moral illustration like this,—the antipodes of that piety which commends itself to the human conscience,—cannot fail to produce scepticism in the minds of those who think and have no other means of instruction; and that the ignorant mostly should remain the dupes of their impositions and artifice, and thus constitute "the only true church," is not at all surprising.

N. Y. Baptist Register.

MY JOURNAL.

Feb. 10th.—Commenced a course of lectures in Lawrence, Mass. The Advent church there has been revived of late, under the labors of Elder J. P. FARRAR. Bro. F. is well received, and is disposed to sacrifice and labor for the cause in its low estate and poverty. This our ministers will have to do in most places until the churches become strong and established. All our hope is now depending upon a sacrificing and faithful ministry, to give a Bible form and efficiency to the elements. We are not to complain of things as they are, but by untiring labor and devotion make them what they ought to be.

The location of the meeting in Lawrence is favorable for building up a good society. All that is now wanting is the revival spirit, with devotion to the cause. The meetings at this visit were well attended, and some good was seen, though not so much as we hoped to witness. I gave six discourses. The Sabbath (our last day) was stormy, so that many were prevented from attending. On the whole, however, the meeting was attended with good results.

Feb. 14th.—Returned to Boston, and improved the time to the 16th in visiting the sick in B. and in Worcester, and in attending to duties connected with the Herald office.

Feb. 17th.—Took the cars for Alton, N. H., where I had been invited to give a series of lectures on the Advent doctrine. The meetings were held in the Freewill Baptist chapel. I found much prejudice existing in the community against the Advent doctrine, from the misrepresentations that had been made of it by some; but on a full presentation of the doctrine as held by Adventists—in ten discourses—I had the happiness of seeing the prejudice give way, so that the community are now mostly of this faith. And what was more especially gratifying was, to witness the effect of the truth on the hearts of many professors of religion, who broke down before God, humbling themselves and confessing their sins. Many of the unconverted were also awakened, and some gave themselves to God. The last service was one of very great interest. Every one appeared to be anxious that the meetings should be continued; but I was compelled by other engagements to leave them. I could only commend them to God, who is able to strengthen them and build them up. They have my gratitude and prayers for their hospitality and kindness. I think I never saw a better prospect of gathering, by a continuance of the meetings, a bountiful harvest. The results of this meeting, I think, cannot but be good.

Feb. 21st.—By request, I gave a discourse in New Durham Ridge. Here was once a united and happy flock, who lived in the order of the gospel, and were a light in the world; but a "root of bitterness sprung up among them, whereby many were defiled." A class of teachers, assuming the Advent name, also came among them, and taught them to discontinue and hate the *Advent Herald*, along with its proprietor and those associated with him in its publication. Another topic descanted on by these teachers was, that "God had laid H. on the shelf"—had "done with him." They also claimed that they were the true successors—the repositories of light and truth. Besides all this, H. had made himself rich, &c. &c. In short, that he was a very bad man, and that people ought not to hear him, or any of his associates. This seems to have been the gospel, or the principal message, of these unhappy men. Some believed their wicked

reports, and became the most virulent of our opposers. However wicked and indefensible such conduct may be, we know of no remedy, under the present state of things. It is one of those evils to which the Church has always been subjected.

I found a few faithful ones, who have "kept the faith," and thus far "fought a good fight." I gave a discourse on "following the Lord fully," in connection with a clear and full view of the position of Adventists, both in regard to doctrine and to time. The people had been instructed on the time a week before, by one who professed to have no doubt about the event occurring in 1854! I was surprised to hear this fact, as difficulties had been pointed out to him by brother PREBLE and others, which should have made him less sanguine, at least. But I was still more surprised to learn, that he publicly affirmed that "nothing had been brought against his views on the time;" and further, that nothing could be, and that his calculations were to be received without a doubt!

It is to be hoped that Adventists will look well to their Bibles, and also see that history is not garbled to make out a case, which, though asserted with pious positiveness, will doubtless terminate like many other similar things in the past. While it is safe, as well as our duty, to look for the speedy coming of our Saviour, with prayer, watchfulness, and self-denial, it is not safe to defer it to any future time, "lest coming suddenly, he find us sleeping."

J. V. HIMES.

THE BALTIMORE AND OHIO RAILROAD ACCIDENT.

The following particulars from Baltimore papers will be read with melancholy interest:

"The following reliable information we gather from Mr. Abat and Mr. Henry, of Louisville, who reached here last night. Mr. Abat is considerably bruised, and Mr. Henry, slightly, but will be able to go on to New York, as they intend in a day or two. We learn from these gentlemen that in the two cars that went over the precipice, there were seventy-four passengers, only twelve of whom were able to come through to Baltimore yesterday, the others who were not killed, being too badly injured to be brought further than Cumberland. It appears that Mr. H. was standing on the platform, talking with Mr. Rawlings, the conductor, at the time the accident occurred. Mr. R. leaped from the platform, and was saved, but Mr. Holt being on the lower side, was precipitated down the embankment, alighting among the sharp rocks, and was terribly torn and mashed. He lived, however, three hours, perfectly sensible, but during the last two hours suffered great bodily pain. His mind, however, was calm, and he gave his money, about forty dollars, and his gold watch to Mr. Rawlings, with many directions to those watching him about his position, so as to relieve or mitigate his sufferings if possible. He was perfectly aware of his approaching end, and spoke of it with composure and without fear. Mrs. Giese acted most nobly. She was lacerated badly, and one of her children was instantly killed, and with her face literally covered with blood, picked up two of the children in her arms, and went to the creek near by, and bathed and washed them so that they soon revived. One of these little ones died after they arrived at Cumberland. There were four of these and the only small children in the cars—two survived with their parents. This family were also from Louisville.

"Mrs. Ogle, from Philadelphia, was in the saloon of the ladies' car, reclining on a sofa, when they went over. She says the car, in going down the embankment, which was a gradually sloping, not a perpendicular one, made four revolutions, and finally landed before reaching the foot of the hill, on a strip of nearly level ground. She soon after found herself outside the car, and did not feel in the least hurt. How she got out she does not know.

"The scene of confusion and disorder, amidst the cries and groans of the wounded, she describes as terrifying. Mrs. Ogle says she noticed the first jar of the train when suddenly checked, and also felt sensibly, and with peculiar sensation and consciousness, the first overturning of the cars, and then each successive one, as they slowly followed each other, she herself alternately striking the sides, the bottom, and the top of the car, but as she had clasped and held on to the cushions of the sofa or lounge upon which she had reclined, was protected thereby, as she supposes, to some extent, from receiving more than slight bruises. She afterwards discovered, however, that she had been burnt upon one of her limbs by the fire scattered from the stoves."

BRO. EDWIN BURNHAM will commence his western labors at Buffalo, on the first Sabbath in May. The friends west who desire him to visit them on his tour, will do well to correspond with brother Tanner of Buffalo.

CORRESPONDENCE.



REVIEW.

BY D. T. ROBINSON.

(Continued from our last.)

ALISON says: "On the death of Duphot, on the 27th of Dec. 1798 (1797!) the Directory resolved to make it the pretext for the immediate occupation of Rome, and the overthrow of the Papal government. Berthier received orders to march rapidly into the Ecclesiastical states. Berthier, without an instant's delay, carried out the orders of the Directory." The order was—"Arrived in Rome, employ your whole influence to establish a Roman Republic."

Of the Pope it is said: "His Swiss guard was relieved by a French one, and he ordered to *dispossess himself of all his temporal authority*. (He refused.) He was dragged from the foot of the altar, in his palace; the whole effects in the Vatican inventoried and seized, and the aged pontiff conducted with only a few domestics, amidst the brutal jests and sacrilegious songs of the French dragoons, into Tuscany." And then, after describing, at too great length for us to quote, "the devastation of the churches, convents, palaces, and the immense spoil collected," as "vastly greater than that of the Goths, Vandals, and Bourbons," he adds:

"Meanwhile, the work of revolution went on rapidly in the Roman states. The whole ancient institutions were subverted. The executive made to consist of five consuls, after the model of the French Directory; the legislative power vested in two chambers, and the state divided into eight departments. But to preserve the entire dependence of this government on the French Directory, it was specially provided that an alliance, offensive and defensive, should be immediately concluded between the French and Roman Republics; that no laws made by the Roman legislative bodies should either be promulgated, or have force, without the approval of the French general stationed at Rome; and that he might, of his own authority, enact such laws as might appear necessary, or were ordered by the French Directory." All this, and more, might be given, from their own authority. The Pope was carried into France, and died there during the above state of things. All must see the absolute subversion of his temporal authority, both by the Directory and the Roman people, and its "entire dependence on the Directory," and a "spoliation," much greater than by Napoleon in 1809. The same might be said, and proved, respecting the deposing of him from his temporal authority, and the erection of a republic in 1848; but that occurred within the reading and memory of all, and I need not stop and dwell upon it. All the three are important events, and so was the one of 1813, when Napoleon returned from Russia, and at Fontainebleau made the Pope "negotiate away his temporal authority to himself," and perhaps more striking than either of those. But how can we know, or be justified in asserting that either one is absolutely the one, that "it is God's time;" "that if it does not come in '54, Millerism is dead;" and "this is Bible," "and true if the Bible is true?" Do you say, you do not? I can admit it, but several others do, who lecture, and many of those who embrace it. We have the proof. But suppose the decree of 1809, 17th of May, be the time for ending the 1290, then forty-five years more, to finish the 1335, will not reach to 1855, but only to the 17th of May, 1854! Why then talk and write of 1855? This again shows the inaccuracy and the indefiniteness of these calculations on "definite time," and is reason, if we had no other, for not calling it "Bible," and "God's time," and being positive that this, and no other, is the one. Just as dating them at the events of 518, which they place in 519, would end them in the fall (September) of 1853, instead of 1855! But, as the great event, or fact, on which they rest for the beginning of these periods—viz., the suppression of "true Christian worship"—how can it be that this took place at or near that time, by the Emperor and the Pope, if Arianism was the true worship; when five kings and their people, or kingdoms were not Catholic, but Arian, and submitted neither to the Emperor or the Pope, for a long time after this, as the Vandals in Africa, Goths in Italy, the Visigoths in Spain, Burgundians of Burgundy, and Lombards on the South of Germany; all of whom allowed of freedom of worship but the Vandals, and who were not subdued or converted by the Catholics for

many years after the 518 date they use? Is it said, the "war of Vitalian" was "the crisis"—the decisive and turning point," which led to the final triumph of the Papal power? That is the very question in controversy,—not to be assumed and asserted, but to be proved. People may and can believe it, and preach it, if they will, without proof; but to convince others, rationally and scripturally, needs proof—proof! But Constantinople is not Rome, nor the Greek church the Roman, or Papal, though called Catholic then, and now. And notwithstanding the accession of Justin and Justinian, the monophysite party prospered under the patronage of Antonia, wife of Belisarius, and the Empress, so that in 435 they had one of these bishops, Anthimus, made patriarch of Constantinople, and Vigilius, another, made Pope of Rome in 436, as may be seen in Neander's history, and several others. How then can 519, when no event of importance is noted, be it, instead of 514, or 518, or 532, or other dates, when "wars," or "decrees," or "councils," of a decisive character occurred? These remarks are made, not to oppose investigation, or discussion, but to induce candor, modesty, and unity; and to oppose dogmatism and Popish positiveness and infallibility, so frequent and injurious on this subject. Better one Pope than many.

(To be continued.)

THE DARK DAY OF 1780.

"There shall be signs in the sun and in the moon."—Luke 21:25. "The sun shall be darkened in his going forth, and the moon shall not cause her light to shine."—Isa. 13:10. "The sun shall be darkened, and the moon shall not give her light."—Matt. 24:29.

"A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door."—Martin Luther.

"The moon shines with a borrowed light, and therefore if the sun from whom she borrows her light is turned into darkness she must fail of course and become bankrupt."—Matthew Henry.

The following description of the extraordinary dark day was given by Dr. Adams, * on the 27th of May, 1780, eight days after it occurred. He writes:

"We had a very extraordinary phenomenon the 19th day of this month. In the morning it was rainy till about 9 o'clock, when the clouds broke away and the sun appeared, but very red. After nine the clouds grew very thick, with the wind from south-west in breezes: at half past ten it was uncommonly dark, the clouds appearing of a yellow hue. At eleven, the public school was dismissed, it being so dark that no person could read or write. It continued to grow darker till twelve, when it was so dark we could not tell one person from another in a room with three large windows in it. In short, it was midnight darkness at noon-day. The fowls went to roost, and there was a strong smell of smoke. It had been very dry for a long time, the wind having been at the east for four or five days, which drove the smoke back to the westward, and when the wind shifted, it brought it all down in a body, which together with the dense clouds, caused the darkness, which lasted till three o'clock P. M., before it again began to grow light. Thousands of people who could not account for it from natural causes, were greatly terrified, and indeed it cast a universal gloom on earth. The frogs and night hawks began their notes. At four o'clock the wind shifted to the north-east, which brought the clouds back, and at sunset it was again very dark. At nine it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening, got lost in going home. The darkness was as uncommon in the night, as it was in the day, as the moon had full the day before."

From Robert Sears' *Guide to Knowledge*, published in New York, 1844, we extract the following:

"On the 19th of May 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great, that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night. Similar days have occasionally been known, though inferior in their degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses. Many have supposed them to be produced by layers of vapor, some ascending and others descending, so as to intercept the rays of the sun in their passage to the earth. The winter before the great day above mentioned was the severest winter ever known in New England. Snow lay about four feet deep the whole time from the middle of November to the middle of April."

I have conversed with two individuals, men of veracity, one a native of Scotland, the other of England, who both testify to the occurrence of this darkness throughout their native countries. All

* We published Dr. Adams' account of it a short since, but again give it.—Ed.

the phenomenon described as attending that memorable day in New England was also witnessed in Great Britain, producing also the same effect and being regarded as a sign of the coming judgment-day. In Scotland it is remembered and referred to as the "Black Saturday."*

In 1848, in Thompsonville, Ct., I had an interview with an aged colored man who related that he saw and remembered well that dark day. He was 22 years of age at the time—was then connected with the army and stationed with others at West Point, N. Y. About three weeks previous to the darkness a female in singular attire, and with the demeanor of a prophetess, entered the town announcing coming judgments, and proclaimed everywhere that "the 19th day of May in that year would be the greatest day ever known in North America." The place was filled with officers and soldiers who listened to her warnings, and being very irreligious in their habits, were measurably impressed with a fear of some approaching catastrophe. Avowing that whatever befell the place should also be shared by their mysterious informant, the woman was arrested and placed in custody. Time passed on—the 19th day came and with it the alarming darkness. In the fear which took hold of all, the woman was released. She immediately disappeared from West Point, and was never seen or heard of in the place afterwards, and as none knew her she could not be traced. Such was the tale of our aged Christian friend, who since we saw him has gone from among the living.

The *Green Mountain Freeman*, published at Montpelier, Vt., dated Feb. 17th, publishes the following verses, remarking, that they "were furnished us by an old gentleman of a neighboring town, in whose family they have been preserved nearly seventy years; having been written shortly after the memorable event they describe in the old ballad style of the day."

Let us adore, and bow before,

The sovereign Lord of night;

Who turned away, the shining day,

Into the shades of night.

All nature stands when he commands,

Or changes in its course;

His mighty hand rules sea and land,

He is the Lord of hosts.

Nineteenth of May, a gloomy day,

When darkness veiled the sky;

The sun's decline may be a sign

Some great event is nigh.

Let us remark, how black and dark

Was the ensuing night;

And for a time the moon declined,

And did not give her light.

Can mortal man their wonders scan,

Or tell a second cause?

Did not our God then shake his rod,

And alter nature's laws?

What great event will next be sent

Upon this guilty land?

He only knows who can dispose

All things at his command.

Our wickedness we must confess,

Is terrible and great;

Sin is the thing that we should shun,

The thing God's soul doth hate.

Our mighty sins God's judgment brings,

But still we hardened grow;

Then judgments great may not abate,

Until our overthrow.

How sin abounds in all our towns,

Now in these gospel days!

How vice prevails, and virtue fails,

And godliness decays!

If we neglect, can we expect,

According to our doing,

But that we are, as we may fear,

Just on the brink of ruin.

Awake! awake! your sins forsake;

And that immediately;

If we don't turn, His wrath will burn

To all eternity.

This is the day that sinners may

Repent and turn to God;

If they delay, and won't obey,

Then they must feel his rod.

How good and kind would sinners find

Their great Redeemer now;

If they'd awake, their sins forsake,

And to his sceptre bow.

The gospel call is unto all;

Repent, why will you die?

Why will you go to endless woe,

And pass my mercy by?

Come unto me, Jesus doth say,

All ye that weary are;

Ye shall find rest, ye shall be blest,

For so his words declare.

If after all, this gracious call

You utterly refuse;

And stop your ear, and will not hear,

But your own ruin choose;

Mercy abuse, and grace refuse,

Justice then takes the throne;

And in some hour Almighty Power

Will make his vengeance known.

* The dark day in New England was Friday. There was no record that that darkness was seen in England. The dark day there was on Saturday.—Ed.

O dreadful state, when 'tis too late,

For sinners to return;

When life and breath are lost in death,

The soul in hell must burn.

And now let all who hear this call,

And saw the day so dark;

Make haste away, without delay,

And get into the ark.

Then safe shall he forever be,

That doth to Jesus come;

He need not fear though death be near,

Since heaven is his home.

I communicate the above to the *Herald*, thinking it may interest its readers who are looking for the coming of our Lord. D. T. TAYLOR.

LETTER FROM KIRKLAND, N. Y.

BRO. BLISS:—Nearly one long year has passed away since I was stricken down by the hand of disease, and constrained to leave the theatre of active public life; and such has been the state of my health for most of the time, together with the cares of my family, that I have been unable, to a great extent, to communicate with my friends. Thus have I been cut off from those endearing associations with the saints of God, which for years I was permitted to enjoy. During the period of my isolated and lonely condition, I have endeavored, as far as the laws of health and various duties would admit, to review the history of my experience and observation in the Advent cause. Thoughts upon the past, the present, and the future, have at times seriously occupied my attention. In reviewing the past, I have endeavored to profit by the experience which I have had, and as far as errors and imperfections in my history have appeared, I have endeavored to correct and put them away. Most earnestly and devoutly do I pray, that heavenly wisdom may guide me in the way of truth and righteousness.

In contemplating the present, I am happy to say, that never, in my humble judgment, has the Advent cause in this country stood upon a more permanent, or sure and safe foundation, than at the present time. And what seems most essential and requisite to promote the health and give strength and vitality to the cause, is a renewed and entire consecration to the work on the part of those who cherish sentiments so divine and heavenly in their origin, and so purifying and elevating in their character.

The clouds which had gathered in the moral heavens, covering for a while with gloom and sadness our spiritual horizon, and presaging a storm which threatened to engulf in ruin the Advent cause, and with it the hopes of thousands, have at length broken and passed away. The veteran band, who nobly bare their bosoms to the shock, are permitted, under the guidance of an overruling providence, and with a cloudless sky, to prosecute their heaven-commissioned work, better prepared, by the severe discipline to which they have been subjected, to breast the storms which may gather and howl around them in the future. While those, whose unholy ambition prompted them to plan, and as far as in them lay to execute a plot, which, had it been successful, would have veiled the cause of God with sackcloth, and filled the hearts of thousands of his saints with lamentation and mourning, have been left like a stranded wreck, exposed to the gaze and just indignation of the lovers of impartial justice; and those who were accessory to their deeds of darkness, may be seen, like ravening wolves disappointed of their prey, mangling and devouring each other.

But, brethren, it is God who has given the victory, and to him belongs the glory. There is no time for stopping to exult over a vanquished and fallen foe. The work in which you are called to engage is pressing. The Macedonian cry for help comes borne upon every breeze. The ranks of the faithful and devoted servants of God have been broken and thinned by the invasions of the great Destroyer. Brethren Fitch, Barry, Kent, Miller, and Southard,—who were among the pioneers in this glorious cause,—are no more. Having finished the work assigned them to do, the grave opened its portals, and calmly and peacefully they sunk into its bosom, leaving to the ministry and to the church an example of Christian fidelity and devotion worthy of imitation. Others, whose hearts are interested, and whose energies have been spent in endeavoring to arouse the Church, and publishing to a guilty world the swift approaching judgments of God, (among whom are our beloved brn. Pinney and C. B. Turner,) are laid aside by the hand of disease. Their work in the gospel ministry, in all probability, is ended; and they feel that, unless prevented by the speedy return of our exiled King, that their countenances will ere long be changed, and they too be laid away, leaving to others the completion of the work in which they were so long engaged.

Some who were once interested in the Advent cause, whose talents and influence were made to tell in the spread and triumphs of the truth, are nearly or wholly silent on the subject, or have entirely separated themselves from their former brethren and associations. I do not presume to determine the motives which have prompted these brethren to such a course, but submit it to the revelations and final decisions of the last great day.

When I think of the valiant few who are nobly struggling in the unequal contest, my soul is stirred within me, and my heart is greatly pained at the reflection, that such are the infirmities to which I am subjected, that it is impossible for me to join them in this heavenly and ennobling work. But, my beloved brethren, be faithful, "and in a noble cause contending," determine never to fly your colors, or turn your back upon the enemies of your King. Having sworn allegiance to the Prince who leads the hosts of the armies of Israel, push the battle to the gates, resolved never to cease the conflict (unless cloven down upon the battlefield) until the din and clangor of arms shall be hushed in the triumph of our cause, and victory emblazoned upon the banner of the Son of David. The future, with all its solemn responsibilities and obligations, is before us; and the period for the faithful servants of God to labor for the prosperity of the Church and the salvation of ungodly men, must be short, very short indeed. Remember, my brethren, that "he that winneth souls is wise," and that a rich and glorious reward is in reserve for those "faithful and wise servants," who shall be found giving to the household "meat in due season," when our Lord returns.

I cannot close this communication without expressing the deep interest and sympathy I feel in the mission and labors of one who, after many long years of incessant and indefatigable toil and effort in the service of his Master, still continues at his post, and with indomitable perseverance pursues the work assigned him, undaunted by his adversities, and unappalled by the multiplied obstacles thrown across his pathway. In his visit to Western New York, brother Himes recently spent two days with the few friends in this vicinity. We felt much blessed and strengthened by his timely and friendly visit. His public labors, as well as his private visits, were blessed to the edification and comfort of those among whom he was permitted to mingle and associate. The appropriateness and adaptation of his labors in their various departments, were a beautiful exemplification of the great principles of Christian philosophy, so clearly and fully portrayed in the fourth chapter of the second letter to the Corinthians.

As I parted with our brother at Rome, and saw the cars bear him forward on his mission of love and mercy, I could but exclaim, God bless the man! and may he be enabled, by divine grace, to rise superior to every unholy influence, and with true Christian humility, meekness, and fortitude, prosecute the work in which he has been called of God to engage. Maintaining such a position, he need have no fears of the result. Friends, devoted, tried, and true, will rally around him; and what is more and far better, God and heaven will be enlisted in the success and triumphs of his self-denying and self-sacrificing labors.

The above, as far as relates to the labors and Christian character of our brother, is the verdict arising from the honest conviction of my mind, uninfluenced by personal or selfish considerations. Eulogiums, with a desire to flatter, are most repugnant to my feelings. I know enough of the weakness of human nature to understand that poor mortals, unrestrained by the grace of God, are willing to receive any amount of commendation that will pamper their unholy pride and wicked ambition. In what I have said, I wish simply to render a just and proper tribute to the Christian character and efforts of one whose purposes and object are misrepresented. My brother, I am confident, will appreciate my motives; and he is not so destitute of the "true grace of God," as to construe words designed for encouragement and comfort from his brethren, into a foolish and wicked panegyric.

But I must close this letter, already protracted beyond its original design. There is much that I would like to communicate, but my health and pressing cares admonish me that I must forbear. Assuring you, my beloved brother, of true Christian sympathy in your arduous labors, I subscribe myself your brother in Christ.

March 18th, 1853.

LABAN E. BATES.

LETTER FROM KINGSTON, N. H.

DEAR BRO:—I feel anxious to make a few—very few suggestions more on the eleventh of Daniel. The first two verses refer to the Medes and Persians. Hence I infer, that Gabriel is commis-

sioned to inform the prophet, not only what should befall his people in the subsequent ages of the world, but also that he is about telling him the particular nations who should trample the sanctuary and the host under their feet. The third, sixteenth, and thirty-sixth verses, from the similarity of language used, I lay it down as an axiom, that they each introduce, not only a change of dynasties, but also a change of nations, consequent on political revolutions. The third verse introduces Alexander the Great—"a mighty king"—"doing according to his will." The fourth verse tells us his kingdom is broken and divided toward the four winds of heaven. After a few military convulsions four kingdoms were consolidated—and four kings stood up to reign, viz., Cassander, Lysimachus, Selucius, and Ptolemy. The two latter were the kings of Syria and Egypt—Ptolemy of the South, and Selucius of the North. From the fifth to the sixteenth verse we have a graphic description of the wars and revolutions of Egypt and Syria, in which the Jewish nation suffered almost beyond the power of language to express. Their various appliances and evolutions, their marches and countermarches—their achievements and defeats, and their diplomatic intrigues, all had a chilling influence on the Jewish nation, and crushed for many years the happiness of Israel's sons and daughters.

The sixteenth verse introduces Rome, and ends the Roman power with the thirty-fifth verse. In these twenty verses are embodied Pagan and Papal Rome—Rome ascending to universal empire—Rome in the zenith of her power and glory—and Rome descending to its divided state.* None but God could indite language to express in so small a compass, the comprehensive policy and achievements of this mighty empire! Let us ever adore his surpassing wisdom. The thirty-sixth verse introduces us, as I said in my former communication, to the Saracens, the Latin Crusaders, the Fatamite Caliphs, the Mamelukes, Eastern Rome, the Tartars, and the Papal power, so far as the Latin Crusaders are concerned. The traits of character exhibited from the thirty-sixth to the fortieth verse, including the first two lines of the latter, cannot be found in any of the above nations individually—and as they all have trodden down the Holy Land and persecuted the people of God—therefore an individual king is taken, who combines all the peculiar traits mentioned in those verses. Commencing with the third line of the fortieth verse, it reads—"And the king of the north shall come against him like a whirlwind." This king of the north is the Turk—"and he shall enter;" who? the Turk—"he shall enter also the glorious land;" who? the Turk—"he shall stretch forth his hand;" who? the Turk—"he shall have power;" who? the Turk—"he shall go forth with great fury;" who? the Turk—"he shall plant the tabernacles of his palaces;" who? the Turk—"He shall come to his end, and none shall help him." Who? The Turk! I have no time scarcely to write, else I would trace the correspondencies in history with the whole chapter. My faith is, when Turkey falls, Rome will fall, and Christ will come! Amen. Even so, come Lord Jesus.

March 30th, 1853.

Letter from Hallowell, Me.

BRO. HIMES:—With gratitude to God I would inform the lovers of Zion that truth is gaining the attention of some who have hitherto neglected it, and its effects are as usual. Sinners are awakened and brought to Christ, both in and out of the churches. Since our conference at Whitefield in December last, the work of reformation has continued to progress, and quite a number have been converted to God, and become lovers of our blessed Saviour, and of his appearing, and have "put on the Lord Jesus Christ" by baptism.

At South Gardiner also a revival is in progress under the preaching of "the gospel of the kingdom" at hand. Many backsliders have been reclaimed, and a number of sinners converted, and a general interest is awakened in the place, and a desire is manifested to prepare for the coming of "Christ and his kingdom."

At Gardiner city also some have been converted, and stand in the truth rejoicing in the hope of soon seeing Jesus. Brother Tabon's family share in this blessing, and the converts intend to be baptized to-morrow. May the Lord continue the good work until the end of time, which we hope is very near. Brother J. Merriam is still laboring in this section of the country to good acceptance, and his labors in the Lord are judicious and well calculated to advance the cause of Christ. Yours as ever, looking for redemption and eternal life at the coming of our Lord.

March 25th, 1853.

* The 31st verse alludes to the processive events (after the "living flood" of barbarians had changed the political institutions of Rome) connected with the aid received by the Catholics from the Eastern Empire, which resulted finally in the supremacy of the Papal power—"the abomination that maketh desolate"—"even to the time of the end."

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." JOHN 11: 25, 26.

DIED, in South Boston, March 23d, of scarlet fever, ELBRIDGE FISKE, only son of brother JOHN S. and sister ELIZABETH S. NILES, aged three years and seven months. This is the fifth child that brother and sister N. have followed to the grave. They are consoled, however, under their deep afflictions, in view of the consummation of their hope in the resurrection from the dead, at the appearing and kingdom of our Saviour, which they believe to be near at hand, when they hope to meet their little ones, clothed upon with immortality. J. P. B.

DIED, in Newton (Upper Falls,) March 25th, 1853, FRANCIS C. CUNNINGHAM, of congestion of the lungs, son of Luther T. and Abigail P. Cunningham, aged two years and three months.

Francis was their only son, and the first child with whom they have been called to part. The grief caused by such a separation can be understood only by those who have experienced the same; but that grief is consoled by the precious hope of the gospel, which our brother and sister have cherished, for years, as the highest interest for which they live. That hope is made, by this bereavement, more precious than ever.

The funeral services were performed at the Methodist church, which was very kindly granted for the purpose, on Lord's day, the 27th, when the writer spoke from 1 Thess. 4:18, showing that the manner in which the hope of the gospel is to be realized is our consolation, as Christians, concerning the departed subjects of that hope.

A. HALE.

ELISHA GREGORY, of Winchendon, Mass., died Wednesday morning, March 17th, 1853, aged 82 years. Brother Gregory in 1827 made a profession of religion, and lived about as other professors till 1842, when by the preaching of the advent at hand, he was aroused to a renewed consecration and more active energy in the cause of Christ. He was steadfast and faithful through all the changes and disappointments we have passed. He recollected very distinctly the circumstances of the dark day of 1780; says that his father took the Bible, read, and said in reference to the darkness, that it was a fulfilment of prophecy; also that he attended a parish meeting that afternoon and evening, and that the darkness of the night was so great, that it prevented several who were in attendance from reaching their homes; and consequently they tarried out by the way until morning. When at the point of his departure, he expressed confidence before God, said he could trust in the Saviour, and die in peace. "Precious in the sight of the Lord is the death of his saints." SAMUEL HEATH.

DEATH has again been among us in Philadelphia, fulfilling its great mission. Two of the early friends of the Advent faith and cause in this city have recently fallen asleep in Jesus, and are blest. JAMES S. MOORE, aged fifty-seven years, after a long protracted sickness, pulmonary consumption, departed this life Feb. 25th, 1853, full of joyful hope, nay, more, of "full assurance of faith," of a part in the first resurrection, and an inheritance which shall never fade away. Brother Moore, when the Advent doctrine was introduced into this city, was a member of the Baptist church. But his attachment to the hope of the gospel overcame, and he unhesitatingly came forward as an unflinching supporter of what he believed to be important, but long neglected truth; and so long as his health permitted took an active part in the Advent church. For the last two years his sickness has prevented his meeting with us in the house of prayer. But the furnace of affliction has accomplished its end, the purification of his faith, which "shall be found unto praise, and honor, and glory, at the appearing of Jesus Christ." As his heart and flesh failed, with greater confidence he felt that God was the strength of his heart and portion forever. The painful and sleepless nights and wearisome days of his sickness were filled up alternately with praise and prayer, until his heart seemed all a glow of love to God and man, and the gentleness and confiding trust of an infant was his portion. And in this happy frame he fell asleep, saying, "I know I shall have part in the first resurrection." J. LITCH.

MAHITABLE DYER, the wife of James W. Dyer, was born in Marblehead, Mass. She was sister of the late Joseph Millet, of Fairhaven, Mass. In early life she embraced the Saviour as her friend and portion, and united with the M. E. church in her native place, while the cause of Methodism was yet in its infancy in that town. Subsequently to her marriage she resided in New Bedford until 1837, when the family removed to this city. When the writer of this notice first visited Philadelphia in Dec. 1841, she became deeply interested in the subject of the glorious restitution, and reign of Christ on the redeemed earth. It was mainly through her influence the way was opened for a second visit in 1842, when an effectual door was opened for the preaching of the great truths of the second advent of our Saviour. Sister Dyer was naturally of a very ardent temperament, and open and frank in the expression of her thoughts upon all subjects, and as might have been expected, brought on herself many trials. Her life has been one of trial, and for many years past of great fam-

ily affliction. But in the midst of all she has held fast her faith in Christ as her Saviour, and her soon coming and glorious King. Her sickness has been a protracted and painful one; greatly affecting her nervous system, and depressing and irritating her spirits. But during the last week of her life she had as she expressed it, "exceeding joy." I have rarely witnessed a more perfect triumph of the grace of God than on her death bed. Her spiritual prospects grew more bright as her physical powers failed. It was all calm, and joy, and peace. She fell asleep in Jesus Saturday, March 19th, 1853, aged fifty-five years, leaving behind her an afflicted husband and four children. Philadelphia, March 25th, 1853. J. LITCH.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—the near approach of the Fifth Universal Monarchy, in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the Herald,

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.
2. Judicious selections, from the best authors extant, of an instructive and practical nature.
3. A well-selected summary of foreign and domestic intelligence, and
4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845, and which are, in brief,—

- I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.
- II. The Personal Advent of Christ at the commencement of the Millennium.
- III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
- IV. His Reign on the Earth over the Nations of the Redeemed.
- V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at the Advent.
- VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
- VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
- VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through Christ, at the Resurrection.
- IX. The New Earth the Eternal Residence of the Redeemed.
- X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY;"—"The second woe is past; and behold the third woe cometh quickly!"—Rev. 11: 14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfilment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them, also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

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FOREIGN NEWS.



ITALY AND HUNGARY.—From Italy and Hungary the accounts are sickening beyond description. The sequestration of the estates of the refugees, including those even of the noblest families, and without the slightest distinction as to their being connected with any plots or otherwise, has produced an extraordinary effect, while the daily executions and tortures inflicted by the military tribunals appear to surpass in atrocity those that were common during the height of the revolutionary war. The hangings at Milan have been followed by others at Mantua, and among the recent sentences, one is quoted of a young woman, of twenty-two years of age, condemned to receive twenty-five stripes with rods "for insulting expressions toward the military authorities." Another is that of a man to whom forty blows of a stick were awarded, "for having held subversive conversations," and instances of people sent to fortresses for twenty years with hard labor in irons, are numerous. Making use of "subversive expressions," singing "subversive songs," or resorting to "anti-political demonstrations," appear as the most common crimes for which these punishments are inflicted. To judge, moreover, of their real nature, it must be remembered that the Austrian punishment of "the stick" is among the most frightful that can be sustained.

Simultaneously with this condition of affairs in Lombardy, equal tragedies are being performed in Hungary. At Pesth four persons were hung for high treason a few days since, among whom was a former tutor of Kossuth's children. A vast number of other condemnations are likewise daily taking place, some of which are understood to be connected with a recent plot to get possession of Comorn, in which the provost of the fortress is implicated.

Under these circumstances the Austrian troops are being reinforced in all quarters, and as the national finances, notwithstanding the large loans raised every year, are constantly assuming a more hazardous appearance, the question arises, what end can the government contemplate? They have now for three years had everything their own way, and the hatred towards them is more intense than ever, their own feeling of insecurity also being manifestly greater. With every additional year their pecuniary embarrassments must become heavier, while the risk of a reduction of expenditure by lessening the cost of the army must become more serious. It seems plain, therefore, that nothing can avert an early and final convulsion but an outbreak on the part of the people, which would give further pretexts for confiscations and forced loans.

The political consequences of the late attempt at revolution in Milan, is thus alluded to by a correspondent of the *London Daily News*, writing from Naples, under date of Feb. 24:—"An error, said Voltaire, is a crime, and so, I fear, Italy will find it to be. Already is the untimely effort at Milan producing its unhappy fruits in this kingdom, as might have been predicted, for bad or weak governments are ever willing to seize on the mistakes of others to cover their crimes. Arrests are the order of the day again, and amongst people of some consideration, of whom I may mention two advocates and the fashionable medical man of Naples, who was much liked by the young nobility. Other arrests are expected. Thus it would seem that the reign of terror would never cease, and the powers that be are determined to rush upon the fate which inevitably awaits those who are resolved to reign by fear."

TURKEY.—The Turks have evacuated Montenegro. Omar Pasha had retired into Albania, Reis Pasha to Nicsitch, and Dervis Pasha to Kowine, the Montenegrins having attacked the last named general, and completely routed him. The Prince Menschikoff, Russian Envoy, conferred with the Sultan on the 2d.

Fuad Effendi had resigned, and is replaced by Rifat Pasha.

The following despatch had depressed British and French funds:—"The steamer *Caradoc* arrived at Marseilles, March 18th, from Constantinople. The Russian ultimatum is repelled by the Divan. The Sultan invokes assistance of France and England. The British fleet is ordered from Malta to the Archipelago."

BRO. HINES:—I would say to the brethren in Bristol, Vt., that I cannot comply with your request, as duties at home prevent. L. OSLER.

ADVENT HERALD.

BOSTON, APRIL 9, 1853.

TO AGENTS AND CORRESPONDENTS.

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2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

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"THE THEOLOGICAL AND LITERARY JOURNAL." Edited by David N. Lord. No. 20.

The April number of this Quarterly, published by FRANKLIN KNIGHT, 140 Nassau-street, N. Y., at \$3 per year, contains the following articles:

- Art. 1. "Henry's Life and Times of John Calvin." By R. W. Dickenson, D. D.
- Art. 2. "Dr. J. P. Smith on the Geological Theory."
- Art. 3. "The English Universities." By Rev. W. C. Fowler."
- Art. 4. "The Doctrines of Dr. Nevin and his Party."
- Art. 5. "Critics and Correspondents."
- Art. 6. "Literary and Critical Notices."

Mr. LORP is doing a service not only to Biblical criticism, but to the science of geology, in exploding those geological theories which have been arrayed against the Bible, and to reconcile with which some have sought to bend the inspired volume. He not only triumphantly defends the letter of the text from such perversion, but also demonstrates the absurdity and impossibility of those theories, in view of the facts on which they are professedly based. The review of Dr. SMITH is the most important article in this number.

"THE LIQUOR TRAFFIC AND PROHIBITORY LAW." By Rev. Abram Marsh, Tolland, Ct.

This is a clear and forcible argument showing that legal protection against the deluge of evils which the liquor traffic entails on a community, is a natural and constitutional right. It is a valuable document to circulate when this question is agitated. The Rev. Mr. LOVEJOY of Cambridge, who volunteered to oppose the liquor law before the committee of the Legislature, and the Rev. MATTHEW HALE SMITH, editor of the *Rum Chronicle* should be supplied with it. A liquor dealer said after reading the speech of the former, "I don't go to church much, but I should like to sit under that man's preaching." For sale at the *Fountain* office, Hartford, Ct. \$1.50 per hundred without covers.

The San Juan Affair.

The *National Intelligencer* does not apprehend that anything serious will result from the recent proceedings at San Juan, and thinks that although the city authorities of San Juan have resigned, the only part taken by our naval commander was to defend the property of Americans of the Transit Company. The *Union*, which may be regarded as the government organ, gives the following as the only reliable facts in the case, which do not vary materially from the statements we have heretofore published:

"In the month of February, the municipal council of San Juan, in consequence of some dispute with the Nicaragua Transit Company, passed an order for the demolition of the depot and buildings of the company, situated on Punta Arenas, opposite the city. This order was partially carried into effect on the 21st of February. Meanwhile, on the 10th of March, the U. S. sloop-of-war *Cyane*, Capt. George N. Hollins commanding, arrived at San Juan, under orders to cruise in that vicinity. Immediately Capt. Hollins was served with a protest from the agent of the Transit Company against the order of the council of San Juan, and with a request to protect its property from further depredation. Accordingly he despatched Lieut. Green with a remonstrance to the council against any additional outrage on the property of the Transit Company; but the council replied that they would complete the destruction of the buildings at 11 o'clock the next day, 11th of March. Capt. Hollins then made a protest in person to the council against their threats, but with no better result. Learning that the people of Nicaragua were proceeding to the destruction of the buildings of the company, he despatched a detachment of marines for their protection. Being forbidden by the guard to disturb the buildings, the Nicaraguans desisted from their purpose and dispersed. In consequence of their repulse, the council of San Juan abdicated their functions. Capt. Hollins deemed it necessary to continue the protection of the company's property; and on the application of an American citizen who had suffered some outrages from the Nicaraguans, he issued a proclamation warning them in no manner to molest the person or property of foreigners resident in San Juan."

Despatches from Capt. Hollins, giving full particulars of the affair, have been received at the State Department. The Washington correspondent of the *N. Y. Herald* says that Capt. Hollins' course has met the unqualified approbation of the President, and that further orders, of a similar tenor to those under which the *Cyane* has acted, will forthwith be despatched.

TERRIBLE RAILROAD ACCIDENT IN ENGLAND.—A very serious accident recently occurred to the express train of cars for Liverpool, bringing passengers from Scotland and the North of England. It appears that the train, which consisted of an engine, tender, and eight cars, from some cause unknown, but supposed from the high rate of speed at which it was driven, ran off the track at Hallow Moor, within a few miles of Manchester. The tender and one of the cars were driven with great force against the embankment at the side of the road, and the other cars were crowded with great force one upon the other, one or more of them being completely crushed. After the accident every exertion was used to relieve the sufferers, and it was found that a fearful sacrifice of human life had taken place. Three persons were killed instantaneously, one died shortly after, and two others were not expected to recover. Several were badly scalded, and a great many suffered from fractured limbs and severe wounds and bruises. The engineer of the train was among the killed. The train was going at so high a speed at the time of the accident, that the oscillation rendered it difficult for the passengers to keep their seats.

A HEROINE.—During the destructive fire, which occurred at Cincinnati on the 27th inst., an instance of female heroism occurred which has seldom been excelled. A family, consisting of a mother and four children, was residing in the third story of a factory. While the factory was burning, the mother, finding herself cut off from retreat, in consequence of the stories beneath being on fire, ascended to the roof carrying her children with her. Here, tying one of her babes to her shoulders, she boldly leaped across an alley six feet in width to the roof of another building, from whence, leaving her burden, she returned, and in like manner carried over in safety each of the others. The act was witnessed by a large concourse of spectators. The mother was in feeble health, and nothing but maternal love could have carried her through so trying a scene. The name of the woman is not given.

BLACK SNOW.—A correspondent at Walpole, N. H., writing under date of 30th ult., says:—"We have had in some parts of this town and in the adjoining towns, what we call a very remarkable occurrence, viz., a fall of black snow. I send you some writing with snow as it fell, and written with a clean pen. Please notice it in your paper if you think it worthy of notice. Perhaps some one may account for it." The writing sent by our correspondent is perfectly legible, and has the appearance of having been written with pale ink. We leave the explanation of the phenomenon to the scientific.

THE COMMON SCHOOL QUESTION IN CINCINNATI.—An immense mass meeting was held the 28th ult. in Market Square, to nominate an independent ticket for city officers to sustain the common schools in opposition to the encroachments of the Roman Catholics. All political lines are entirely laid

aside, and candidates selected with a single view to the school question. Both Catholics and Jews participated, and pledged themselves in favor of the people's colleges. Great indignation was expressed at the attempts of foreign ecclesiastics to interfere with our common school system.

MOR BY STRONG-MINDED WOMEN.—The *Cleveland Herald* says that on the 1st inst., some thirty women, well backed by gentlemen, proceeded to the grocery store of Anthony Jacobs, in Ashland, and asked him to discontinue the sale of liquor and the use of a bagatelle board, which had enticed many of the youth and some of the married men from their homes. He refused, and the ladies chopped his bagatelle table into kindling wood, and emptied his liquors into the street. They then visited another grocery and a tavern, both of which capitulated.

TERRIBLE STEAMBOAT DISASTER.—A terrible steamboat disaster occurred in Galveston bay, Texas, on the night of the 23d ult. The steamers *Neptune* and *Farmer* were racing from Houston to Galveston, when the latter exploded, killing the captain, clerk, 2d engineer, and thirteen of the crew, and about twenty passengers were also killed or missing. Twenty passengers, most ladies, were saved.

Appointments, &c.
THOMAS SMITH will preach in Orrington, Me. (in the school house near the Mill Creek), Sunday, April 10th.

D. T. TAYLOR will preach in Champlain, N. Y., Sunday, April 10th, (if no other app't), all day; in Waterbury, Vt., Sunday, 17th. He will have books and tracts with him.

THERE will be a conference in North Abington, Mass., commencing April 14th, and continue over the Sabbath. Brethren J. Pearson and W. Burnham will attend. We hope our friends in Hingham, Scituate, and towns adjoining, will attend.—CHASE TAYLOR.

Till the first of June, D. T. TAYLOR's Post-office address will be Rouses Point, N. Y.

BUSINESS NOTES.

Rev. F. M.—You did not give us the denomination to which you belong.

W. S. Howden—Bro. Burnham has gone West. Sent your letter to brother Osler.

Daniel Campbell—Credit you \$10 paid to J. V. H., and charge you \$5.25 for books delivered by J. V. H.

S. Chapman—Bro. Robinson's *Herald*, by my mistake probably, has been sent to Oxford. Have now sent back numbers.

J. Shipman—Sent you books to Hamilton, C. W., on the 2d, by Thompson & Co.

W. Wood—Sent you books to Peirce, Clark & Co. on the 1st, to be packed as you directed.

THE ADVENT HERALD

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BY JOSHUA V. HIMES.

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POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cts. a year to any part of Massachusetts, and 26 cts. to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 605 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

A. J. Hodgdon, 638; P. Hodgdon, 638; L. Taylor, Y. G. and to 651; A. Kimpton, 645; J. Smith, of Fairfax, 645; S. Dickinson, 645; R. Darling, 645; E. Bean, 645; E. Lee, 2d, 632; S. Clark, 638; D. Whitney, 632; N. Whitney, 632; S. K. Partridge (50 cts. to D. C. for Y. G.), 599; C. Barnes, 638; S. Gove, 658; L. A. Bigelow, 632 and 25 cts. on Y. G.; J. Trumble, 645; T. D. Vessey, 638; Wm. Story, 632 and tracts—each \$1.

R. Hagerman, 645; J. W. Daniels, on acct; N. Luther, 612; J. Jewell, chd. for cred. to 655 on *Herald*, and 84 on Y. G.; J. Pearce, 674; J. Twining, 638; S. Hewitt, 635; Dr. S. Keller, 671; J. H. Vestal, 671; Miss S. S. Fern, 659—each \$2.

L. Carvis, 632, and books postage paid; W. O. Austin, 612—25 cts. due; E. Baldwin, 638—\$2 were credited in April '52; J. P. Cowles, on acct; L. Reader, books, postage, and on *Herald* to 664. We were at a loss whether your letter had \$2 or \$3—each \$3.

Mrs. Orr, 646—\$4. G. Phelps, (six copies), 632—\$5. C. Bartlett, 652—\$2.20. H. Bishop, 632—\$1.77. Mrs. Caswell, 632—\$7 cts. Mrs. G. T. Woodman, 671—\$2.25. S. K. Oliver, 632—\$1.12. M. Duffie, Y. G.—25 cts. A. A. Rathbone, 699—\$1.50. E. K. Goodsell, (18 copies), 632—\$14.00. J. Wardle, 632—55 cts.



J. V. HIMES, Proprietor.

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OFFICE, No. 8 Chardon-street.

WHOLE NO. 622.

BOSTON, SATURDAY, APRIL 16, 1853.

VOLUME XI. NO. 16.



THE DEAD.

This dead alone are great!
While heavenly plants abide on earth;
The soil is one of dewless shower
But when they die, a morning shower
Comes down and makes their memories flower
With odors sweet though late.

The dead alone are fair!
While they are with us, strange lines play
Before our eyes, and chase away
God's light; but let them pale and die,
And sweet the stores of memory—
There is no envy there.

The dead alone are dear!
While they are here, long shadows fall
Down on our forms, and darken all;
But when they leave us, all the shade
Is round our own sad footsteps made,
And they are bright and clear.

The dead alone are blest!
While they are here, clouds mar the day,
And bitter snow-falls nip their May,
But when their tempest-time is done,
No winter's storm, nor burning sun
Broods on their land of rest.

Vicar of Wymeswold.

THE IRISH EXODUS

By our English papers we have some interesting particulars in regard to the immense emigration of the Irish peasantry to the United States and Australia—principally to this country. The subject is attracting attention in all quarters, but nothing is done to stay the tide which sets rapidly to the Far West. In years gone by, it did excite surprise that the paupers of Ireland emigrated to the United States by thousands; but now, when equally large numbers of the better class of Irish follow their poorer brethren to the land of plenty, the cause is being seriously inquired for, and the only answer is found in the miserable condition of the country. The *Galway Packet* of the 28th of February, gives the following remarkable statement in regard to emigration from that quarter:

"The rush of emigration still continues unabated. Every American post brings its supply of remittances, upon the receipt of which crowds of emigrants hurry away." A communication by post does not receive a reply more generally than a letter from an Irish emigrant in America is followed by the immediate departure of one, two, three or more of the relations at home. The peculiarity of this year's exodus consists in the fact that those who compose it are not broken down tenants, terrified by the pressure of poor rates and the fears of a future famine, or driven to despair by the menaces of a harsh landlord and the frightful visions of bailiffs and crowbars, who fly to emigration as their last resource; but they are all persons well enough to do in the world, whom the success of their friends in a strange land stimulates to follow them. If one may judge by the numerous instances which have come under our notice, the spell that bound the Irish peasant to his native soil is broken, and he is as ready to break every tie which attached him to his home, and to go forth in search of adventure, as a Scotchman, or an Arab of the desert.

"A most remarkable instance of this change of feeling and of altered circumstance of emigration, has been afforded this very day in an extensive migration which has taken place from the islands of Arran. Seven years ago, even while famine scared them from their wretched home, to part from their native islands would have been a second death to these primitive and secluded people. Now, when they are in comparative affluence, able to satisfy all their moderate wants in a home endeared by the regard of kindred, and hallowed by many sacred traditions, a departure to a distant land causes them little or no emotion. To leave their friends at home and kindred here forever apparently gives them as little concern as it would have afforded them a few years ago to leave their isolated shores for a fair in Galway, where they possibly might be detained two or three days by some change in the weather. Some thirty or forty of them who

have left this town to-day for Liverpool, on their passage to America, seemed quite unconcerned at their expatriation. They were fine young men and women—admirable specimens of the Irish peasant before famine had bowed his frame or crushed his spirit."

TURN THE CARPET: OR THE TWO WEAVERS.

A DIALOGUE BETWEEN DICK AND JOHN.

THE ballad, so called, is the production of the gifted pen of the justly celebrated Hannah More. It was written in the time of the French revolution, when the masses of the British operatives were moving in the same direction.—The high prices of provisions were the chief grounds of complaint against the government. Her "Cheap Repository Tracts," (of which this was one) operated as the great preventive of the shedding of blood. The ballad was nearly as popular in its day, as Uncle Tom's Cabin; and when I met with it, the other day, in a new memoir of that distinguished woman, I felt as if I had met with an old friend, who had often silenced my rising murmurs at adverse dispensations of Providence. And in the expectation of its producing the same effects upon other minds, I should like to see it in the *Journal*.

Congregational Journal.

As at their work two weavers sat
Beguiling time with friendly chat;
They touched upon the price of meat,
So high, a weaver scarce could eat.

"What with my brats and sickly wife,"
Quoth Dick, "I'm almost tired of life;
So hard my work, so poor my fare,
'Tis more than mortal man can bear.

How glorious is the rich man's state!
His house so fine, his wealth so great,
Heaven is unjust, you must agree,
Why all to him? why none to me?

In spite of what the Scripture teaches,
In spite of all the parson preaches,
This world (indeed I've thought so long)
Is ruled, methinks, extremely wrong.

Where'er I look, how'er I range,
'Tis all confused, and hard and strange;
The good are troubled and oppress'd,
And all the wicked are the bless'd."

Quoth John, "Our ignorance is the cause
Why thus we blame our Maker's laws;
Parts of his ways alone we know,
'Tis all that man can see below.

See'st thou that carpet, not half done,
Which thou, dear Dick, hast well begun?
Behold the wild confusion there,
So rude the mass it makes one stare!

A stranger, ignorant of the trade,
Would say, no meaning's there conveyed;
For where's the middle, where's the border?
The carpet now is all disorder."

Quoth Dick, "My work is yet in bits,
But still, in every part it fits;
Besides you reason like a lout,
Why man, that carpet is inside out!"

Says John, "Thou say'st the thing I mean,
And now I hope to cure thee of thy spleen;
This world which clouds thy soul with doubt,
Is but a carpet inside out.

As when we see these shreds and ends,
We know not what the whole intends;
So when on earth things look but odd,
They're working still some scheme of God.

No plan, no pattern can we trace,
All wants proportion, truth and grace;
The motley mixture we deride,
Nor see the beauteous upper side.

But when we reach that world of light,
And view those works of God aright,
Then shall we see the whole design,
And own the workman is divine.

What now seem random strokes will there
All order and design appear;

Then shall we praise what here we spurned,
For there the carpet shall be turn'd:

"Thou'rt right," quoth Dick, "no more I'll
grumble,
That this sad world's so strange a jumble;
My impious doubts are put to flight,
For my own carpet sets me right."

STRANGE PHENOMENON.

A most singular occurrence happened in our village and vicinity on Friday night, or rather Saturday morning last. The day previous had been clear and mild, and the evening closed in starry and cloudless. At about ten o'clock the sky became overcast and unusual darkness prevailed, which continued up to the time of the occurrence, which was about half past two. The phenomenon commenced with a heavy and distant rumbling sound beneath, somewhat like distant thunder, except that it was more smothered, which rapidly approached and increased to a climax, and then receded and died away. The roar as it approached was interrupted by one grand explosion louder than the loudest thunder, and by a series of reports less loud and less defined; the whole ending with the same heavy rumbling with which it commenced. The only intelligent description that can be given of the sound is, that it was terrible and appalling. Many who were awakened by it from their sleep, pronounced it unearthly. From the first, a tremulous motion was communicated to the earth, causing a rattling of the windows, which increased with the roar to such an extent that the buildings were violently shaken, displacing furniture, rattling dishes, &c. The motion was sufficient to cause the bell in the church to strike nine or ten times. The academy bell rung also, though lower down, and in a position to be less affected by the vibratory motion of the earth.

Some who were standing in their houses at the time of the shock, say that in the height of it, it was quite impossible to stand unassisted. In one instance a chimney was thrown down. In stone and brick buildings the effect was greater and more threatening. Our villagers were everywhere aroused, and many rushed into the streets, each supposing that his neighbor's house was being overthrown by some violent explosion. In other places, in particular directions, the shock and reports seemed equally or more severe and terrific. Mr. Calvin Wakefield, a candid man of undoubted veracity, living some six miles east of here, says that the shock threw several stones from his cellar wall.

The whole occurrence was said to have been truly fearful in that quarter. Neighbors rushed wildly to distant neighbors, to meet them, in turn, seeking some friendly sympathy or protection. All concurred in believing that some dire impending evil threatened their sure destruction.

Lowville (Lewis county, N. Y.) Journal.

RAPID TRAVELLING.

We copy the following from the "*Boston Weekly Messenger*," printed Nov. 8th, 1811:

"RAPID TRAVELLING.—The steamboat *Car of Neptune*, which left this city on Saturday evening last, at five o'clock, arrived at Albany in twenty hours. She returned this morning in twenty-two hours—equal to three hundred and thirty miles in forty-three hours. Let foreigners, who say we have no talent for improvement, point out where there is any mode of conveyance equal to this! In what country are there so many enjoyments combined in one great polytechnic machine, and mounted with wings, as this which wafts passengers as by enchantment between the cities of New York and Albany. To our countrymen, then, and our arts, let justice be liberally and honestly measured out."

The idea of exulting in our day over the attainment of a rate of speed equal to seven and two-thirds miles an hour, for forty-three consecutive hours, is ludicrous in the extreme. The captains of the fast steamers now running upon the

Hudson consider it no great feat to accomplish twenty-two miles an hour, or to make the passage to Albany in a little over seven hours; while locomotives on the Hudson River Railroad, in sight of the watery pathway of the "wonderful polytechnic machine," run every day to Albany and back in less than one-fifth of the time which, in 1811, was put forth as a challenge in rate of speed to the whole world.

IMMENSE ROMAN CATHOLIC CHURCH IN LONDON.

A LATE number of a Roman Catholic paper published in London, gives the following account of the progress made towards the construction of a vast Roman Catholic Church in the very centre of London:

"The congregation founded in Rome by the servant of God, D. Vicenzo Pallotti, after having met with opposition and difficulties for the space of six years, has finally achieved in London, through one of its priests, Dr. Raphael Melia, the purchase of ground in a central part of the city, sufficient to erect a vast church, especially for the benefit of Italians, with a cloister annexed for the priests of the congregation. On the 16th of December last, the contract was stipulated and the deed executed, the ground being paid for at the price of £7500, that is about 37,500 scudi. Many princes and many dioceses, especially of Italy, have aided by their alms this work, so useful for the Catholic religion. The reigning high pontiff, Pius IX., besides having contributed abundant alms, has manifested his will that the church be officiated in the Roman manner (*al modo Romano*), and that it be dedicated to St. Peter the prince of the apostles. Signor Francesco Gaulandi, of Bologna, will be the architect of the new edifice, assisted by another English architect. In this church, wherein the faithful of every class and condition will be able to satisfy their devotion and the duties of religion, there will be confessors to hear confessions in all languages; there will be preachers to announce the divine word in the principal idioms of Europe, and there will also be schools for both sexes."

CRIME IN LONDON AND NEW YORK.

THE most recent statistics of vice in the British metropolis, show that there are 16,000 children trained to crime in that city, annually, and that there are 5,000 receivers of stolen goods, 16,000 gamblers by profession, 25,000 beggars, 30,000 drunkards, 180,000 habitual drinkers, 150,000 persons subsisting on profligacy, and 50,000 thieves, making a total of 470,000 persons who subsist on vice and crime in one city. A similar estimate has also been made for New York, which puts down, for that city, 3,000 children trained to crime, 1,000 receivers of stolen goods, 2,000 gamblers by profession, 2,000 beggars, 10,000 drunkards, 80,000 habitual drinkers, 50,000 persons subsisting on profligacy, and 5,000 thieves, making a total of 153,000 villains and debauchees in the last named city—a greater number in proportion to its population than in London.

OBSERVANCE OF THE SABBATH.

If any doubt the necessity of a Sabbath in order to the maintenance of our civil and religious institutions, let them look to those nations which have made the experiment of living without one. What was ancient Rome, with her 6,000,000 or 7,000,000, when she had no Sabbaths, but the grand theatre of inhumanity and crime, whose deleterious influence has ever since been felt all over the world? What was France when she introduced her decades and blotted out the weekly Sabbath? What have been Mexico and South America? And, it may be asked, what are they now? And what has been that of every Christian nation condemning that heavenly institution?

The Apocalyptic Temple.

BY REV. J. CUMMING, D. D. LONDON, ENGLAND.

"And I saw no temple therein: for the Lord God Almighty, and the Lamb, are the temple of it."—Rev. 21:22.

(Concluded.)

In 1 Chronicles 7:12 it is written, "And the Lord appeared unto Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for a house of sacrifice." And in this present dispensation, though the type is merged in its antitype, and the whole earth is fit in itself for sacred rites and spiritual worship,—as it is declared by our blessed Lord, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him;" "Ye shall neither in this mountain, nor yet at Jerusalem, worship the Father;"—yet every spot is not in fact suited for assembled worshippers, owing to the din and conflict and interruptions of the world.

Mammon has pre-occupied one part; the conflict of political parties, another; the competition of trade, another; and unless a spot be selected and separated from the surrounding worldliness, and hedged and walled round, and visibly and legibly devoted to sacred and spiritual things, there could scarcely be a visible church.—This arises from abounding worldliness, from the imperfections and sinfulness of our position, and from the usurpations of Satan, which become more intrusive as the hour of his ejection draws nigh. But in the New Jerusalem—the better, and purer, and perfect age,—a sabbath calm shall float over a redeemed earth;—the whole earth shall be retrieved, as it is already redeemed, and every acre shall be holy; every pulse of every heart shall be worship, and every breath shall be as fragrant incense, and the floor of that temple shall be the whole earth, and the worshippers all living men, and time a perpetual Lord's day; there shall be no world to keep out, no intrusion to prevent,—no distinction between house and house, service and service, spot and spot, possible; all scenes will be salvation, and all sounds praise. Christ shall be the temple of the millennium, and all redeemed saints "pillars in the temple of my God." All hours, too, shall be canonical, all seasons high festivals, and all affections at all hours, in tune. All space shall be temple-space, and all days temple-days.

We gather from these revelations of the future, what are the elements of fitness for its sublime and holy employments. Delight in the service of God is the characteristic of all its inmates, and this delight is not originated there, it is begun here, in individual hearts; it is nursed and developed amid all the means of grace; and unless we have some consciousness of its presence within us now, and give some evidence of its intensity, and power, and increase, we do not possess that internal character which fits us for the enjoyments and exercises of the people of God, in the presence of the throne of God and of the Lamb. It is a prepared place for a prepared people; its citizens were made so here, their franchise is received only here, their fitness is generated here. We must be born before we can breathe the air, behold the light, or engage in the duties of this present life; and we must be "born again," before we can enter on the scenes, inhale the air, or join in the harmonies of the age to come. According to a principle that runs through all of the universe that we know, the inhabitant is fitted for his habitation, the bird for the air, the fish for the waters, the ox for the earth, man's body for the earth that now is, and so man's soul and body for the earth and age and scenes to come. To produce, hasten, and mature this grand moral and spiritual adaptation, is the great end of all our ecclesiastical scaffolding—our Lord's-days, our prayers, our Bibles, our sanctuaries. Do we possess it? Is the kingdom of God, which is "not meet nor drink, but righteousness, and peace, and joy in the Holy Ghost," within us?

If these things be so, what a bright prospect is here unfolded for the people of God! Those imperfections which cleave to all we think, feel, or do; those interruptions which break in on our most sequestered and solemn communings with God; those spectacles of sin and sorrow and death, which cry aloud with piercing eloquence, "All have sinned," and "The wages of sin is death;" those inner conflicts of St. Paul, repeated in every heart in which the Spirit of God dwells; those groanings, waiting to be delivered; those conceptions, that fade as we try to realize them; those purposes, that perish in practical development,—shall all cease on the very threshold of that state, in which the Lord God Almighty and the Lamb are the temple. In the words of Mr. Birks, one of the ablest and acutest of living interpreters of prophecy, "The kingdom of peace and righteousness must dawn at length on the earth: though the worship of Mahuzin shall long defile even the Christian Church with foul idolatries, and flatterers, who cleave to a faith which their hearts never welcome, may usurp the name of Catholic Church,

to crush under holy titles the faithful witnesses of the Lord,—it is but a little time, and the tyranny shall cease, and the delusion shall pass away. The sanctuary of God in these latter days must be cleansed from its many defilements; the flatterers of the outer court exiled from the assemblies of Christ; and a pure and virgin Church be prepared to welcome the returning Bridegroom. What though the scoffers of the last days may exult in their vain boasts of a light which is not of heaven, and of a knowledge in which the only Saviour of sinners is forgotten and despised; what though the multitudes may gather under deceitful watchwords of Liberty, Light, and Progress, and the worship of man, self-regenerate by his own wisdom, for one last confederacy of Gentile unbelief; they shall still come to their end, and none shall help them, though statesmen may exclude the truth of God from their councils, though philosophers may speculate on all the depths of history without once discovering their own need of a Saviour, and build up a new Babel in the last days of human liberty and equality, and imaginary triumphs of reason; though divines may invent a gospel without Christ—and these metaphysicians, a world without the living God; this record, like a firmament of unalterable, ineffaceable truth, is above them and around them, to rebuke their folly, and confirm the faith of all the servants of the Lord. In the strife of modern parties, amidst the fever of commerce and trade, it reminds us of a counsel which is ever advancing swiftly to its bourne, of angel ministries that are unceasingly around us, and of a solemn resurrection which draws nearer and nearer, and, like a thief in the night, may break in suddenly with a wild and strange surprise upon all the schemes and projects of worldly men. The prophecies that we now trace dimly and painfully with the eyes of the flesh, and amidst the thick mists of a fallen world, will then start out before us in their clear and unveiled beauty, and awaken perpetual songs of wonder and praise and adoration in the hour of the resurrection, and throughout everlasting ages in the kingdom of our God."

Our clearest conception of that temple-less, because all-temple, state, are dim, faint, and unworthy. We see it through a glass darkly. This glass shall be cast away on the confines of the age to come; the eye shall be purged of its weakness and its film; the air shall be light—that light the glory of Deity; and the future vision realized by John in Patmos from the bosom of the Egean sea, shall be seen by us, stretching out before us a glorious panorama—a present fact—the complement of the past—the commencement of an ever-brightening future—the fulfilment of all prophecy—the realization of all promise.

Let us love and be thankful for Christian temples upon earth. They are its chiefest beauty—the springs of its peace, the nuclei around which the forlorn hopes of humanity may cluster and find support. Let their hallowed exercises be dear to us; let us accustom ourselves to their air and associations, let us prefer the "swallow's nest" in the rafters of the humblest to the sheen of palaces or the pageantry of courts. They have been the nurseries of past generations—the springs in the valley of Baca, dug by our forefathers, and filled from the fountains of heaven, from which weary pilgrims have drunk and gone on refreshed, as from strength to strength, till they appeared before God in Zion.

May God, when he takes from us many precious things in just judgment for our iniquities, spare to us our sanctuaries; and when these fail, may heavenly and better buildings receive us into everlasting habitations!

The First Prophecy.

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:15. Such is the first intimation of grace to man. In the very midst of a sentence of wrath against the tempter, there are strange accents of mercy; and an unexpected purpose of love to the tempted is revealed in obscure and general terms—but though it left most untold, it yet clearly indicated that God had espoused man's cause, and that Satan, now the victor, was to be overthrown—fatally wounded—his head bruised.

We do not stop to inquire how far this prophecy was intelligible to our first parents. We ask the reader's attention to this brief announcement of conflict and of conquest, as it is unfolded to us in the now completed canon of Scripture.

The first prophecy foreshadowed that man's deliverer was to be of the woman's seed, Satan's enemy a sufferer and a conqueror. These particulars at once point to Christ. He was born of a woman—a being of flesh and blood, yet supernaturally born; so that while he was the woman's seed he was also Divine. He was truly man—as truly was he God; and as God, enmity to Satan was a part of his very nature, Satan and his seed hated Christ, just because they hated holiness; and in the conflict which ensued Christ

was bruised. He suffered, but he never sinned—his heel was bruised, but not his head. He went down into the grave without pollution, and he came forth without seeing corruption. In that accursed death of the cross, man's deliverance was achieved, and Satan's despotism received a death blow. The gate of heaven is open for sinners, the ruined are redeemed, death spoiled of his sting, Satan's power will soon be destroyed—and thus the first prophecy has received a partial fulfilment; and soon will be completely brought to pass that which is written.

We say *completely brought to pass*; for the victory is not yet secured. The Church, that body of which Christ is the head, is at enmity with Satan and his seed, and the conflict is still going on which is ere long to be consummated in a glorious victory—the God of peace shall bruise Satan under her feet shortly. (Rom. 16:20.) As between Christ and the serpent, so between Christ's people and the serpent's brood, there has ever been enmity. This enmity has ever been manifested on the one hand by love to holiness, hatred to sin, and uncompromising opposition to all ungodliness. On the other, it has manifested itself in unceasing efforts to sweep away the Church of God from off the face of the earth; sometimes by sowing tares secretly in times of quiet, and again by fierce persecutions in which the blood of saints has been poured out like water. In all this the Church is ever victorious. Satan can only bruise the heel—of all that the Father hath given Christ he hath lost none.

Thus it will continue to be up to the very moment of final triumph. Up to Christ's second advent we expect nothing but persecutions and heresies and trials for the Church. Satan's opposition loses nothing of its virulence, because he knoweth that his time is short. We look for nothing else but conflict and the bruising of the heel, till Satan be bound and cast into the bottomless pit. But the victory is even now on the Church's side. Satan has everything to lose. Every sinner converted unto God—every stand made for the truth,—every gospel missionary bearing testimony to Christ as the Saviour of the lost—every altar of superstition cast to the ground—every idol cast to the moles and to the bats,—every revival from a state of mere nominal Christianity to one of pure and undefiled religion, is a new blow struck at the very centre of Satan's throne.

The fierce conflict is soon to be brought to a close; the enemy is to be driven from the field; the victims rescued for ever from his grasp. The Conqueror shall appear, bind the enemy, cast him out, destroy his works, and rescue the residue of the prey. Then when Christ shall reign over all the provinces and tribes of earth, when the groaning creation shall be delivered, and Eden shall re-blossom—then shall his first prophecy be fulfilled—the sufferer a conqueror, Satan's head bruised under his wounded heel. Christ and his people shall reign gloriously. Satan and his seed shall eat the very dust.

The Anxious Inquirer Vindicated.

How shall I come to God, for I am a sinful creature?

"Jesus said, I am the way; no man cometh unto the Father but by me."—Jno. 14:6.

But how can I feel sure that Jesus will receive me?

"Him that cometh to me I will in no wise cast out."—Jno. 6:37.

I have nothing that I can bring to him.

"I will give unto him that is athirst of the fountain of the water of life freely."—Rev. 21:6.

But should I not first endeavor to purify my soul from sin?

"Who can bring a clean thing out of an unclean? not one."—Job. 14:4. "Without me ye can do nothing."—Jno. 15:5.

How then shall I come?

"By a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh."—Heb. 10:20.

Is God sure to receive me; can he love me?

"I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6:18.

What shall be the object of my life?

"Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."—1 Cor. 6:20.

Can my unimportant actions in any way glorify the everlasting God?

"Herein is my Father glorified, that ye bear much fruit."—Jno. 15:8.

What do you mean by fruit?

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Gal. 5:22, 23.

Does God, then, take notice of my daily conduct?

"I know that the things that come into your mind, every one of them."—Ezek. 11:5. "He that planted the ear, shall he not hear? he that formed the eye, shall he not see? he that teach-

eth man knowledge, shall he not know?"—Psa. 91:9, 10.

I am very ignorant, who shall instruct me?

"Search the Scriptures."—Jno. 4:39. "The Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 Tim. 3:15.

But I have so many evil habits to combat; what shall I do?

"Gird up the loins of your mind."—1 Pet. 1:13. "Fight the good fight of faith."—1 Tim. 6:12. "For he hath said, I will never leave thee, nor forsake thee."—Heb. 13:5.

But there are trials and temptations in my way which others have not.

"There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. 10:13.

I wish I had some friend who could understand all the trials of my spirit.

"We have not an high priest that cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin."—Heb. 4:15.

It is my design to walk uprightly, but I feel that I have no strength.

"He giveth power to the faint; and to them that have no might he increaseth strength."—Isa. 40:29.

May I go and ask him, then?

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—Jam. 1:5.

How will God give me wisdom?

"I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."—Ezek. 36:27.

When trouble comes, what shall I do?

"Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me."—Psa. 115:15.

In the hour of death?

"When thou passest through the waters, I will be with thee."—Isa. 43:2.

And in the day of judgment?

"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died."—Rom. 8:33, 34.

O! I will cast in my lot with God's people, for they only are happy.

"We are journeying into the place of which the Lord said, I will give it you; come thou with us, and we will do thee good."—Num. 10:29.

"The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."—Num. 6:24-26.

Quiet Thoughts for Quiet Hours.

Stubborn Facts.

ARCHBISHOP HUGHES is dreadfully scandalized because Protestants charge popery with the crime of smothering from public perusal the Holy Scriptures; and for the reason that Papal priests "hate the light, neither come to the light, because their deeds are evil." The *St. Louis Presbyterian* has collected a few historical facts on the subject as follows:

"Calvin was brought up a Roman Catholic, among priests, and yet he never saw a Bible till he was nineteen years old; though before this he was appointed curate of Pont l'Eveque! Luther, also educated for a monk, saw the Book of Life for the first time in the Augustin monastery in Erfurt. The great Reformer was still a good Catholic, and was twenty years old.

"We have thus an index of the state of things in France and Germany in the 16th century. Let us now look to another Roman Catholic country. Dr. Kalley, writing of the inhabitants of the island of Madeira, in 1851, says, 'In the beginning of my intercourse with the Maderienses I met few of them who had ever seen a Bible, or seemed to know that the New Testament was written by men who went about with the Lord Jesus when he dwelt on the earth.' It seems then that this zeal for the Bible had not reached Madeira. But let us look at Ireland—pious Roman Catholic Ireland—that a recent article in our neighbor, *The Shepherd*, said, is the noblest country on the face of the globe. Let us see if they have the nobleness of the Bereans, who sought out the truths of the Scriptures. If they have this distinction, it is against the will of their priests. Friar Jennings, speaking in the presence of the celebrated McHale and a number of his clergy, and choosing, no doubt, a theme grateful to sacerdotal ears, discourses in this wise: 'As the poison of Bible information is fast falling and spreading in this parish particularly, you ought, by all means possible, to put a stop to the machinations of these heretics; for assuredly any one who practices the reading of the Bible, will inevitably fall into everlasting destruction.' This blessing, then,

has not reached Ireland. But if this is the case in the provinces, how is it in Rome, the centre and mother of all? Hear the very competent and carefully recorded testimony of the Rev. H. M. Seymour. He uses this memorable language. Speaking of the circulation of the Bible, he says: 'I had one day resolved to test this, by visiting every bookselling establishment in the city of Rome.' He went to the 'book shop belonging to the Propaganda Fide'—to that patronized by his Holiness the Pope—to that which was connected with the Collegio Romano, and was patronized by the Jesuits—to that which was established for the supply of English and other foreigners—to those which sold old and second-hand books—and 'in every establishment, without exception, I found that the Holy Scriptures were not for sale. I could not procure a single copy, in the Roman language and of a portable size, in the whole city of Rome. When I asked each bookseller the reason of his not having so important a volume, I was answered in every instance that the volume was prohibited, or that it was not permitted to be sold.' He goes on to say: 'Martini's edition was offered to me in two places, but it was in twenty-four volumes, and at a cost of 150 francs.'

"When these facts were urged on an eminent Jesuit, who was Professor of Dogmatic Theology at Rome, he said that the scarcity of the book, which he did not deny, was occasioned not by the prohibition of the Church, but by the poverty of the people, who were unable to buy. Mr. Seymour at once offered to furnish any number of Bibles that could be circulated, free of cost. But this was more than the Father bargained for. He, therefore, thanked him for his generous offer, but declined it, 'as the people of Rome were very ignorant—were in a state of brutal ignorance—were unable to read anything—and therefore, could not profit by reading the Scriptures, even if we supplied them gratuitously.' So that between poverty and ignorance, the poor Italians must go without the Bible. But 'there is a good time coming' for them when Bishop Hughes establishes a Bible Society for the circulation of the word of God.

"But how is it at home? An Infidel writing to the *Presbyterian of the West*, published in Cincinnati, on the 4th of last November, uses this language: 'The German Infidels, the American Infidels, and the Catholics, will come to the polls in solid column, and vote only for those candidates who will, if elected, kick the accursed book out of the common schools. The Bible is destined to become an object of scorn and detestation.'

"These facts show the practical working of the system; and they place Bishop John, of New York, in a position from which most honest men would shrink. But his Grace has brass enough to bear up against anything."

Nature of Eclipses.

ECLIPSES of the sun and moon may be reckoned among the most grand and imposing phenomena of the heavens. The total obscuration of the light of the great orb of the day, the almost supernatural appearance of the heavens and surrounding objects, the visibility of the stars and planets in the day time, are all calculated to impress the mind with feelings of awe and reverence for the great Creator of all things that exist.

A total eclipse of the sun is of very rare occurrence. A great eclipse of the sun will happen on March 15th, 1858, and will be visible in England. The next great total eclipse may be expected to happen on the morning of the 19th of August, 1887.

Some two hundred years ago many of the inhabitants of Paris hid themselves in caves, on the mere announcement of an eclipse of the sun. During a total obscuration of the sun's light, stars of the first and second magnitude, together with the brighter planets, become nearly visible. During the total solar eclipse of 1842, Mars and Venus were visible in the sky in Italy and Germany.

The great eclipse of 1715 is thus described by Dr. Halley. As the totality came on, the color of the sky changed from blue to purplish, and the darkness was attended by a chill and damp, of which every one was sensible.

During the eclipse of 1842, in France, the color of the sublunary objects became yellowish, or of a light olive tinge. The figures of persons standing near, assumed a cadaverous aspect, or had a greenish hue. In Italy a greenish hue covered the entire landscape, and gradually changed to a violet color as the darkness deepened.

The total extinction of the sun's light in total eclipses is not without its effects upon the animal part of creation. Horses attached to vehicles come to a stand, and no exertion of their drivers can induce them to go forward until the sun's face again becomes visible.

Cattle in the fields congregate together as if in expectation of an attack. Dogs howl piteously or speedily betake themselves to some place of

safety. Birds frequently fall to the earth, dead from fright. The aspect of nature seems entirely changed. A diminution of light is perceptible over the whole earth. The distant hills look dim and misty, and the sea assumes a dusky appearance, like that presented during rain.

No one can witness the going out of the sun in dim eclipse, even in our day, without some feeling of involuntary dismay. What then must have been the effect upon the minds of men, when the cause was yet unknown—when, without any announcement that it was going to take place, the sun's light became utterly extinguished.

The most famous total solar eclipse recorded in history, is that which put an end to the war between Cyaxeres, king of the Medes, and Halyattes, king of the Lydians. The contending armies were so frightened at the sudden change of light to darkness, that they cast down their arms, and made peace upon the spot. The precise time of this event is disputed. September 30th, 609 before Christ, is considered by some to have been the period in question.

The term eclipse signifies an obscuration of the light of either of these luminaries. When the sun's light is hidden by the interposition of the dark body of the moon—the eclipse is solar. When the moon, on the other hand, passes through the earth's shadow—the eclipse is lunar.

A solar eclipse may be partial, when only a portion of the dark body of the moon intervenes between the sun and the observer on our planet. It may be annular, when the sun's apparent diameter is greater than that of the moon. It may be total, when the apparent diameter of the moon exceeds that of the sun.

If the orbit of the moon were parallel to that of our planet, an eclipse would take place every month. Partial eclipses are caused when the moon in passing the earth is not in a direct line with the sun, but a little on either side, of consequence the edge of one side of the moon only dips into the sun's disc.

When the sun is eclipsed, the phenomenon is visible in one particular part of the earth; but lunar eclipses are visible everywhere when the moon is above the horizon.

The same series of eclipses is seen to occur every eighteen years, or after the moon has performed two hundred and twenty-three lunations.

In order that either the solar or lunar eclipses be produced, the new or full moon must be in the act of crossing the sun's annual track. This point of crossing is termed the moon's node. Every eighteen years and eleven days it reaches this point. This period was known to the Chaldean astronomers. They, however, could announce only the day, while modern observers predict the very second which shall mark the first contact of the moon's edge with that of the sun.

Eclipses of the sun can happen only at new moon, or when the moon is not visible. Eclipses of the moon occur when the moon is at the full.

The greatest number of eclipses that can happen in a year is seven; of these, five may be solar and two lunar, or three solar and four lunar.

The least number that can happen in a year is two. There are more eclipses of the sun than of the moon; but owing to the comparatively small tract of the earth's surface to which a solar eclipse is visible, the eclipses of the moon are more frequently seen at any particular spot than those of the sun.

Eclipses of the moon are likewise partial or total. When the moon is wholly immersed in the shadow, it does not become altogether invisible, but assumes a reddish hue, like that of tarnished copper. This is owing to the reflection of the sun's rays through our planet's atmosphere. The most beautiful appearance peculiar to a total lunar eclipse is that of the corona or ring of light, surrounding the dark body of the moon, and resembling the glory with which painters encircle the head of our Saviour.

It has the appearance of a ring of peach-colored light, and somewhat of a radial character.

The occultations of the four satellites of Jupiter, present likewise, some very interesting phenomena. They have been the means of informing astronomers how rapidly light can fly.

When Jupiter and our planet are nearest each other, the stream of light traverses a space two hundred million miles shorter than when they are most remote from each other.

Hence those eclipses, taking place when the planets are nearest each other, would occur earlier than the time predicted; and those taking place when the planets are most remote, would occur later than the predicted time. Their light therefore was found to take sixteen minutes in traversing the distance from the nearest point to each other, to that most remote.

This distance equals the diameter of the earth's orbit, or one hundred and ninety millions of miles. Light therefore takes one second to traverse two hundred and ninety thousand miles.

"The heavens declare His glory, and the firmament showeth His handy work. When we consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained,

what is man, that thou art mindful of him? and the Son of man that thou visitest him?" "Who would not fear thee, for to thee alone doth it appertain!"

William Alexander.

(For the Herald.)

Sketches of Travel.

No. XXXII.

VERONA AND MILAN.

We arrived at Verona at half past 8 A. M. after a ride of forty-three miles, about three hours by rail from Venice. An omnibus conveyed us from the station to the city and set us down at the "Hotel di due Torri," i. e., "Hotel of the Two Towers," an ancient feudal-looking building, formerly the Palazzo dell' Aquila and once belonging to the Scaligeri.

After breakfast we visited the *Amphitheatre*, the most perfect of all the Roman amphitheatres now extant. It is built of Verona marble, and is 513 by 410 feet in diameter, and is supposed to be contemporary with the Coliseum—i. e., from 81—117, A. D.

The Arena was occupied in part by a temporary theatre, in which a company of actors were going through with a rehearsal. Through a chink in the tent we had a glimpse of their proceedings. A young girl in a short frock with bare neck and shoulders was standing before the dancing-master rehearsing her part in the ballet. The teacher sat astride a chair, facing the back, and had a small cane in one hand with which he occasionally switched the poor girl's legs, instructing her to raise them higher and keep them extended longer. By her side sat an elderly lady with a bonnet on, who seemed to be her mother, and two or three of the "Verona dandies" were walking about smoking and quizzing the performance. The poor girl, who seemed not to have lost all her modesty, looked ashamed and fatigued; and the perspiration streamed down her face and neck. I pitied her with all my heart.

While standing in a court-yard waiting for the diligence, we were much amused with a coarse representation of "Romeo and Juliet" at the "Tomb of the Capulets," painted in fresco upon the wall of an upper story. The inn is called the *Casa de Cappelletti*, and is supposed to have been the dwelling of that family. The tomb of Juliet is shown in another place, but it cannot be the genuine one, as there is evidence to prove that it was long since destroyed.

We left Verona at half past 5 P. M., passed *Peschiera* a strongly fortified town with double walls and moat, and bearing marks of its late siege by the Austrians, alongside of the *Lago di Garda*, through *Brescia* a flourishing city of 35,000 inhabitants, where we waited some time, at the dead of night, in the silent streets, to *Treviglio*, about eighty miles, where we arrived at 10 A. M. the next day, after a long, dusty, wearisome ride. We had been obliged to occupy the *rotonde*, the worst part of the diligence, which catches all the dust. We took the railway at eleven and a quarter, and arrived at Milan eighteen miles distant, about twelve.

MILAN.

We found excellent accommodations at the Grand Hotel de la Ville. It is a fine house, and well kept. After dinner, we walked out to take a survey of the city.

Milan was anciently a town of the Cisalpine Gauls, and is mentioned by Livy and Polybius under the name of *Mediolanum*. It was taken by the Romans B. C. 221. In the fourth and fifth centuries, it was occasionally the residence of the Emperors. At the fall of the Western empire, it was twice devastated, once by Attila, and afterwards by the Goths. It is now the capital of Lombardy, and the third city of Italy, having a population of 175,000. It stands in the midst of a vast plain between the rivers Olona and Lambro, with which it communicates by a canal called *Naviglio Grande*, which flows all around the old town. The suburbs are enclosed by a line of ramparts, planted with trees, which serves as a promenade. The external circuit of the town is nearly ten miles.

The first building that attracts the eye of the stranger is the *Duomo* or *Cathedral*. We visited it more leisurely the next morning. It is a magnificent edifice, all of white marble in the florid Gothic style. The view of the exterior from the top, is truly wonderful. With its hundred spires so tall and slender and delicately chiselled it seems as if the wind would blow them over, and its three thousand statues crowning every pinnacle, it looks like a forest of marble. I could think of nothing so much like it as a forest of fir-trees mantled in snow.

The prospect of the surrounding country is very fine. You can see the whole Lombard plain and the chain of Alps which border it on the north side. The guide bid us wait a moment, while he went to get his horse. Whereupon he brought out of an adjoining room a good sized telescope to assist our eyes, and by means of a map, pointed out to us many of the peaks and passes of the Alps. We also ascended to the gallery which runs round the principal spire. On

the top is a statue of the Virgin Mary. The guide told us with an air of great sincerity, that the gilt stars of the lightning-rods had often been much bent and battered by the hail-stones, but the figure of the Virgin was never in the least injured!

The interior is vast and imposing, adorned with a multitude of statues and monuments. The principal dimensions are, extreme length, four hundred and eighty-five feet, breadth, two hundred and eighty-seven feet, height of the ceiling in the nave, one hundred and fifty-three feet, from the pavement to the top of the statue of the Madonna which crowns the spire, three hundred and fifty-five feet. The pavement is laid in a mosaic pattern of red, blue, and white marble. Just beyond the entrance it is crossed by a meridian line laid down by the academicians of the Brera in 1786. The sun's rays, coming through a small hole in the roof crosses it at noon-day. As the hour of twelve approached, a crowd of persons collected near the meridian line, with watches in hand to set their time by it.

Toward evening we took a carriage and rode out to see the *ARCH OF PEACE*, which stands at the termination of the *Simplon* road. It was originally intended to have been called the *Arch of the Simplon*, and to have been embellished with a statue of Victory in commemoration of the battle of Jena, and with bas-reliefs representing the events of Napoleon's wars. When it fell into the hands of the Austrians, its name was changed to the *Arch of Peace*, whose figure is placed in the car, and the sculptures underwent a transformation to make them represent the events which succeeded the general peace. On the top of the Arch is a bronze figure of Peace in a car drawn by six horses. Four figures of Fame, one at each angle, announce her arrival. Innumerable sculptures adorn the various sides. A stair-case in the interior leads to the summit. The total cost of it is estimated at over 714,000 dollars! Its general dimensions are seventy-two and a half by forty-two and a half feet in depth, and the extreme height ninety-eight feet. It appears to fine advantage at the head of the spacious *Piazza d'Armi*.

Near by is the *Arena*, or modern amphitheatre, built for the exhibition of chariot and horse races, bull fights, and other games. It is of an oval form, seven hundred and eighty by three hundred and ninety feet in diameter, surrounded by ten rows of seats, capable of containing 30,000 spectators. We were somewhat disappointed however to find the seats made of turf instead of stone. The arena can be filled with water for naval exhibitions.

La Scala is the name of the principal Theatre in Milan, said to be the largest in Italy, capable of seating 3600 spectators.

Milan is the literary metropolis of Italy. It is a favorite place of residence for Italian writers, and more books are published here than in all the rest of Italy. Booksellers' shops abound, and it is an excellent place to obtain prints, and maps, and guides, for all the adjoining countries.

The *BRERA*, (or "*Palazzo delle Scienze e delle Arti*," i. e., "Palace of the Sciences and Arts,") is a great establishment, containing an extensive gallery of paintings called the *Pinacoteca*, a Museum of sculpture, a Public Library, an Observatory, and a Botanical Garden. The Library contains 100,000 volumes, and is open to the public. The *Ambrosian* Library is celebrated for its numerous and valuable manuscripts, and especially for its *palimpsests*—manuscripts from which the original writing has been erased or washed out and which have then been written on again. This was done to economize the parchment. In many cases the original writing has been restored. Thus, a manuscript containing a commentary of St. Augustine upon the Psalms, was found to have underneath Cicero's treatise "*De Republica*." In this way many ancient productions have been brought to light.

Another object of interest to visitors is the celebrated "*Last Supper*" of *Leonardo da Vinci*, begun in 1493, the original of nearly all the engravings of that scene. It was painted in fresco upon the wall of the refectory of the Dominican Convent, which is attached to the church Santa Maria delle Grazie. It has been so much injured by the ravages of time and violence as to afford little satisfaction to the beholder.

DRAINAGE OF A LAKE BY AN EARTH-QUAKE.

A SINGULAR phenomenon lately occurred in California, by which Lake Merced, a sheet of water covering about thirty acres, and which is situated seven miles distant from San Francisco, threatens to become dry ground. A shock of an earthquake took place during the night, and in the morning it was discovered that a portion of the lake's boundary had been swept away, and a passage forced by the rushing waters about three hundred yards in width, and ten or twelve feet deep, opening on the sea-shore to the width of a mile. Subsequently, a sort of mid-channel has been formed, commencing a short distance below the origin of the outlet, narrower and much deep-

er than the first, down which the water seems to have rushed with much velocity, until the lake has been emptied at least thirty feet below its previous surface. This mid-channel has gradually deepened in the centre, forming an outlet down which the waters are yet flowing into the ocean. And now that the outlet has been forced, from its abrupt sides may be seen flowing the gaseous fluids which succeed earthquakes among lofty mountains. It is supposed that the bed of the lake may have been instantly uplifted, and as quickly have returned to its customary level; thus forcing an outlet through the heavy alluvial by which it was formerly confined.

Scientific American.



The Advent Herald.

BOSTON, APRIL 16, 1853.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER VII.

(Continued from our last.)

ADDRESSING NOW a degenerate scion of that house, God announces a sign which he would give, in proof of that promise.

Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, That he may know to refuse the evil and choose the good.—Isa. 7, 15.

An inspired application of this prediction to the MESSIAH, leaves no room to question its import. For an angel of the Lord, in announcing to Joseph the miraculous conception of Jesus, (Matt. 1: 22, 23,) said: "All this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

David's seed had occupied the throne till the reign of Zedekiah, to which wicked prince God said, Ezek. 21: 25-27: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." When Emmanuel came, the angel said, Luke 1: 32, 33: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." This sign was not to be of immediate significance, but referred to the future; and for it they were to look, when they would find their MESSIAH.

His name, "God with us," indicated the divine origin of the Redeemer; and the diet on which he was to be nourished, indicated the humility of his earthly parentage—carded milk and honey being the food of the children of those who lived a pastoral life.

For before the child shall know to refuse the evil, and choose the good, The land that thou abhorrest shall be forsaken of both her kings.—v. 16.

Some persons reason from this, that the birth of the child to be called Emmanuel was to be a sign of the destruction of those kings. But this could not be; for they were both destroyed within a few months after the utterance of the prediction. In compliance with the request of Ahaz, (2 Kings 16: 9,) "the king of Assyria went up against Damascus, and took it, and carried the people of it to Kir, and slew Rezin." The same king also came up against Pekah, took several cities, and carried away many captives; and in the third year of Ahaz, which was the twentieth from the accession of Jotham his father, (2 Kings 15: 30,) Pekah was slain by Hoshea. Thus in the course of a year, both of these kings were slain. It could therefore be no sign in reference to their death; but this text appears to be a simple prediction that they should die before a sufficient time should elapse for the child Shear-jashub, which Isaiah had taken with him, and probably then a babe, to become capable of choosing intelligently for itself, those kings should both die,—as we have seen that they

did. When Jonah was sent against Nineveh, the infants in it are spoken of (Jonah 4: 11) as "persons that cannot discern between their right hand and their left hand."

While they were to die, the house of Ahaz was not to be exempt from punishment. The prophet proceeds to announce the judgments which should come on the Jews.

The Lord shall bring upon thee, and upon thy people, And upon thy father's house, days that have not come, From the day that Ephraim departed from Judah; even the king of Assyria.—v. 17.

The figures in this text, are the metonymy in the use of the word "house," for family, and the metaphor in the words "bring," "come," and "departed"—no literal going to and from a place being intended. The days were to be; and the departure of Ephraim, was a revolt.

Ahaz had applied to the king of Assyria for help, in the time of his distress, rather than to look to the Lord for deliverance; and the one to whom the king looked, was to be used by the Lord as the instrument for the king's punishment.

And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, And for the bee that is in the land of Assyria. And they shall come, and shall rest all of them in the desolate valleys. And in the holes of the rocks, and upon all thorns, and upon all bushes.—vs. 18, 19.

By the use of synecdoches, the fly of Egypt, and the bee of Assyria, are put for the flies and bees of those countries; and to hiss, is substituted for the analogous acts of God's providence, by which those insects would be caused to invade Judea. The Assyrians should so desolate that land, that, ceasing to be cultivated, those insects, which feed on the wild flower, would there find an abundant harvest. We read in Isa. 5: 17, that "the lambs shall feed after their manner," &c.; and it refers to the same period of desolation. As they find the valleys desolated, they do not accompany, but follow the predicted ravages of the Assyrians.

In the same day shall the Lord shave with a razor that is hired, Namely, by them beyond the river, by the king of Assyria. The head, and the hair of the feet: and it shall also consume the beard.—v. 20.

To deprive a man of his hair and beard, was the greatest insult to which an Oriental could be subjected. As those acts would degrade a man, so would God degrade the nation,—that expression being substituted for the analogous acts of God's providence which should produce their degradation—the instrument of which is expressly named,—the king of Assyria in whom the king trusted for deliverance.

And it shall come to pass in that day, That a man shall nourish a young cow, and two sheep; And it shall come to pass, For the abundance of milk that they shall give, he shall eat butter: For butter and honey shall every one eat that is left in the land.—vs. 21, 22.

So sparse would be the population, that those left in the land would live on the milk of the few cattle and sheep that should remain—the abundance of pasturage furnishing an abundant supply of milk from a few cattle. The bees that should migrate to the desolate valleys, would also produce an abundant supply of honey, for the nourishment of the remaining population.

And it shall come to pass in that day, that every place shall be, Where there were a thousand vines, at a thousand silverlings, It shall even be for briars and thorns. With arrows and with bows shall men come thither; Because all the land shall become briars and thorns.—vs. 23, 24.

Here is depicted the contrast between the former cultivated condition of the country, and its desolation when subjugated. The land should be so overgrown with briars and thorns, that, by a metaphor, it might be said to have become such; and men would resort thither, with their instruments of the chase, to hunt wild animals.

And on all hills that shall be digged with the mattock, There shall not come thither the fear of briars and thorns: But it shall be for the sending forth of oxen, and for the treading of lesser cattle.—v. 25.

The land had been digged with the mattock, to exterminate those useless and tormenting shrubs. But in that universal desolation, they should no longer labor to keep them down. Their oxen, sheep, and goats would not regard them where they tread. All of this came to pass when Nebuchadnezzar left in it only "the poor of the land for vinedressers and husbandmen."

CHAPTER VIII.

Moreover the Lord said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz. And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.—vs. 1, 2.

This seems to be an additional prophecy, given at the time of the former, and continued to v. 7th of the 9th chapter. The prophecy being so extended, it was necessary to write it on a large tablet, which consisted of wood, metal, or stone—the Hebrew word for "pen," being the *stylus* with which they wrote on such.

"MAHER-SHALAL-HASH-BAZ," signified: "HASTE THE SPOIL; MAKE SPEED THE PREY." This was the title of the prophecy, which he was

to write, and had respect to the speedy invasion of Syria and Ephraim by the Assyrians.

The prophecy was attested by two witnesses, and therefore when fulfilled, could not be said to have been written after the event. "Uriah the priest," one of the witnesses, was an idolater, and did all that king Ahaz commanded in the corruption of religion. (2 Kings 16: 11-16.) Who Zechariah was, is unknown; but whatever their general character might have been, their testimony respecting the fact and date of the prophecy, would be evidence to the people.

And I went unto the prophetess; and she conceived, and bare a son. Then said the Lord to me, Call his name Maher-shalal-hash-baz.

For before the child shall have knowledge to cry, My father, and my mother, The riches of Damascus and the spoil of Samaria Shall be taken away before the king of Assyria.—vs. 3, 4.

A child being born to Isaiah at this time, he was directed by the Lord to give to it the name of this prophecy; and for the reason, that before the child would be able to call its father and mother by name, Damascus and Samaria should be conquered by Tiglath-pileser—which was done within a year from that time. Thus this child, like Shear-jashub, was a sign and wonder in Israel. (Isa. 8: 18.)

The Lord spake also unto me again, saying, Forasmuch as this people refuseth the waters of Shiloah that go softly, And rejoice in Rezin and Remaliah's son; Now therefore, behold, the Lord bringeth up upon them the waters of the river, Strong and many, even the king of Assyria, and all his glory: And he shall come up over all his channels, and go over all his banks.—vs. 5-7.

"Shiloah" was a gentle stream near Jerusalem, which supplied the pool of Siloam within the city. "The river" was the Euphrates. As the latter, by a metaphor, is put for the king of Assyria and his army, the contrast between the two, indicates that the former, by an elliptical metaphor, is put for the house of David, which had been rejected by the ten tribes. Those who rejected, were those who rejoiced in Pekah and Rezin, who had confederated to destroy the house of David. Therefore the Assyrian, under the metaphor of a river overflowing all his banks, was to come up in his glory against them.

And he shall pass through Judah; He shall overflow and go over, he shall reach even to the neck; And the stretching out of his wings Shall fill the breadth of thy land, O Immanuel.—v. 8.

When Ahaz sent to the king of Assyria to help him against Samaria and Damascus, "Tiglath-pileser, king of Assyria, came unto him, and distressed him, but strengthened him not." (2 Chron. 28: 20.) This weakening of Judah, by the Assyrian, when he should come against Pekah and Rezin, is here predicted by a continuance of the same figure—the depth and extent of the water, indicating the peril in which Judah would be placed by their allies.

The address to Immanuel, is an apostrophe; and the land being called His, is an intimation of his sovereignty, as the rightful Governor of Judea.

Associate yourselves, O ye people, and ye shall be broken in pieces; And give ear, all ye of far countries: Gird yourselves, and ye shall be broken in pieces; Gird yourselves, and ye shall be broken in pieces: Take counsel together, and it shall come to naught; Speak the word, and it shall not stand: for God is with us.—vs. 9, 10.

Tidings that Syria was confederate with Ephraim, was what had moved the heart of Ahaz, and the hearts of the Jews, as trees are moved by the wind (7: 2). They had associated against Judah, which God had determined to defend. Therefore God apostrophised them, and declares that they may associate, but shall be defeated—"broken" and "not stand," being metaphors expressive of that result. And the reason given is—"God is with us." The Hebrew is, "Because Immanuel"—evidently referring to the sign given in Isa. 7: 14, of the future birth of the God-man, who should perpetuate for ever the sovereignty of the house of David.

(To be continued.)

THE CONFERENCES.—It will be seen by a notice on the last page, that the place where the conference is to be held has been changed. This change has been adopted, after a more full consultation with the friends than we were able to have prior to the announcement in the Herald two or three weeks ago.

It is hoped that there will be a large gathering of those who have the cause of the Advent at heart, and that we shall have an encouraging and a profitable season.

Those having business with the office, will find an agent in Salem, with whom all business affairs may be transacted.

THE RAPPING SPIRITS.—Rev. Charles Beecher, of Newark, N. J., who was appointed by an association of ministers to investigate and report on this phenomena, has performed the task assigned him. While we are not aware that he has made any prophetic application of it, in all other particulars his report agrees with the view we have taken in our exposition of the Apocalypse, and in the tract we have published on that subject.

THE SAVIOUR'S PROPHECY

OF JERUSALEM'S DESTRUCTION, AND THE WORLD'S TERMINATION.

MATT. XXIV.

(Continued from our last.)

Ys. 10-14—"And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; (must first be published among all nations)—Mark] and then shall the end come."

THE false Christs and false prophets, who were to arise, have already been noticed, in explanation of the sixth verse.

Endurance unto the end, would be accomplished by living faithful unto death. To all such is promised a crown of life in that day.

The publishing of the gospel in all the world, according to the 14th verse, will bring the end. It must be thus preached to fulfil the parting command of the SAVIOUR to his disciples. Matt. 28: 19, 20—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

Because of the extensive preaching of the gospel, in distant parts of Europe and Asia, prior to the destruction of Jerusalem, Dr. Cummings, Bishop Newton, and others, regard that as the end brought to view in this text. There was indeed a wonderful and rapid extension of the gospel under the apostolic preaching; but while it "was preached to every creature which is under heaven," (Col. 1: 23) it does not seem then to have been so brought to the hearing of all, as to fulfil the SAVIOUR's parting injunction. Had it been, where should we find the command for further missionary effort? This point is so apparent, that, notwithstanding great names have stumbled over it, there seems no necessity for any particular argument respecting it. Admitting the extensive preaching of the gospel in that age, it has since continued to find its way into the dark, and previously unexplored recesses of the earth, till, like the sun arising in the east and successively enlightening other portions of the earth's surface, there is now no portion of the earth but has at some period been so illuminated by it, that its universal proclamation is one of the most striking evidences of the nearness of the end.

Because it was to be thus preached to all, John, in apocalyptic vision, beheld, as the result of that preaching, "and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." These are they "which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." They will have been redeemed because of the flight of the angel, which had "the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, 'Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and sea, and the fountains of waters.'"—Rev. 14: 6.

(To be continued.)

THUNDER SHOWER.—On Wednesday, the 8th, this city was visited with a severe thunder shower. At each discharge of electricity, for five successive shocks, all the bells connected with the fire alarm gave forth a peal. To illustrate, the Boston Journal copies a stanza of Byron's description of an Alpine storm, which it alters as follows:

Far along,
From bell to bell, the rattling spires among,
Leaps the live thunder! Not from one lone bell,
But every belfry now hath found a tongue,
And Brattle answers with a mighty sound,
Back to the joyous clouds, who call to her to sound!

The rain fell in torrents for over half an hour, flooding the streets and washing out the gutters. The rain will be of great service to the farmer, in starting the grass, which already begins to look green in sunny spots.

THE ETERNAL HOME.—Strange Facts, confirming the truth of the Bible. Lot's Wife a Pillar of Salt. Daniel's Tomb. Records of the Israelites, or the Rocks in the Wilderness of Sinai. Ruins of Nineveh. Spiritual Manifestations. The Restitution, Lake of Fire, &c.?

THE above is the title of a tract of thirty-six pages, and is very well described by its title. The facts referred to are well attested, and serve as landmarks fixed by JEHOVAH, to attest the truth of his word. Published by J. LITCH, No. 45 North Eleventh street, Philadelphia.

THE ADVENT CHURCH in 7th Avenue, New York, have invited the conference to be held with them. But we find it will be difficult to comply with the request, as most of our brethren in the ministry will be unable to attend. We shall endeavor to hold some meetings with them as soon as practicable.

THE CLEANSING OF THE SANCTUARY.

BRO. BLISS:—You are presenting constantly in various numbers of the *Herald* overwhelming and indubitable proof derived from history, Ptolemy's Canon, various eclipses, etc., that the seventh year of Artaxerxes' reign dated in the year B. C. 457-8, holding each and every other date to be utterly unfounded. This may be correct.

Again, you still maintain as did the entire body of Adventists previous to 1843-4, that the seventh of Artaxerxes is the only true date for "the going forth of the commandment" mentioned in Dan. 9:25, and for the commencement of the seventy prophetic weeks. And you will not for a moment allow of any other.

Furthermore, you have hinted but once—I believe—and then in a monosyllable to J. M. Orrock, that the seventy weeks and 2300 years have different dates. Now, generally speaking, *prima facie*, each and all of your chronological deductions and arguments go to prove that the 2300 years ended in 1844. And there is a numerous class of persons scattered throughout the country who are characterized by keeping a "seventh day Sabbath," and who contend that the 2300 years run out in that year, and the heavenly sanctuary then began to "be cleansed," who go to your writings and the *Herald* for all their proof. In their *Advent Review and Sabbath Herald*, their discourses, and in all their publications, assuming the connection between the seventy weeks and 2300 years—you are endlessly and copiously quoted to prove their position. And we up here in the country who have perpetually to combat the error, you have and do "completely disarm," while our opponents every week go down to Boston to headquarters—where you furnish them with heavy weapons to fight us. What do you mean! Are the 2300 years ended? or do they reach till the Lord comes?

A full answer and explanation would very much oblige hundreds of careful and interested readers of the excellent *Herald*. D. T. T.

ANSWER.

Not ended. They extend to the coming of the Lord.

That, we believe is a full answer to the above; but as a more particular one is evidently wished for, we proceed to remark that the predicted event which is to mark their termination is "the cleansing of the sanctuary."

Daniel had seen in vision (Dan. 8th) a ram, symbolizing the Medo-Persian empire, pushing its conquests to the west, north and south, and victorious over all opposing powers. As his vision continued, Daniel saw a he-goat, symbolizing the Grecian dominion, come from the west and subjugate the former power. By significant symbols it was shown that this power was to be broken, and the four kingdoms of Syria, Egypt, Macedon, and Thrace, to arise in its place, and that in the latter time of their kingdom when the Jews, should have transgressed to the full, the Roman power, symbolized by a little horn becoming exceeding great, should come against them, should crucify the Prince of princes, and destroy the Jewish nation; but, ultimately, should, in turn, be broken without hand. The vision begins with the meridian glory of the Medo-Persian empire; but the events which most interested the prophet, were those of this wonderful horn, which should take away the daily, and tread down the place of the sanctuary. Then Daniel (8:13, 14,) "heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." As the cleansing of the sanctuary is to mark the ending of this period, we inquire, What is the sanctuary? Wherein is it defiled? And, in what will its cleansing consist?

There are two Hebrew words rendered sanctuary, which are used in the eighth chapter of Daniel. The first is קֹדֶשׁ (mik-dahsh,) and occurs in Daniel in these texts: 8:11—"The place of his sanctuary was cast down." 9:17—"Cause thy face to shine upon thy sanctuary;" and 11:31—"They shall pollute the sanctuary of strength." It denotes, according to Geseenius, 1, "anything sacred, hallowed," 2, "a holy place, sanctuary," and 3, "an asylum." In all the other instances of the use of the word sanctuary in Daniel, it is from the Hebrew word שְׁכֵנִי (koh-desh,) which, according to Geseenius, is applied to that which is "pure," "clean," "holy," "consecrated," "sacred," "sanctified." It is more frequently translated, "holy," "the holy," &c., than sanctuary; and may be applied to anything which is set apart as holy, or for the worship of God. Thus the two words have a similar signification and may be used interchangeably, as we shall see that they are in Daniel.

With the exception of Israel, the whole world had relapsed into idolatry and rejected the government of JEHOVAH. To preserve a knowledge of the true religion, God selected the land of Palestine,

drove out the heathen from it, and made it an asylum, a refuge or sanctuary for his people. Thus Moses said (Ex. 15:17): "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in: in the sanctuary, [mik-dahsh] O Lord, which thy hands have established." Palestine was "a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."—Deut. 11:12. To this asylum God conducted his people. Ps. 78:53-55—"He led them on safely, so they feared not . . . he brought them to the border of his sanctuary [koh-desh], even to this mountain which his right hand had purchased."

This term, rendered sanctuary, is frequently applied to Jerusalem, and the mountain on which it was built. Isa. 48:2—"They call themselves of the holy [koh-desh—sanctuary] city." Ib. 52:1—"O Jerusalem the holy [koh-desh] city." Ib. 56:7—"Them will I bring to my holy [koh-desh] mountain." Ib. 65:11—"That forget my holy [koh-desh] mountain." V. 25—"Nor destroy in all my holy [koh-desh] mountain." Ib. 66:20—"My holy [koh-desh] mountain Jerusalem." Dan. 11:45—"He shall plant the tabernacles of his palace between the seas in his glorious holy [koh-desh] mountain." Joel 3:17—"So shall ye know that I am the Lord your God, dwelling in Zion my holy [koh-desh] mountain: then shall Jerusalem be holy [koh-desh], and there shall no stranger pass through her any more." The same word is also expressive of God's people—his sanctified ones—those who are to dwell in his koh-desh, sanctuary, or consecrated mountain. Deut. 33:2—"The Lord 'came with ten thousand of his saints' koh-desh ites." Isa. 6:13—"The holy [koh-desh] seed shall be the substance thereof." Ib. 62:12—"They shall call them The holy [koh-desh] people." Ezek. 36:38—"As the holy [koh-desh] flock, as the flock of Jerusalem in her solemn feasts," &c.

Because of the sins of Israel, the heathen were permitted to come into the land which the Lord had given to Israel for a sanctuary:—which he had promised to Abraham and his seed for an everlasting inheritance; so that they took up the lamentation (Isa. 63:18)—"The people of thy holiness [koh-desh] have possessed it but a little while: our adversaries have trodden down thy sanctuary"—[mik-dahsh.] Ib. 64:10—"Thy holy [koh-desh] cities are a wilderness."

Such was the condition of Israel when Daniel had his vision, which revealed the time during which his people and land—the koh-desh people and the koh-desh land, were to be subjected to Gentile rule. The last great power symbolized was also a desolator. Dan. 8:11—"By him the daily was taken away, and the place of his sanctuary [mik-dahsh] was cast down." Then Daniel (vs. 13, 14,) "heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary [koh-desh] and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary [koh-desh] be cleansed"—קֹדֶשׁ—*tzah-dak*—justified—i. e., placed in a position as if it had never been defiled—restored.

Subsequently we find Daniel praying: (9: 16, 17,) "O Lord, according to all thy righteousness, I beseech thee let thine anger and thy fury be turned away from thy city Jerusalem, thy holy [koh-desh] mountain . . . and cause thy face to shine upon thy sanctuary [mik-dahsh] that is desolate, for the Lord's sake." And it was while Daniel was praying and confessing his sins (v. 20) and presenting his supplication "for the holy [koh-desh] mountain of my God," that he was informed by Gabriel (v. 24) that seventy weeks were "determined upon thy people and upon thy holy [koh-desh] city," in the last of which the Messiah was to be cut off; and after which (v. 26) "the people of the prince that should come should destroy the city and the sanctuary" [koh-desh], which (v. 27) were to be desolated by the overspreading of abominations until the consummation and that determined should be poured upon the desolator.

The above use of those Hebrew words shows that the cleansing or justification of the sanctuary, is the cleansing or restoration of the koh-desh mountain, on which Jerusalem was built, which can never be while Jerusalem is trodden down of the Gentiles and cannot therefore take place till the times of the Gentiles are fulfilled. (Luke 21:24.) Its restoration however is a subject of prophecy. Isa. 60:13—"The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary [mik-dahsh]; and I will make the place of my feet glorious." Ib. 11:9—"They shall not hurt nor destroy in all my holy [koh-desh] mountain: for the

earth shall be full of the knowledge of the Lord, as the waters cover the sea." Ib. 27:13—"And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy [koh-desh] mount at Jerusalem." Ib. 56:7—"Even them will I bring to my holy [koh-desh] mountain, and make them joyful in my house of prayer." Ib. 57:13—"He that putteth his trust in me shall receive the land, and shall inherit my holy [koh-desh] mountain." Ib. 65:25—"They shall not hurt nor destroy in all my holy [koh-desh] mountain, saith the Lord."

From the foregoing it will be seen that the sanctuary, the nature of its defilement, and its predicted cleansing, justification, or restoration, require that the latter should take place at the epoch of the conflagration predicted by Peter, after which we are to look for a new heavens and a new earth wherein dwelleth righteousness. For thus saith the Lord, (Isa. 1:24-28,) "I will ease me of mine adversaries, and avenge me of mine enemies; and I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called the city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." Then will the koh-desh land be restored, and the koh-desh people will again worship the Lord in the New Jerusalem.

In view of these scriptures there need be no question respecting the events which will mark the termination of the 2300 days. As no such events have ever transpired, that period cannot have terminated. As no such events can transpire until the revelation of JESUS CHRIST in flaming fire, taking vengeance on them who know not God and obey not the gospel, they must extend till that epoch.

To talk about the cleansing of some heavenly sanctuary, which was never defiled, which was never trodden down, which consequently needed no cleansing, and about which Daniel could not have inquired, is so absurd that the idea could only have originated in a device of Satan to confuse and mislead honest souls.

Respecting the connection between the seventy weeks and 2300 days, we believe that the monosyllable to which you refer was *explicit* and admitted of no mystification. There is in our opinion no chronological data whatever to extend the former beyond A. D. 34. Its removal from that would hopelessly change all chronology and effectually destroy its authority. As the termination of the days cannot be in the past, it is a simple matter of calculation whether the difference between 490 and 2300 could fill up the time from the ending of the former,—on which their connection depends. To err is human, and we have too much respect for God to attribute our mistakes to him.

DREADFUL ASSASSINATION.

The *Boston Journal* has received the following details of a horrible assassination in the Island of Java, contained in a letter by the last overland mail:

"It appearing for some time past that speculations in the coffee stores of the Government in Ponorogo, Madiven, had been going on, an investigation was ordered. The native store-keeper, (dissatisfied or perhaps alarmed, and wishing to be discharged before an inquiry was instituted,) in his official correspondence with the controller addressed his last letter 'to the controller,' without any other title of respect, as is usual in the proper style of a native addressing a European ambtenaar, his immediate chief. On the receipt of the letter, Mr. Barsle, the controller, sent for him and reprimanded him for his want of the usual formality, and told him he would complain of it to the Assistant President, Mr. Vincent, at whose kantore (or office) he ordered him to appear on the following morning at nine o'clock. Poor Vincent had already given over his office to his successor, and was to leave at ten o'clock for a new appointment, but came into the office at the request of Mr. Barsle, for the purpose of completing an official document. Barsle then made his complaint against the store-keeper, and Vincent gave him ten days arrest with the usual form of taking away his kris and payong, (an official umbrella ranking by its color,) both of which he delivered up and requested permission to absent himself for a few minutes. He went outside where one of his attendants was waiting with his siri box and also another kris belonging to him, which he must have given him to carry when he left his home early in the morning. He snatched the kris, told the opassers, or attend-

ants, 'Wait, I wish to say a few words to your master,' rushed into the kantore and stabbed Barsle through the heart. He fell dead at his feet without a groan or struggle. Vincent on seeing this took up the chair on which he had been sitting, threw it at the fellow, knocked him down, and then escaped out of the office; the rascal on getting on his legs wanted to run a muck, and went into the clerk's office. All the clerks except one had escaped, and he was in the act of running away. The assassin pursued, but soon gave up the chase, the country born clerks (half caste) being too active for him. On turning round he beheld Vincent peeping from the corner of the building, and made for him. Poor Vincent ran for it and would have escaped, but looking round as he fled, he unfortunately stumbled over a stone, and before he could rise the assassin had stabbed him in three places in the belly, and nearly hacked off the fingers of his right hand. His young wife, hearing the noise, ran out, and seeing her husband on the ground attacked by a Javanese, came up at the very moment the murderer drew out his kris from his victim's side, and striking him in the face with her hands, the fellow, instead of stabbing her as he might easily have done, appeared to come to his senses, looked at her full in the face for a minute or more, and then turned round and went away. In the meanwhile the attendants and native troops had all taken to flight—and on rallying they pursued the murderer, who was rampok'd (speared or bayoneted) as they do a tiger. Vincent died the same afternoon at four o'clock. His wife, the daughter of the minister of the colonies of Holland, leaves for Europe in May."

Violent Hurricane at Corfu.

A FEARFUL hurricane burst on the island of Corfu on the night of the 19th of February. The country was everywhere ravaged, and the most lamentable misfortune was occasioned. The houses were agitated as if by an earthquake: doors and windows were torn from their fastenings and hurried through the air, and the roofs of houses fell crashing into the streets. The town of Corfu suffered severely. Several houses were blown down; all the ships at anchor suffered, while many were wrecked; upwards of one hundred trees on the Esplanade were uprooted, and a portion of the walls supporting the land was demolished by the sea. One account says that twenty-nine lives were lost in the environs, and another eighty. One village is spoken of as entirely destroyed. A letter dated the next day after the hurricane, says:

"The magnificent forest of olive-trees, which was the pride and wealth of Corfu, is entirely destroyed. The country is literally sacked. The few trees which remain standing may be counted, but it is impossible to reckon the thousands which are torn up and broken to pieces. Never have I witnessed such a deplorably desolating scene, of whose horrors description is impossible. All the roads are blocked up by trunks of trees—the country no longer has the appearance of a land inhabited—it has the aspect of a chaotic overthrow. The loss occasioned by the disaster is incalculable. A number of families have been ruined, without shelter, without bread. Public and private charity must do miracles to relieve the numberless unhappy beings, for I do not see how they are to escape the frightful misery which is about to devour the country. The Fairy yacht was on shore with loss of rudder; several merchant ships are dismasted, and three foreigners were blown over, and sunk at their anchors. The trees in the palace garden, and a unicorn, and part of the roof of the palace, the General's house, and that of the Protestant church, have been blown off, and all considerably damaged."

POSTSCRIPT TO THE "REVIEW."—There is one authority apparently against us, which I did not think necessary to quote and answer when writing my articles, which further reflection satisfies me demands notice, because of its liability to perversion to a bad use. I refer to Rotteck's "History of the World." Speaking of the treaty of Anastasius with Vitalian, he says: "Which the afflicted Anastasius signed on his dying bed, 518." I was aware of this statement when I wrote, but considered that my answer to a similar remark of Gibbon sufficient. Rotteck's date is evidently incorrect—1. Because the treaty which Rotteck specifies I have proved to have been made in 514. 2. Because Rotteck so evidently wrote this from the language of Gibbon, and gives no authority for it, neither does Gibbon. 3. Because Anastasius died so suddenly, of fright, or by lightning. All agree that he was found dead in his bed in the morning, and thus had no opportunity to sign it, as all can see, "on his dying bed." 4. Vitalian had disbanded his army, retired to Thrace, and been dismissed from office, and was not re-called, or in any situation to "dictate a treaty," from 514 till 418, when recalled by Justin, after the death of Anastasius, as the histories I have quoted show conclusively. This satisfies me, and will, I think, the candid, who will examine and compare. But if Rotteck were correct, it disproves their time by a year earlier—1853 instead of 1854. That is proof again of inaccuracy, and the folly of being positive on the definite time. D. L. R.

* We have noticed that one writer has supposed he could settle the meaning of this term, by referring only to the English word sanctuary—not making any reference to the numerous texts where the same Hebrew word occurs represented by other English words.

CORRESPONDENCE.



REVIEW.

BY D. J. ROBINSON.

(Concluded.)

Finally, the Saviour, in the great prophetic discourses, and the apostles, caution us against two opposite extremes on this question:—One is, that we “can know nothing about it;” that “it is one of God’s secrets, and it is presumptuous to inquire or to pry into it.” Most fall into this error. The other extreme is, that those who take it claim to “know all about it;” are “sure of the year or day”—“the definite time” of his coming; the end, and the judgment. Now, to guard against the danger of taking the first ground, the Saviour gave the “signs of his coming and of the end,” and the illustration of the fig-tree, and also the great outlines of historic prophecy, down to the consummation, by which we may “know it is nigh;” and when we see them, he tells us to “lift up our head, for our redemption draweth nigh.” Then, on the other hand, to guard us against thinking we might know “the definite time,” he tells us (Mark 13th) to “watch and pray, for ye know not when the time is;” and, “Watch, for ye know not when the master of the house cometh, at even, midnight, cock-crowing, or in the morning.” And in Matt. 24th: “Watch therefore, for ye know not what hour your Lord doth come;” and, “Be ye therefore ready, for in such an hour as ye think not the Son of man cometh.” That is, be like the good man of the house, who, if he did not know the “definite time” the thief would come, if he knew there was one near, and to be expected soon, would keep awake, and watch, and “not suffer his house to be broken up.” So you, knowing by signs and prophecies my coming near, but not the day or hour, or “definite time,” must be ready and watch, or it will come upon you unawares. So in Rev. 16th chapter he says: “Behold I come as a thief; blessed is he that watcheth and keepeth his garments.” And in Luke 21st: “Watch and pray always, that ye may escape all these things, and be accounted worthy to stand before the Son of man.” And in the 12th chapter: “Let your loins be girded, and your lights burning, and yourselves like unto servants that wait for their lord. Blessed are those servants whom the Lord, when he cometh, shall find watching.” “And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.”

Thus the Saviour has sufficiently cautioned us against the danger of both extremes, and enjoined the needful and appropriate duty, when knowing it near, of being ready and watching for the actual coming. Now this is reasonable and safe, and no other position is. On no other ground can persons be watching for it. It is not possible in the nature of things,—for you cannot watch for what you have no knowledge of; nor can you watch now for what we are sure “will not come this year.” And so in conversing with some of the principal lecturers on it, they frankly confess that they do not look or watch for the Lord *this* year; and it must be so, when they feel sure of a *definite* time in the future. Christ commanded the reverse.

I wish to say, in conclusion, that as I have always had Christian feelings towards, and a good understanding with, the authors of the work I have been reviewing, I trust nothing I have said will occasion any change of friendship. I have aimed at a correction of errors in brotherly kindness. On the subject of time, I have no opposition to searching and looking, watching and preparing for the time; but I am opposed to brethren manufacturing and getting up a time on incompetent evidence, and proclaiming it “of God,” and making a test of faith discipleship. And still more, to a series of such definite times in succession, all equally erroneous, equally positive, and all attributed to God. God is a God of truth, just and right is he—he cannot lie.

Some say they cannot live without definite time. I am sorry for them. It shows their lack of grace. Others *can*, and most Christians, of every age, *have*. And they could, too, if they did not make an idol of it. Some say they shall *always* have definite time; and that when one fails they shall find another. Yes, no doubt they will; for when people are bent on having a thing, right or wrong, true or false, God lets them have it, as the Israelites flesh, but sends leanness into their souls. There is but one right time; if any will find and prove that, in distinction from others, past and fu-

ture, by Scripture and *decisive* evidence, we shall gladly receive it; and so would all who love his appearing. But for any and every brother, when he gets discouraged, tried, and cast down, and just ready to give up preaching, and go back to his trade or farm, unless he can get up some “new message” that will “take,” “will go,” or will “sweep the board,” is what they reject and oppose. And the sooner it is laid aside the better.

The dates they give, or rather, the events from which they date, occurred in A. D. 518, from the 9th of July to September; and 1335 from there extends to September 1853. And the event of Napoleon’s decree against the Pope, 17th of May 1809, for the end of the 1290. And forty-five more, to make 1335, will extend to 1854, 17th of May. Here would be their terminus, Sept. ’53, or May ’54. And though these do not end in the same day, month, season, or year even, and thus not very “definite time,” yet it is more definite than they adhere to, for they slide on to 1855, and will talk of the “carrying out,” and “into effect,” and “full performance and accomplishment” of the accession of Justin, and the decree of Napoleon. And thus begin an excitement by “definite time,” again to be continued by a sliding scale, which may only stumble mankind, tantalize the faith of the saints with certain hopes, liable and likely to fail. By the evidences given by the Saviour, prophets, and apostles, we “know it is nigh. This is enough, and will lead the good to “watch and be ready.” More has done no good—can do none. It has often been tried, and as often failed; and from the warnings of Christ are likely to fail. It would seem that enough has been tried to satisfy all; but no, another and another must each try his hand, when he can find some new date on reading history for the first time. Will not these, will not all, learn wisdom if they fail this time? We hope so—we shall see.

With nothing but kind feelings for all, and love for the truth, I leave it to God and the people, till he shall decide for all. If it only lead to candor, kindness, and moderation, instead of “tests,” self-confidence, and denunciation, I shall be satisfied.

LETTER FROM KISHWAUKEE, ILL.

BRO. HIMES:—When I last wrote for the columns of the *Herald*, (Ogle county, Dec. 21st,) it was my intention to leave in a few days for the East; and while I was arranging matters to start, I received a respectful note from a friend of the down-trodden colored race in Watertown, with whom I also deeply sympathized, (west of Jefferson Grove some eight miles,) beseeching me to proclaim the word in that section before I left the county. The call was so urgent, I could not well decline. Accordingly I preached to respectable congregations in that town nineteen times. The effort was not in vain. Quite a number of middle aged men and women of respectable standing, (besides youth) were converted to God. Backsliders were reclaimed, and several of the most devout praying persons in that community, together with the former, heartily embraced the “blessed hope.” Eighteen happy souls received baptism at our hands, and something like thirty decided believers entered into solemn covenant with each other, thereafter to maintain meetings of worship at least twice a week till the Lord come, or until they be hindered by sickness or death. In Daysville, some three miles still further west, I preached eight times. Had large congregations and good attention from the major part, while others scoffed and annoyed us exceedingly. Several embraced the faith and confessed it openly, among whom was Esq. W., who not only administers the law, but also preaches the gospel occasionally.

The brethren at Washington Grove, where I had formerly labored successfully, being anxious to receive another visit from us, and the more so because the wicked in that community were raging and threatening much in case we did return, it seemed like duty (in honor and defence of the cause we love and advocate,) to comply with the request. Accordingly I spent another week with that devoted people, (“Christian church.”) Our congregations were generally large and very attentive, especially so on the Sabbath. In the evening of that day, while I was in the midst of my discourse on the “tarrying of the Bridegroom,” Matt. 25th, Heb. 2d, &c., the “church” crowded, and every eye fastened on us, a mob gathered in the street in front of the house, fired two muskets or pistols, (probably into the air,) and commenced their outrages upon us. Having prepared hard balls of snow filled with gravel stones, these they thrust through the windows in quick succession, (say fifteen to twenty in number,) manifestly aiming their shot at the speaker. They passed me as I stood in the desk with such violence they actually broke the windows on the opposite side of the house,

(some twenty or more feet between the two.) The front windows were completely smashed. The broken glass was thrown in every direction, which cut the face and hands of several of the ladies and children, causing them to bleed profusely. Some of them were exceedingly frightened, but I remained in the desk without suffering the least injury, feeling about as calm as I do this moment; said to others, “Be quiet, for the darts are not aimed at you.” Several robust men, who were never before known to fight, or even threaten to do so, threw off their coats in the house, flew into the street, and would doubtless have murdered, or severely wounded those ruffians had not the authorities interposed. It is said they were exceedingly frightened. In half an hour all were again seated in the sanctuary, and we proceeded quietly in our religious devotion to an unusually late hour. Many took a part in the services on that occasion, and spoke with great freedom of utterance. The following evening closed our labors there, because we had to leave to meet other engagements; it was a season of peculiar interest. After I had spoken freely from “If a man die, shall he live again?” Job 14:14, brother Rice, the minister of the church, rose apparently filled with the Spirit of his divine Master, and commenced speaking on the resurrection of the just, the soon coming of the Lord, &c. Realizing the event to be near, “even at the door,” he began to shout and praise God to the extent of his voice, walking quickly from one side of the house to the other, till his strength was completely exhausted. In this situation he lay prostrate on the floor with his head reclining on a brother’s lap for two hours, during which the brethren continued to exhort, shout, sing, and praise God with extatic joy. During that memorable hour others like brother R. were prostrate upon the floor, or in the arms of their friends, one of whom was a female who had been quite unreconciled to the fact that her husband with all his heart had embraced the Advent faith and was acting consistently therewith. Since that time she has been about as “crazy” in the precious cause as her husband had formerly been, and now like Zacharias and Elizabeth (being “both righteous before God,”) they “walk together in all the commandments of the Lord blameless.” They have accompanied me to different fields of labor, and aided much in the proclamation of truth, even to this place. In that manner were our labors closed at “W. Grove,” both minister and people baptized into the “blessed hope.” And it is said that brother R. continues to preach the doctrine with regard to the enemy that insulted us. Learning that a prosecution was about to be issued against them they took the liberty to run away, and have not since been heard from. And so we see “the wicked flee when no man pursueth.” It is safe (brethren of the household,) to serve God with a full purpose of heart.

Since the date of my last, I have baptized at Jefferson Grove about twenty other happy souls, so that the Advent church there constituted in Dec. last, now numbers more than fifty members, and is in a prosperous state under the pastoral care of Elder J. Nae, of that place.

By special and repeated requests of a Mr. Vestal, I consented to visit this place before I left the State. Commenced our work here in the midst of determined opposition, on Thursday evening, Feb. 17th. All the ministers however were absent till the following Sunday. During that time a favorable impression had been produced on several intelligent minds. On the Sabbath all the clergy were present, and faithfully maintained their rights. So on that occasion I was a listener to what was said, rather than a preacher of the word. In the morning the Wesleyan opened his artillery upon us, attempting to show by Nebuchadnezzar’s dream and its interpretation, that the kingdom of God (for which we are yet to pray,) was set up in the days of the Cæsars, and the stone then smote the image (above the knee necessarily, instead of the “feet,”) and had continued to “roll” for these eighteen hundred years, and was determined to keep in motion “till it filled the whole earth,” (having made miserable progress up to this time we should think.) The Baptist followed in his turn, taking for his subject the parable of the ten Virgins (Matt. 25th,) making no reference to the preceding chapter, but claimed that the nominal Church in her present fallen condition composed the virgins, (i. e.,) the Christian members in the Church being the “wise,” and the hypocrites in the same, the “foolish virgins,” (neither of which we should think were overstocked with the *purity* which is attached to that title.) Little or no attempt was made to show a “going forth to meet the Bridegroom,” his “tarrying,” &c., only as the saints, (the bride) die one after another. And so by such teaching we must conclude that the marriage ceremony between the groom and his bride

has been going on for ages past and gone. To us such teachings appear absurd in the extreme.

Next, and finally, the Episcopal Methodist, considering us already down, and probably beyond the possibility of recovery, made quite a flourish, speaking contemptuously of us, and our “blessed hope.” He then announced to the congregation that “he would show them from God’s word that there were yet remaining many great and precious promises to be fulfilled to the Church before the Lord can come.” He entered very courageously upon his work, taking the old track however, with which we were perfectly familiar, viz., Rev. 11:15; Psa. 2:8; Isa. 2:1-4; Micah 4:1-4, &c., (cautiously omitting Joel 2:9, 10, &c.,) not knowing probably that with those very scriptures taken in connection with the foregoing and following verses, we irresistibly prove the apostasy of the Church in the “last days,” instead of the conversion of the world.

When all were through, we announced publicly that we would reply *effectually* to each discourse in the order in which they were delivered, naming the time for each. This announcement drew out almost the entire community, and without exaggeration or the multiplying of words here, we are confident that the people who heard on the subject (and will see this letter when published,) are prepared to say that in each case the Lord gave us complete victory. And to his great and exalted name be all the glory. Since that time our congregations have been large and strictly attentive, so that the word has truly found a lodgment in many hearts. Sinners have been converted, backsliders reclaimed, and many have heartily embraced the Advent faith. When I had preached to this people some fourteen or more times, I met a respectful call from the “Christian church” on Kilbuck river, eight miles east, where I preached to respectable congregations eleven times. Elders Lyon and Thomas were both present most of the time, and from the commencement they appeared kind and friendly, both to us and the doctrines we teach. The word was well received, not only by them but by the church generally, and many others. Several precious souls were hopefully converted to God. They will receive baptism at Elder Lyon’s hands, and probably unite with that church within a few days. When I had completed my work there, Sunday evening, 13th inst., at the close of the meeting more than twenty happy souls rose and confessed faith in the doctrine, and pledged themselves to maintain at least one meeting in each week, which should be strictly an Advent meeting.

Returned to this place and met the brethren in conference at the house of brother and sister Vestal, on Monday evening last. Brethren were present from various places, even from Kilbuck. Services continued till near midnight. A precious season indeed! Some twenty-five decided believers in this neighborhood solemnly covenanted with each other to maintain meetings of worship as Adventists, and to “comfort one another with these words.” (1 Thess 4:16, 17, &c.) On Tuesday, (yesterday,) at 11 A. M., by request, I gave a discourse on baptism, (house crowded,) after which we repaired to the water side, where I had the pleasure of burying with Christ in baptism four beloved disciples of his, who are “looking for” and “loving his appearing,” (Heb. 9:28; 2 Tim. 4:8,) making in all baptized since the date of my last, about forty precious souls. After baptizing we returned to the house, and attended to the Lord’s supper. Several of the various sects, (some even of the close communion Baptists,) participated with us. It was a melting season which will doubtless be remembered till the Lord comes. Preached last evening to a large and attentive auditory, from Isa. 28:21, 22, which concluded my labors for the present, and probably forever, in W. county. Shall return to Ogle county within a few days. Visit the brethren in each section. Have a general gathering with the church at Jefferson Grove on the Sabbath. Preach to the “household” there assembled once more. Unite with brother Nae in administering the Lord’s supper. Leave my blessing with those dear friends. Then make one more attempt to go East. The Lord direct our steps, is my constant prayer.

We are glad to see a note in the *Herald* of this week from brother P. B. Morgan, proposing to visit the brethren (and we hope stop a while and labor,) in these western states. He may be assured that the brethren generally who have embraced the faith under our labors during the past twenty months, will be glad to see and hear from brother Morgan. Perhaps we should except those in Brown county, who have recently embraced views which he and I would feel constrained to oppose should we come in contact with them. I have now before me a letter from that quarter, written by a brother of sound judgment and religious experience, (whose very name and his family I dearly love,) over which I have profusely wept. By it I learn that

the church in C. respecting which I have heretofore written some and thought much, (by modern teaching) is now divided. The peace and harmony (of views) which characterized that church in particular, when I left it a few months since, is now disturbed exceedingly, if not entirely destroyed. The Lord protect and sustain the tried ones, is my prayer. If men, or even women, will insist on preaching "another gospel," I would to God they would go among the "Jews," or the "heathen," whom it concerns more than us in Christian lands, rather than follow in the track of others, and counteract the good which they have accomplished. But the Lord is at the helm, and what he suffers we should in view of his soon coming quietly submit to. Brethren of the household, continue to pray for me, for there was never a time when I so much needed your prayers as now. Yours, my dear brother Himes, as ever, SAMUEL CHAPMAN.

P. S. My post office address as before, Springfield, Ill., care of Dr. M. Helm. Shall keep him informed where to redirect from time to time.

March 16th, 1853.

S. C.

LETTER FROM RICHMOND, Me.

DEAR BRO. HIMES:—The Lord has clothed his ministering servants in this region with salvation; so that his "saints shout aloud for joy." The word of divine truth has been armed with power, and like a two-edged sword, it has cut its way to the heart of the King's enemies: many have been pricked to the heart, and slain by the word of the testimony. But, thank God, they have felt the spirit of life from God enter into them, enabling them to stand upon their feet as witnesses, and "great fear fell upon them which saw them." They have not yet heard the "voice from heaven, saying, Come up hither," but are living in expectation, and we trust, in readiness for that great event. Yes, praise God, I feel that I cannot praise him enough, nor sufficiently magnify and extol the riches of his grace, and the wonders of his redeeming love, as manifested to this community. Glory to the living God! The "dead in trespasses and sins" are "raised to newness of life." A new and glorious era has dawned in the moral history of this place. The dark, lowering vapors that enshrouded the place in moral gloom have been dissipated by the rising glories of the Sun of righteousness; and the heaven-born light has penetrated into almost every dwelling in the immediate vicinity of the revival. The tongue that was once "set on fire of hell," is now set on fire of heaven; the language of profanity is now exchanged for the dialect of praise; the mirthfulness and hilarity of youth are converted into the solemnities of social worship; and the place where God's honor dwells has become vocal with the enchanting melodies of Zion. The balmy wings of a Saviour's love hover over the solemn assembly; and the melting tones of warning and exhortation, that drop from the young converts' lips, are enough to move the stoutest heart.

On Sunday, the 13th ult., a scene transpired here, the memory of which is indelibly impressed on many a heart. Fourteen souls, mostly young converts, filled with peace and joy in believing, followed the Saviour in that holy ordinance which shadows forth the fundamental principles of our faith and hope. Elders Brown and Small officiated. The scene was awfully solemn and impressive; while, at the same time, joy unutterable and full of glory was manifested by the subjects of baptism, and those of like precious faith, who participated in the solemnities of the occasion. Many of the young converts stood in the liquid element, and exhibited the depth of their emotion by tender and affectionate appeals to the impenitent, warning them of the approaching scenes of the judgment. The out-gushing songs and triumphant shouts of that day and the succeeding evening, which many deemed the happiest of their lives, will not soon be forgotten. Three more have since been baptized.

I have passed the winter in this section, and found it an interesting field of labor. In West Gardiner some interest has been created in the Advent doctrines under the labors of brother Smith, of Hallowell, and a general conviction has rested down upon the community in that section, which is the scene of his ministrations. I have endeavored to aid the cause by my feeble instrumentality, and believe some souls are there converted to the praise of God's grace. Yours in hope of speedy redemption. J. MERRIAM.

April 3d, 1853.

Letter from Westminster, Mass.

BRO. HIMES:—In reading sister Wellcome's letter, I was reminded of the state of my own mind on looking at the state of the Advent denomina-

tion. I have often felt that I must come out and take a stand alone. It does look to me at times, that it must astonish angels to behold such strife and contention about words to no profit as there have been among those who profess to love our Saviour, and expect soon to meet him in the new earth. But there are some who are holding on to the faith once delivered to the saints, and from whom I am not yet weaned. It is my hope that I with them shall so keep the word of his patience, that we may be kept in the hour of temptation that is to try all them that dwell on the earth, and hold fast that no man take our crown. I think that if ever there was a time when the brethren needed the prayers and intercessions of Jesus, as when he prayed for Peter, it is now, that our faith fail not, and that Satan do not get us into his sieve and sift us as wheat, until he get all our faith, and brotherly love, and every principle of holiness that our Father, for Jesus' sake, implanted in us, and free us from all righteousness, and we thus become his willing subjects. Holy Father, help us by the influence of thy Spirit to hold on to the promises, which are exceeding great and precious, so that we may come off conquerors through Jesus Christ, and at last sit down with him to the marriage supper of the Lamb. And now, in view of the present state of the Church and the world, who can but pray, "Thy kingdom come; thy will be done on earth as in heaven?"

As to the state of the Advent cause here, I can not say much by way of encouragement. Yet we have a few tried and faithful ones. We have but little Advent preaching amongst us: bro. S. Heath occasionally comes and feeds us with the food our Father has provided for his children, giving to each a portion of meat in due season; and that meat is as good and sweet as it was eighteen hundred years ago. Pray for us that our faith fail not. Yours in love and affection. JOSHUA SMITH.

April 4th, 1853.

Letter from Homer, N. Y.

DEAR BRO. HIMES:—I am now on my way from the West. I have visited at Jamesville, Wis., Woodstock, Ill., Kingsbury, South Bend, Norwalk, O., Buffalo, N. Y., and just stopped at Rochester and Auburn. I found some good brethren at Kingsbury. At South Bend a small church has been gathered lately. I spent one week with them. Much interest was manifested. There have been about twenty-five baptized, and a number more will go forward soon.

I spent one Sunday with the brethren in Buffalo, and had a very good time. I shall spend the following Sunday here with brother Gross. Next week I expect to spend the most part at Troy and Albany, and one week from Sunday, April 10th, at Albany, and the next Sunday (17th) at Brooklyn, N. Y., and a few weeks in New England. I have for a long time wanted to visit the churches where I formerly labored. I intend doing so.

My heart is in the cause. I have been for a long time almost secluded, but I have not lost my interest. I have seen the many calls for help, and now intend to enter the field again, as the Lord opens the way for me. Time is short. What is done must be done quickly. I think we have great reason to take courage, and watch and keep our garments, lest we be found naked. The kingdom shall be given to the saints of the Most High. The children of God will soon be rich. Amen. Come, Lord Jesus. Your brother in tribulation.

April 1st, 1853.

MOSES CHANDLER.

Letter from Morrisville, Pa.

BRO. HIMES:—The brethren abroad will be glad to hear of the success of our labors in this vicinity. Our protracted meetings in this place and Yardleyville closed with good results. We were favored a part of the time with the labors of brethren Litch and Matthews. God was pleased to smile on the efforts,—the churches were edified, near a score were converted in this place, several in Yardleyville have been brought to an experimental knowledge of the truth, and a deep and favorable impression has been made on the community in general. Thirteen have recently been baptized, and I expect to enjoy the privilege of baptizing eight or ten more next Sunday. Several more, deeply convicted, are almost persuaded to be Christians.

Sickness and death, often recurring in our midst, reminds us that man is a being of a moment, in his best estate subject to vanity, and "born to trouble, as the sparks fly upward." But this is not our home; all that is blessed, glorious, satisfying, and desirable, awaits the Christian, and urges him onward, and cheers him in his pilgrimage. May the great Head of the Church carry on the work of converting souls till the day of eternal redemption. Yours in hope. J. W. DANIELS.

March 29th, 1853.

BRO. SYLVANUS GRIFFIN writes from Hatley (C. E.), April 1st, 1853:—"The Lord has once more poured out his Spirit upon the people in Hatley. S. W. Thurber has been laboring with us, we hope and trust to divine acceptance. Nearly one hundred came forward for prayers, and some we believe are truly converted to God. It has been a happy season to our souls, and we give God the glory. Elders Hurd and Tyler, F. B. ministers, attended his meetings a part of the time, and confessed his preaching to be truth. The former is praising God for what the Lord has done for him and his family, and prejudice has been removed from the minds of others. In Barnston, on Jan. 29th, brother Thurber baptized five. Among those converted, no one has greater reason to praise God for his convicting and converting grace than the writer of this. Nearly thirty-eight years I have spent in sin and vanity. But I can now praise God, and am looking for speedy redemption."

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." JOHN 11: 25, 26.

DIED, suddenly, in Trenton, N. J., on the 23d inst., from injuries accidentally received in a machine shop, JOSHUA, son of brother MATSON PRESTON, of this place, in the fifteenth year of his age. His relatives and friends are consoled with the blest evidence of his acceptance with God, and that he will be remembered in the resurrection of the just. His funeral was attended at our chapel by a very large congregation on the 24th.

J. W. DANIELS.

Morrisville (Pa.), March 29th, 1853.

DIED, March 25th, 1853, in the hope of immortality and of a resurrection from the dead, Mrs. KNIGHT, consort of brother Rice Knight, of Arkwright, R. I., aged 29 years and 11 months. Sister Knight was converted when twelve years of age, and joined the Baptist church, with which she remained connected till the year 1849, when she became interested in the Advent faith, and connected herself with the Second Advent church in her neighborhood. She was cheerful and benevolent in disposition, active, zealous, and stable in the Christian faith, and bore with great submission the various ills and infirmities of life. In her last illness I was permitted to see and converse with her in respect to the state of her mind and hope for the future, and found her calm, patient, and resigned to the will of Providence, and leaning on the arm of her Redeemer. She has died in the Lord, and now sleeps in Jesus.

"Who would not wish to die like those
Whom God's own Spirit deigns to bless?
To sink into that soft repose,
And wake to perfect happiness?"

Her funeral was attended by brethren Kimball and Champlain, the former preaching from Rev. 22:3, and the latter addressing the mourners.

O. R. FASSETT.

MRS. MARIA ARTHUR, wife of brother James J. Arthur, of this city, departed this life 21st ult., aged 42 years. Sister Arthur gave her heart to God early in life. Some of her first religious impressions were received under the preaching of the eloquent and pious Edward Irving, of England; and when she came to this country, and found the same truths revived and advocated here, she at once believed and embraced them. While in Scotland, her native country, after conversion, she had joined the Baptist society, and when she removed to this country, she became connected by letter with the same denomination, and remained so until she felt it her duty to be fully identified with us and the truth we advocate. So far as we learn, she has ever been a devoted and consistent Christian. The last few years she has suffered much from ill health, and at times her pains have been extremely severe; but amid it all, she exhibited great patience and resignation. She enjoyed much spiritual comfort and peace last year, and greatly appreciated the means of grace she possessed. She would often speak in our meetings of her hope, of her faith that the judgment and the resurrection were very near, and her fervent exhortations, animated countenance, and warm grasp of the hand, spoke the feelings and state of the heart. Her last days were characterized with the greatest exhibitions of God's supporting grace. When her companion was sympathizing with her in her affliction and pains, he said to her, "Poor creature, how I wish I could help you." She at once replied, "Don't call me poor;—I am a child of a King, an heir to immortality." She had a great struggle in giving up her family. These had to be commended to God singly; first, her husband, then her children, in the order of their ages; and when this was done, she would converse with them, and give them that advice and counsel she thought needful. When sitting by her side on one occasion, she remarked to me, "Death—judgment, and eternity! Solemn words! I expect soon to try their realities. I will fear no evil. My hope is in Christ and the resurrection." When her last moments approached, her pains became excruciating, so much so, that those in the room could

scarcely witness her sufferings. Yet, she was happy in God. In the midst of the conflict, she was heard to say, "Let not one stripe be withheld;—I will bear it all." She would then give advice to all, leave messages for those not present, pray for those who had ministered to her comfort, and commend all to God. Her rapture was so great at times, even amidst pains which would seem beyond endurance, that she would clap her hands, stretch them out towards heaven, and rise from the bed, as though she would wing her flight thither, and this, too, when she had lost the power of speech. In this state of mind, like Stephen, "looking up steadfastly into heaven," she "fell asleep."

O. R. F.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—the near approach of the Fifth Universal Monarchy, in which the Kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the Herald,

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.
2. Judicious selections, from the best authors extant, of an instructive and practical nature.
3. A well-selected summary of foreign and domestic intelligence, and
4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845, and which are, in brief,—

- I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.
- II. The Personal Advent of Christ at the commencement of the Millennium.
- III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
- IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through Christ, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "GOMERIZ"—"The second war is past; and behold the third war cometh quickly!" Rev. 11: 14.—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them, also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

OUR BOOK DEPARTMENT.

NOTE.—Any book not weighing over four pounds can be sent by mail to any part of the United States. This enables those living at a distance, who wish for single copies of any works published or for sale at this office, to order them in this way, by addressing J. V. HIMES.

TERMS OF POSTAGE.—If pre-paid where it is mailed, the postage is 1 cent for each ounce, or part of an ounce, for any distance under 3000 miles; and 2 cents for any distance over that.

If not pre-paid where it is mailed, it will be 1 cent for each ounce or part of an ounce, under 3000 miles, and 3 cents over that, at the post-office where it is received.

Those sending the money to pay postage, in addition to the price of books ordered, will have their postage pre-paid at the Boston Post-office. Others are supposed to prefer paying at their own office.

The amount of pre-paid postage, under 3000 miles, on any book is given in connection with its price.

MEMOIRS OF WILLIAM MILLER.—This is a 12mo. work, of 430 pages. It contains a full mezzotint likeness of Mr. Miller, and a very full history of his life and public labors. Price, \$1. Postage, 20 cts.

A BRIEF COMMENTARY ON THE APOCALYPSE. By Sylvester Bliss. This contains 384 pages, 18mo. It endeavors to explain the various symbols of the Apocalyptic visions, in accordance with the laws of symbolism, as the principles on which symbols are used are evolved by those which are divinely interpreted. Price, 60 cts. Postage, 16 cts.

THE ADVENT HARP.—This book contains Hymns of high poetical merit, adapted to public and family worship. It contains 454 pages, about half of which is set to choice and appropriate music. Price, 60 cts. Postage, 9 cts.

DO. do. in gilt binding. " 80 cts. Postage, 9 cts.

POCKET HARP.—This contains all the hymns of the former; but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. Postage, 6 cts.

DO. do. gilt. 60 cts. Postage, 6 cts.

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it. Price, 75 cts. Postage, 12 cts.

DO. do. gilt. \$1.

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology, and the Numbers of the Hebrew text vindicated. By Sylvester Bliss. 232 pp. Price, 37½ cts. Postage, 7 cts.

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. Postage, 5 cts.

DO. do. in paper covers. 15 cts. Postage, 3 cts.

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch. Price, 37½ cts. Postage, 6 cts.

ADVENT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated. Price, 25 cts. Postage, 5 cts.

The first ten of the above series, namely, 1st. "Looking Forward;" 2d. "Present Dispensation,—Its Course;" 3d. "Its End;" 4th. "Paul's Teachings to the Thessalonians;" 5th. "The Great Image;" 6th. "If I will that he tarry till I come;" 7th. "What shall be the sign of thy coming?" 8th. "The New Heavens and Earth;" 9th. "Christ our King;" 10th. "Behold, He cometh with clouds;"—stitched, 12½ cts. Postage, 2 cts.

ADVENT TRACTS (bound).—Vol. II. contains, "William Miller's Apology and Defence;" "First Principles of the Advent Faith, with Scripture Proofs," by L. D. Fleming; "The World to come; The Present Earth to be Destroyed by Fire at the End of the Gospel Age;" "The Lord's Coming a great Practical Doctrine," by the Rev. M. A. Brock, M. A., Chaplain to the Bath Penitentiary; "Glorification," by the same; "The Second Advent Introductory to the World's Jubilee;" a Letter to the Rev. Dr. Raffles on the Subject of his Jubilee Hymn; "The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family. Price, 33½ cts. Postage, 6 cts.

The articles in this vol. can be had singly, at 4 cts. each. Postage, 1 ct.

KELSO TRACTS.—No. 1. Do you go to the Prayer-Meeting?—50 cts. per hundred. No. 2. Grace and Glory.—\$1 per hundred. No. 3. Night, Day-break, and Clear Day.—\$1.50 cts. per hundred.

FOREIGN NEWS.



ENGLAND.—Mr. Ewart, M. P. publishes a letter from Mr. Duroc, the French Minister of Marine, proving France to be pacific toward England.

The Prince of Wales tower, at Windsor Castle, has been burned from an overheated flue. Ten or twelve apartments were burned out. Damage estimated at £20,000.

FRANCE.—The Paris correspondent of the *National Intelligencer*, in a letter dated March 14, doubts the sincerity of the Emperor's professions of a pacific policy, and his intended reduction of the army and naval forces. He says:

"So far from offering to Europe as an earnest of the sincerity of his pacific professions, and effective reduction of the military force of France, Napoleon has given himself the power, by a new bill now before the House, to increase by upwards of 100,000 men, without further legislation, the ordinary force of the army. Now let him call out, as he is authorized to do, the full 80,000 of the class of 1853, and discharge prematurely none of the older classes, and we have, by admission of the legislative report this day published, 500,000 bayonets bristling about the Emperor, ready to execute his will, implicitly and ruthlessly, whether upon the boulevard Montmartre, for the maintenance of his sway at home, or upon the battle fields of Europe, for its extension abroad. For several days past, the semi-official journals have been employing a most suspicious zeal and much sophistical argument to persuade Europe that there is nothing in all this inconsistent with the Emperor's professed peace policy, or going to show that there has not been a veritable reduction of the military force of France to the amount of 500,000 men."

In relation to the naval forces of France, the same writer says:

"In the meantime let us note some signs of the growing strength of the naval as well as of the military power of France. I see that two new squadrons are to be formed, composed each of six ships-of-the-line, under the command of a Vice-Admiral and counter-Admiral. One of the squadrons is to have its rendezvous at Toulon, on the Mediterranean, and the other at Brest, on the Atlantic. The naval stores on hand in the various ship-yards and military posts of France amount in value to upwards of \$37,000,000."

Great excitement exists on the Bourse, owing to the aspect of Turkish affairs—a French fleet having been ordered to the Archipelago.

It is thought now that the coronation of Louis Napoleon will take place in Rheims.

The war steamer *Napoleon* is being fitted out at Toulon. Rumor says she is going to Civita Vecchia to bring the Pope to France.

On the receipt of the intelligence that the English Charge at Constantinople had sent to Malta for the English fleet, the French fleet at Toulon was despatched with all haste to the Archipelago. M. de Lecour was also sent direct to Constantinople, and M. de Ponpuigny to Vienna.

The *Times* correspondent states that the French government sent three notes to the Austrian government remonstrating against the Lombardy confiscations. Mazzini is believed to be still at Piedmont.

AUSTRIA.—Austria has revived the passport rigors towards travelling English.

The difficulties between Austria and Switzerland are still unsettled. A fresh expulsion of Ticinese from Austrian territory had taken place.

The *Prussian Gazette* states that the British Ambassador, Lord Westmoreland, has presented an official note to the Austrian ministry from the English cabinet, containing a formal expression of their intention rigorously to suppress any conspiracy planned by foreign refugees in England against the Continental powers. The *Gazette* adds that Austria is rapidly preparing the necessary documents for the legal prosecution of certain refugees in the English courts.

ITALY.—A telegraphic despatch says that Austria abandons the high treason prosecutions. This announcement was received enthusiastically.

At Milan, on the 19th, the commandant at Ancona forbade assemblages of more than five persons after sunset.

From Paris it is stated by those who claim to be well informed that the revolutionary chiefs were never more active than at the present moment, and that an outbreak somewhere in Lombardy may be looked for towards the end of May. Kossuth and Mazzini are said to be jointly working for this end.

The *Europa* arrived at New York on Monday, with news three days later than the above, from which we select the following items.

The Madiat family will remain at Marseilles till Francesco's health is restored.

A commercial treaty has been ratified between Denmark and the Dominicans.

The *Times* publishes spurious revolutionary manifestos to the German troops.

Several political executions have taken place at Perrati.

Disaffection in the Hungarian garrison at Ancona had been discovered.

Russia's demand is supposed to relate to an indemnity for the occupation of Moldavia and Wallachia; also claiming the protectorate of the Greek Church in Turkey and the passage of the Dardanelles for the Euxine fleet.

The *Siecle* says that the most perfect accord exists between France and England on the difficult question of Oriental affairs, and that all misunderstanding will be adjusted peaceably.

The Madrid correspondent of the *Morning Chronicle* makes the following important statement: "Through the exertions of Lord Howden, the Spanish government has agreed to give complete liberty before the end of the year to the class of negroes called Emancipados, after the completion of their five years' consignment or apprenticeship. Those Emancipados who at the end of 1853 shall not have finished their term of servitude, will be manumitted according as their several probationary periods expire. This measure has been occupying the British legation at Madrid one way or the other for the last twenty years."

From Milan, 17th March, it is announced that three more persons had been executed for their share in the insurrection of the 9th of February, and that five others had been condemned to death, nominally for robbery, but in reality on the same grounds. Of these five, three also had been hanged.

Three thousand stand of arms had been discovered secreted in the forest, along the Ticinese frontier, and twenty persons are under arrest on suspicion of having placed them there.

At Ferrara, three persons had been executed for political offences; ten others had been condemned to death.

ADVENT HERALD.

BOSTON, APRIL 16, 1853.

The Anniversary Conferences.

SINCE the notice for the conferences was given, I have had an interview with several brethren in the ministry, who much desire that it should not be held in our crowded cities, but in some neighboring town, in which better accommodations may be enjoyed. And the Advent church in Salem, having invited the meeting there, it has been thought best to hold it in that place. Salem is thirteen miles from Boston, and the conveyance by railroad is direct from any part of the country.

The friends will, therefore, it is hoped, as far as may be practicable, unite in this gathering, as it may not be advisable to hold more than one full meeting.

The meeting will be held in the Sewell-street chapel, commencing May 17th, at 10 o'clock, A. M., and continue till the 20th. Brethren will inquire for Elder L. Osler, at the chapel, who will see that they are provided for. J. V. HINES.

AT HOME.—I returned home last Friday evening, after a tour of six weeks, in good health. I gave a lecture in Chardon-street on the evening of my return, and preached on the Sabbath all day, to good audiences. I am grateful to God for his preserving mercy and care. The Lord has been pleased to give me good success in my mission, and hosts of kind friends and benefactors, who will accept my heartfelt thanks. I shall answer correspondents as soon as practicable. J. V. H.

A Singular Meteoric Phenomenon.

A CORRESPONDENT of the *London Times* gives the following interesting description of a meteor which fell over Lincoln, on the 23d ult., and set fire to one of the pinnacles on the centre tower of Lincoln Cathedral. The fire, however, was soon extinguished, without injury to other parts of that noble and imposing structure:

"A thaw had commenced in the morning, and the afternoon was bright and sunshiny until about half past three P. M., when the wind, which had been blowing pretty steadily from nearly due west, suddenly veered to due north, and blew in strong gusts; the sky became perfectly overcast, and there commenced one of the most blinding snow storms I have ever witnessed. Within ten minutes the barometer fell upwards of a quarter of an inch, and the wind increased to a perfect hurricane. At about a quarter before four P. M., a ball of fire descended upon the centre tower of the cathedral, and burst with a loud explosion, emitting beautiful rose-colored flames, accompanied by a flash like lightning. No other signs of electricity in the air either preceded or succeeded the appearance of the meteor. The storm soon after expended itself, and the evening set in cold and frosty, with a cutting north wind blowing heavily, and the barometer gradually rising. At about a quarter past six P. M., the cathedral bells rang out the fire alarm, sparks appeared to be issuing from the north-west turret of the tower. The centre, or Lady Tower, is 285 feet high, with a flat roof covered with lead, and at

each angle there is a turret, surmounted by a wooden pinnacle of some thirty or forty feet high, cased also with lead. On persons mounting to the top of the tower, the north-west pinnacle was found to be in flames. It seemed to have been struck on the north angle, close to where the base of the pinnacle rests on the turret, and the leaden casing was violently torn away round to the west angle, exposing the woodwork and rafters of the pinnacle; but, besides this, no other trace of the passage of the electric fluid could be found on or near the turret."

SUMMARY.

THE Swiss Consul at New York, L. Ph. de Lure, makes an appeal to the public in favor of the six thousand Swiss citizens of the canton of Ticino, who have been expelled from Lombardy. All contributions may be forwarded to the office of the Swiss Consulate, 43 New-street, New York.

SLAVE TRADE IN CUBA.—Late accounts from Havana state that notwithstanding the quickened vigilance of the authorities, and the constant observation of the British cruisers, no less than three thousand negroes have been landed on the north side of Cuba since the 12th of February.

It is a little singular that of five of the presidential candidates—one, Webster is dead; another, and the successful candidate, lost his little boy after his election, by a most distressing accident, and his own and wife's lives were saved almost miraculously; while the third, fourth, and fifth, viz., Fillmore, Cass, and Douglas, have each had to mourn the loss of their wives since the canvass.

The embalming of human bodies has arrived to a high degree of perfection, and is a process becoming quite frequently resorted to in New York, particularly in the warm season. It is done by opening the large vein in the neck, and injecting about two quarts of a peculiar fluid into the system. Dr. Pilote, by whom it is practised, has seen bodies preserved for twenty years in this manner.

AN INHUMAN MONSTER.—O. T. Housen, of Grand Traverse, Michigan, has murdered one of his sister's children. He had tortured the child for several days previous with a hot iron. He had kept his wife locked up for some time, and fed his children on raw corn on the ear, one per day being the allowance of each. He went into the woods one morning forgetting to lock his family up as usual, when they escaped and gave the alarm.

THE *Western Star*, in speaking of the large sums forwarded by emigrants in America to help relatives or friends to leave Ireland, records it to the honor of the Irish that in "no instance did the debtor forget the creditor, although the Atlantic rolled between them." It adds:—"We have heard from reliable authority, and from a source competent to speak from personal knowledge upon the subject, that—in addition to the almost incredible sums sent to this country by Irishmen in America, to relatives and friends in this country who have no pecuniary claim upon them—upwards of fifteen thousand pounds were transmitted during the last four years from the United States, to persons in Ireland who had advanced money to enable those who so nobly paid the loan to emigrate."

A PRECOCIOUS YOUTH.—Recently, a little white boy, probably twelve years of age, was seen chasing a colored lad, in the northern part of the city, and the latter taking refuge in a manufacturing establishment. Just as the pursuer was about to enter he was confronted by the proprietor, who intercepted his progress, and ordered him home. The juvenile now became indignant against the gentleman, and, putting his hand into his pantaloons pocket, drew forth a pistol, cocked it, and warned him to keep his distance under fear of death! It was thought prudent not to approach the juvenile to wrest the pistol from him, lest it might be accidentally discharged in the scuffle, and injure one or the other of the parties. The boy after expressing his excited feelings towards the gentleman, departed. Washington Republic.

BOGUS SIGNATURES.—The New York papers are exposing the frauds which have been perpetrated in getting signatures to the Broadway Railroad. The friends of the project pretended that they had got 27,958 signatures, and that they were mostly legal voters. Careful investigations of the signatures show that of the whole number, 4857 are perfectly illegible, consisting chiefly of combinations of letters that spell no intelligible name, and that this class of signatures appear more or less on each petition, and in some instances occupy page after page. Of the remainder, 17,366 names are not to be found upon the City Directory, and it is very doubtful whether the described persons really exist anywhere. Only 5,735 of the whole number could be found, leaving 22,223 as fictitious signatures. This statement shows one of the means resorted to to manufacture a show of public opinion in order to accomplish private ends.

THE SANDWICH ISLANDS.—A recent census of the Sandwich Islands exhibits some facts of startling interest, and which illustrate in the most unmistakable manner the vital law that the inferior race must give way to the stronger. The present population of the seven islands forming the group is 80,641. The deaths during last year were 7943, while the births were only 1478—an average of six deaths to one birth. The foreigners number only 1787. This is an extraordinary state of things, and we doubt whether its parallel can be found in the history of the world. In the time of Cook, this people numbered 400,000; thus in seventy years they have decreased 320,900. In 1836 they numbered 108,579—decrease in seventeen years nearly 28,000. Such a rapid decrease of native population is a deeply melancholy spectacle. At the present rate of decrease, another generation will hardly

have passed away ere this people will be blotted from the face of the earth.

THE SIEGE AT BUENOS AYRES.—A letter dated Buenos Ayres, Feb. 18th, says:—"The city still holds out. It is stated here that Urquiza has crossed the Parana at the head of six hundred men, on his march to Buenos Ayres. His force will be greatly increased on the way. The government of Buenos Ayres propose to make a new emission of thirty millions of paper money. This will render the currency nearly valueless. At the present time a Buenos Ayrean dollar is worth only about five cents."

BUENOS AYREAN AFFAIRS.—The Rev. C. S. Stewart, of the U. S. Navy, has furnished to the *New York Commercial* a clear and succinct account of the existing unhappy condition of affairs in Buenos Ayres. He gives a picture of the present condition of the city, with its deserted landings and streets, its closed shops, and fortress-like houses. Every native male inhabitant, between the ages of sixteen and sixty, is under arms, by force of martial law, and on daily duty; the town being begirt, throughout the entire suburbs, to within a dozen squares of its centre, by mounted bands of Gauchos—the demi-savages of the Pampas—led by petty chieftains and factionists from its own citizens. Scarcely a day passes without bloodshed and death on the one side or the other. The cause of this wretched state of things is not a struggle of patriotism against tyranny; it is not a contest for liberty—for the right of persons, for the right of property, for the right of life; it is not a defence, on either side, of political principle, arising from the conflicting policy of opposing parties. The struggle is that of a few ambitious men, civil and military, for power—that they may officially plunder the treasury as others heretofore have done, and aggrandize themselves and their partisans.

Appointments, &c.

E. CROWELL will preach in Holden, Mass., Sunday, April 17th; in Bristol, R. I., Sunday, 24th. If the church in B. is supplied, will brother Tilley write brother Crowell at Valley Falls?

J. V. HINES will preach in Portsmouth, N. H., Sunday, April 17th.

D. T. TAYLOR will preach in Waterbury, Vt., Sunday, April 17th.

Say, if you please, in the paper, that my Post-office address is West Winsted, Ct.—JOHN HOWELL.

Elder F. GLANTVILLE wishes us to notice that his P. O. address is changed from Carbondale, Pa., to Candor, Tioga county, N. Y.

BUSINESS NOTES.

C. Burnham—Received. Sorry you should take so much pains. All moved; and all well.

I. C. Wellcome—The Y. G. has been mailed regularly to N. Tilton. We now send all the back numbers we have.

J. Kelsey, Jr.—Sent you books the 11th. Please deliver the enclosed package to O. R. F.

W. P. Stratton—What denomination?

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RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 655 is to the close of 1853.

C. Lawson, 649; T. Ware, 638; Mrs. B. Richards, 612; S. V. Nason, 632; J. Fowler, 75 cts. for binding book, 664; H. Holden, 632; C. H. Shute, 645; A. B. Taylor, 658; W. Luce, 638; J. B. Brice, 645; J. V. Bowen, 651; J. A. Bowen, 645; F. J. Hess, (ch'd. to C. Babcock), 632; H. Stevens, 645; W. A. Chase, 422—\$3.50 due on old acct.—\$5 will pay to Jan. next; E. B. Russell, 645; C. Laughton, 648; J. Morrill, 638; N. Champlin, 647; J. Capron, 651; H. Emerson, 612; J. Kelsey, 632; E. Hardy, 617; S. B. Glendon, 632—each \$1.
J. Smith, 645 and Y. G.; Wm. Pullen, 645 and Y. G.; H. N. Thompson, 612; G. E. Lansing, 638; H. B. Gilbert, 606, and books, sent; J. Dean, 658; R. K. Starks, 664; L. Scott, 652 and book—each \$2. A. McBride, 612—\$3. L. Butler, 658 and Y. G.—\$4. J. Hawley, 705 and Y. G.—\$5. H. Mellus, 612 and books, sent—\$4.50. J. G. McMurtry, (two copies), 658—\$10. Wm. Nichols, on acct—\$16.25.



J. V. HIMES, Proprietor.

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OFFICE, No. 8 Chardon-street.

WHOLE NO. 623.

BOSTON, SATURDAY, APRIL 23, 1853.

VOLUME XI. NO. 17.



FOR WHOM SHOULD WE WEEP?

"Weep not for the dead, neither bewail him."—Jer. 22:10.

Weep not for those whose race is run;
Their prize is gained, their toll is past;
To them the power of grief is done,
And misery's storm has frowned its last.
They sleep in Christ the sleep of peace,
Unflushed by dreams of earthly sorrow,
Till earthly days and nights shall cease
Before a bright and glorious morrow.

But weep for those who yet remain,
The feverish weight of life sustaining,
The frown of scorn, the sting of pain,
And secret anguish uncomplaining.
Weep for the living; they who rest
Within their last and happiest dwelling
Are senseless of the vain boquest
Of tears, and sighs successive swelling.

Weep o'er the cradle—not the tomb;
Lament the dawn, and not the ending
Of that tempestuous day of gloom
Whose sun is bright but when descending.
Weep for the hands who still maintain
The strife with labor undiminished;
Departed saints—their death is gain,
Their spoils are reaped, their conflict finished!

Home Miss. Mag.

THE ROMAN ABOMINATION.

As Chrysostom affirms every idol and every image of a man was called an *abomination* among the Jews. For this reason as Josephus informs us, the principal Jews earnestly entreated Vespasian, governor of Syria, when he was conducting his army through Judea against Aretas king of the Arabians, to lead it another way; and he greatly obliged them by complying with their request. We further learn from Josephus, that after the city was taken, the Romans brought their *ensigns into the temple*, and placed them over against the eastern gate, and *sacrificed* to them there. The Roman army is therefore fitly called the *abomination*, and "the abomination of desolation," as it was to desolate and lay waste Jerusalem: and this army's besieging Jerusalem is called "standing where it ought not," as it is in St. Mark (13:14); or "standing in the holy place," as it is in St. Matthew; the city, and such a compass of ground about it being accounted holy. When therefore the Roman army shall advance to besiege Jerusalem, then let them who are in Judea consult their own safety, and fly into the mountains. This counsel was wisely remembered, and put in practice by the Christians afterwards. Josephus informs us, that when Cestius Gallus came with his army against Jerusalem, many fled from the city as if it would be taken presently: and after his retreat, many of the noble Jews departed out of the city, as out of a sinking ship: and a few years afterwards, when Vespasian was drawing his forces towards Jerusalem, a great multitude fled from Jericho (*ἐκ τῆς δεξιᾶς*) into the mountainous country for their security. It is probable that there were some Christians among these, but we learn more certainly from ecclesiastical historians, that at this juncture all who believed in Christ left Jerusalem, and removed to Pella and other places beyond the river Jordan, so that they all marvelously escaped the general shipwreck of their country, and we do not read any where that so much as one perished in the destruction of Jerusalem. Of such signal service was this caution of our Saviour to the believers!

As our Saviour cautioned his disciples to fly, when they should see Jerusalem encompassed with armies; so it was very providentially ordered, that Jerusalem should be compassed with armies, and yet that they should have such favorable opportunities of making their escape. In the twelfth year of Nero, Cestius Gallus, the president of Syria, came against Jerusalem with a powerful army. He might, as Josephus affirms, if he would have assaulted the city, have presently taken it, and thereby have put an end to the war. But without any just reason, and contrary to the expectation of all, he raised the siege and departed. Vespasian was deputed in his room to govern Syria, and to carry on the

war against the Jews. This great general, having subdued all the country, prepared to besiege Jerusalem, and invested the city on every side. But the news of Nero's death, and soon afterwards of Galba's, and the disturbances which thereupon ensued in the Roman empire, and the civil wars between Otho and Vitellius, held Vespasian and Titus in suspense; and they thought it unreasonable to engage in a foreign war, while they were anxious for the safety of their own country. By these means the expedition against Jerusalem was deferred for some time; and the city was not actually besieged in form, till after Vespasian was confirmed in the empire, and Titus was sent to command the forces in Judea. These incidental delays were very opportune for the Christians, and for those who had any thoughts of retreating and providing for their own safety. Afterwards there was hardly any possibility of escaping; for as our Saviour said in St. Luke's gospel, (19:43,) "The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side." Accordingly the Romans having begirt Jerusalem with their forces, and having made several assaults without the desired success, Titus resolved to surround the city with a wall; and by the diligence and emulation of the soldiers, animated by the presence, and acting under the continual inspection of the general, this work, which was worthy of months, was with incredible speed completed in three days. The wall was of the dimensions of thirty-nine furlongs, and was strengthened with thirteen forts at proper distances: so that, as the historian saith, all hope of safety was cut off from the Jews, together with all the means of escaping out of the city. No provisions could be carried in, and no person could come out unknown to the enemy.—*Newton on the Prophecies*, pp. 344, 347.

MY TIMES ARE IN THY HAND.

My times are in thy hand!

I know not what a day
Or e'en an hour may bring to me,
But I am safe while trusting thee,
Though all things fade away.

All weakness, I
On him rely,
Who fixed the earth, and spread the starry sky.

My times are in thy hand!

Pale poverty or wealth,
Corroding care, or calm repose,
Spring's balmy breath, or winter's snows,
Sickness or buoyant health—
Whate'er betide,
If God provide,
Tis for the best—I wish no lot beside.

My times are in thy hand!

Should friendship pure illumine,
And strew my path with fairest flowers,
Or should I spend life's dreary hours
In solitude's dark gloom,
Thou art a friend,
Till time shall end,
Unchangeably the same—in thee all beauties blend.

My times are in thy hand!

Many or few my days,
I leave with thee—this only pray,
That by thy grace, I, every day
Devoting to thy praise,
May ready be,
To welcome thee,
Whene'er thou com'st from heaven to set me free.

My times are in thy hand!

Howe'er those times may end,
Sudden, or slow my soul's release,
Midst anguish, frenzy, or in peace,
I'm safe with Christ my Friend!
If he is nigh,
Howe'er I die,
'Twill be the dawn of heavenly ecstasy.

My times are in thy hand!

To thee I can entrust
My slumbering clay, till thy command,

Bids all the dead before thee stand,

Awaking from the dust.
Beholding thee,
What bliss 'twill be
With all thy saints to spend eternity!

To spend eternity

In heaven's unclouded light!
From sorrow, sin, and frailty free,
Beholding and resembling thee—
O too transporting sight!
Prospect too fair
For flesh to bear,
Haste! haste, my Lord, and soon transport me there.

REMEMBER LOT'S WIFE.

We marvel not that she looked behind her. All the natural sentiments of her heart prompted her to such an act. Yet should she not have consented. There are times when the soul must rein itself up to desperate effort; when a momentary yielding to natural impulses, or a light wandering of the eye, or a single word or act of indiscretion, leads on to consequences affecting the destiny and happiness of a life. Especially is disregard of an express injunction of divine authority pregnant with the most imminent danger. If a heavenly voice whisper, "Look not," then is the time to beware. No matter whether the interdicted vision of the wine sparkling in the cup, or seductive forms stealing away the heart from God, or terrestrial bowers of beauty, too often preferred to heaven, or golden wedges and garments of magnificence, captivating the affections, or even home, dear home, where linger those we love better than life—look not on them—one or all of them, if such be God's bidding. Restraining thine eye may be as if it should be plucked from its socket; thy right hand, pointing forever heavenward, may be to thee as though cut off and cast from thee; pressing always, and to the last, after God's leadings, may be as if one should "die daily;" yet let thine eye look right on; and thine eyelids straight before thee; tarry not in all the plain; but fly for thy life toward the city and mount of everlasting safety.

Adams' Women of the Bible.

MORMONS.

LARGE numbers of emigrants professing the Mormon faith, have recently arrived or are on their way to this country from Europe. There are now in St. Louis from three thousand to four thousand Mormons, many of whom are making arrangements to leave for the Salt Lake. The *St. Louis News* says:

"The *Grand Tower*, up on the 29th March, had two hundred and twenty-five Danes, all Mormons, and bound for Salt Lake. The *John Simonds*, in this morning, (March 30,) has two hundred and forty English and Welch of the same faith, and bound for the same destination. Large numbers of emigrants professing this creed are now on their way from Europe. A ship was at the Balize when the *John Simonds* left New Orleans, with about four hundred of them on board."

On the other hand it is stated that many of the English and Welch immigrants in St. Louis refuse to emigrate further, having only professed the Mormon faith with a view to avail themselves of the cheap facilities for emigration afforded by the Mormon agents.

The accessions to the population of the great Salt Lake must be mainly from foreign countries. In connection with this fact, it is worthy of remark that most of the Americans who are members of the community are smarting under a sense of injustice and oppression, either experienced by themselves or by their church when located at Nauvoo. They are subjected, likewise, to some restraints by the government established over them by Congress, and various other causes combine to make them disaffected toward our country.

It would not be surprising, therefore, if serious troubles should grow out of their peculiar

position at some future day. Their rapid increase in population and resources—their isolated position—their location upon the main overland route to California, and their religious fanaticism,—all will tend to make them formidable neighbors if they become seriously disaffected.

Boston Journal.

THE PATAGONIANS.

THE accounts which have been published from time to time of the ferocity, physical power, and warlike propensities of the savages in the vicinity of Cape Horn, have probably not been exaggerated. We give below a paragraph from a late English paper, describing a desperate attempt made by the savages to get possession of a ship which had unfortunately got ashore in the Magellan Straits:

"*Attack on an Emigrant Ship.*—Intelligence has been received at Lloyd's, under date Stanley, Falkland Islands, January 5th, of a most daring attack on the ship *Porcupine*, of Liverpool, Millingen, master, by the Patagonians. It seems that in passing through the Straits of Magellan, on her way to California, the *Porcupine* grounded. Early the next morning the ship was surrounded by numerous canoes, full of natives. The captain, thinking they might be useful in getting the ship off, let some of the chiefs come on deck, when they offered to exchange a copy of *Johnson's Comprehensive Dictionary*, signed on the fly-leaf 'John Badiam, January, 1851,' a prayer-book, and other articles, evidently belonging to an English ship. The captain now observing a fleet of canoes approaching nearer, and many bearing lighted pine branches, gave orders for the crew and passengers, most of whom had revolvers, to arm themselves, and a terrible conflict ensued. The savages fought desperately, and tried to burn the ship. After a severe struggle and great slaughter they were beaten off, and 300 bags of cats being thrown overboard the ship floated. Two of the emigrants, named George Rowell and Henry Boyle, were killed, and several wounded. The ship returned to the Falkland Islands, terribly disabled."

DISCORDANT PRAYER.

To pray together, hearts must be consorted and tuned together; otherwise, how can they sound the same suits harmoniously! How unpleasant in the exquisite ear of God, who made the ear, are the jarring, disunited hearts that often seem to join the same prayer, and yet are not set together in love! And when thou prayest alone, while thy heart is embittered and disaffected to thy brother, although upon an offence done to thee, it is as a mistuned instrument; the strings are not accorded, are not in tune among themselves, and so the sound is harsh and offensive. Try it well thyself, and thou wilt perceive it; how much more he to whom thou prayest! When thou art stirred and in passion against thy brother, or not lovingly affected toward him, what broken, disordered, unfastened stuff are thy requests? Therefore the Lord will have this done first—the heart tuned; go thy way, says he, leave thy gift, and be reconciled to thy brother; then come and offer thy gift.

Leighton.

THE INDESTRUCTIBLE BOOK.

At a literary party in Britain, a gentleman put a question that puzzled the whole company. It was: Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the three first centuries? Lord Hailes, who was present, being quite an antiquarian, began immediately to collect and examine the writers of those centuries, and actually discovered the whole of the New Testament, except some seven or eleven verses, which he was satisfied could also be discovered. God had thus provided a way to preserve the gospel, even if the early enemies of Christ had been successful in their attempts to extirpate the book of God from the world.

The Dark Day—A Request.

BRO. BLISS:—Seeing in the *Herald* of this week, an account of the dark day, in one piece from Dr. Adams, smoke, dense clouds, smell of soot, are mentioned as the cause. Please give us the history or request some other one to through the *Herald*, of the fire that caused it. Yours in hope.

J. G. SMITH.

Meredith, April 9th, 1853.

REMARKS.—That article was communicated by brother D. T. Taylor. If he has additional facts bearing on that point, will he please to communicate them? We first saw the statement of Dr. Adams in the *Boston Journal*, a few months since, and then copied it into the *Herald*, but know nothing of its origin.

That there was a smell of smoke, &c., is also spoken of by Dr. Webster who witnessed it. Whatever might have caused the darkness, it cannot at all affect the fact of the existence of such a day. We have on hand but few materials to furnish a history of that, or of other dark days. The following extracts from NOAH WEBSTER'S work on pestilence, published in 1799, in connection with what he says of that in 1780, is all the information in our possession of any previous dark days:

In A. D. 187 SEMPRONIUS mentions an unusual darkness."—v. 1, p. 76.

In A. D. 252, "for several days, some authors say three days, there was an unusual, or preternatural darkness, and a hollow rumbling noise in the earth."—v. 1, p. 78.

GIBSON says (v. 1, c. 10, p. 159) of that period, i. e., from 250 to 265, "This gloomy period of history has been decorated with inundations, earthquakes, uncommon meteors, preternatural darkness, and a crowd of prodigies, fictitious or exaggerated."—v. 1, p. 82.

In 385, on the 11th of Sept., the earthquake which destroyed Nicomedia "was preceded by a collection of vapor, or clouds, that covered the city with impenetrable darkness, so that the eye could not discern the nearest object. This was soon succeeded by flashes of lightning, and most violent winds and tornadoes, which carried buildings to the adjacent hills."—v. 1, p. 84.

"In 745 or 6, according to different authors, a remarkable thick darkness covered the earth from August to October."

CECILIUS, in his account of it, "limits the darkness to five days, from the 10th to the 15th of August."—v. 1, p. 107.

In 775 "the darkness was of six days continuance."—vol. 2, p. 92.

In 798 "an extraordinary darkness appeared in England, of seventeen days."—v. 1, p. 109.

"A dark day is mentioned in 1099."—v. 1, p. 119.

"KNIGHTON mentions the sun's changing its form in 1133, and adds that a darkness happened which rendered a candle necessary in the day time."—v. 1, p. 122.

"Unusual darkness is mentioned in 1164."—v. 1, p. 123.

In 1178, "on the 11th of Sept. was a dark day, with a singular appearance of the sun and moon."—v. 1, p. 124.

The year 1284 was "remarkable for great tempests, and unusual darkness, and an eruption of Etna."—v. 1, p. 130.

"The year 1285 was noted for a similar darkness, and most parching drouth, at the beginning of a famine in England."—v. 1, p. 130.

In 1678, "on the 12th of January occurred a most extraordinary darkness at noon."—v. 1, p. 203.

In 1716, "In America, the 21st of October, O. S., was so dark, that people used lighted candles."—v. 1, p. 224.

In 1732, "on the 9th of August, happened a remarkably dark day."—v. 1, p. 232.

"On the 19th of October 1762, happened a remarkably dark day at Detroit and the vicinity. While at dinner, the inhabitants found it necessary to use candles. The darkness continued with little interruption, during the whole day."—v. 1, p. 252.

"On the 19th of May 1780, occurred a day of singular darkness, in New England, and it was perceived, in a similar degree, as far south as New Jersey. The heavens were obscured with a vapor or cloud of a yellow color or faint red. The cloud which occasioned the principal darkness, passed over Connecticut about the hours of nine and ten, and continued till after twelve. In the greatest obscurity, a candle was necessary to enable persons to read. For some days before, the atmosphere was filled with vapor. On the same day that this lurid vapor overspread several hundred miles of country in America, Etna began to discharge its lava from a new mouth, between two and three miles from its

crater. The lava divided into three streams of a quarter of a mile in breadth, and in a few days ran fourteen miles. Violent earthquakes, accompanied and followed the eruption."—v. 1, p. 267.

"Candles were lighted in many houses; the birds were silent and disappeared, and the fowls retired to roost. The Legislature of Connecticut was then in session at Hartford. A very general opinion prevailed that the day of judgment was at hand. The House of Representatives, being unable to transact their business, adjourned."

In 1782, in New Jersey, "the air was loaded with a thick vapor, for some days in Sept."—v. 1, p. 269.

In 1783, on the 5th of Feb., "a thick vapor or fog was observed over the island of Sicily." On the 10th of June, same year, "a dense fog spread over some parts of New England."—v. 1, p. 270.

In the "same year, also, during the immense discharges of fire from Hecla, all parts of Europe, Great Britain, Italy, Sicily, France, and even the Alps, were overspread with a haziness in the atmosphere. This caused universal consternation, as a similar appearance had preceded the earthquake in Sicily on the 5th of February. The churches were crowded with supplicants."—v. 1, p. 271.

In 1783, "in December happened a fog in Amsterdam of such density as to occasion complete obscurity for three hours in the middle of the day. It was not possible for persons to find their way in the streets, and many passengers and some carriages fell into the canals."—v. 1, p. 274.

In 1785, "on the 9th of October there was an uncommon darkness in Canada, while the atmosphere was of a fiery luminous appearance. This was followed by squalls of wind and rain, with severe thunder. On the 15th occurred a still greater obscurity, succeeded also by lightning, thunder and rain. On the 16th the morning was calm and foggy. At ten o'clock arose a wind from the east, which partly expelled the fog; and soon after, commenced the darkness of midnight. The people dined by candle-light. Soon after the darkness, fell a meteor or fire-ball. A slighter degree of obscurity on the 15th extended over New England: but the 16th was a fair day."—v. 1, p. 280.

In 1789, "on the 29th of October, from two o'clock to half after four, Kentucky was enveloped in thick darkness, so that people were obliged to use candles." There was an eruption of Mount Vesuvius at the same time.—v. 1, p. 288.

The foregoing are from Dr. Webster. The following additional notices of the dark day of 1780 are from other authorities.

WILLIAM GORDON, D. D., in his "History of the American Revolution," published in 1789, v. 3, pp. 56-7, says:

"This day (May 19th, 1780,) has been rendered very remarkable by an extraordinary phenomenon, which demands a particular relation. An unusual darkness came on between the hours of ten and eleven in the morning, and continued to increase. Your friend having been accustomed to dark days at London, and frequently observed from his study the bright shining sun gradually, and at length, totally eclipsed as it descended behind the thick vapor which hung over the city, regarded it with no special attention, till called to do it by his neighbors, who were much alarmed. He dined by candle-light about one. After that it grew much lighter; and he walked, about five o'clock, to a tavern a mile distant, on the road to Boston, to meet a select committee of Roxbury on special business. When they had finished, about eight at night, he set out for home, not suspecting but that being fully acquainted with every foot of the road, he should easily return, notwithstanding its being extremely dark. There were houses all the way, though at a considerable distance from each other. He marked the candle-light of one, and with that in his eye, went forward till he got up to it: but remarked that the appearance of the place was so different from what was usual, that he could not have believed it to be what it was, had it not been from his certain knowledge of its situation. He caught the light of a second house which he also reached; and thus on. At length the light being removed from the last he had gained sight of, ere he was up with it, he found himself in such profound darkness, as to be incapable of proceeding, and therefore returned to the house he had passed, and procured a lantern. Several of the company having farther to go, were on horseback. The horses could not see to direct themselves, and by the manner in which they took up and put down their feet on the plain ground, appeared to be involved in TOTAL DARKNESS, and to be afraid lest the next step should plunge them into an abyss. The gentleman soon stopped at another tavern, and waited for the benefit of the moon: but after awhile, finding that the air received no accession of light from it, when they

were certain it had risen, they had recourse to candles to assist them in getting home. In some instances horses felt the forcible operation of the darkness so strongly, that they could not be compelled by their masters to quit the stable at night when wanted for particular service.

"The shifting of the wind put an end to it, and at midnight it was succeeded by a bright moon and star-light. The degree to which it arose, was different in different places. In most parts of the country it was so great in the day-time, that people could not tell the hour by either watch or clock, nor dine, nor manage their domestic business without the light of candles. The birds having sung their evening songs, disappeared, and were silent: pigeons and fowls retired to roost: the cocks crowed as at day break: objects could not be distinguished but at a very little distance: and everything bore the appearance and gloom of night. The extent of this darkness was extraordinary."

In 1844, W. Barber of Hadley, in a letter to this office said:

"I have before me a manuscript sermon by the Rev. Elam Potter, M. A., upon the 'Dark Day of May 19th, 1780,' delivered upon the 28th of the same month, before the first society in Enfield, Ct.—Text, Matt. 24:29, 30.

"After mentioning some of the signs that preceded the destruction of Jerusalem, and stating that he considered that as a type of the end of the world, he mentions some of those that refer to the end of the world, and speaks of the 'darkening of the sun,' as follows:

"But especially, I mention that wonderful darkness on the 19th of May, inst. Then, as in our text, 'the sun was darkened;'—such a darkness, as probably was never known before, since the crucifixion of our Lord. People left their work in the house, and in the field. Travellers stopped; schools broke up at 11 o'clock; people lit up candles at noonday, and the fire shone as in the night. Some people, I have been told, were in a sort of dismay, and thought whether the day of judgment was not drawing on."

"A great part of the following night also, was singularly dark. The moon, though in the full, gave no light, as in our text.

"Perhaps some, by assigning a natural cause of this, ascribing it to the thick vapor in the air, will endeavor to evade the force of its being a sign, but, the same objection will lie against earthquakes being signs, which our Lord expressly mentions as such. For my part, I really consider the darkness as one of the prodigies foretold in the text; designed for our admonition, and warning."

Rev. A. Farmer in a sermon, published in Danvers Mass. in 1780, thus referred to it.

"The late wonderful and unusual darkness on the 19th of May last, struck the inhabitants of this state with horror and amazement, and, at the same time, filled them with alarming apprehensions. Yea, the very brutes seemed greatly agitated. If so, could a thinking being sit unmoved, while he beheld the sun (that splendid luminary, whose bright beams of light afford the utmost joy to the beholder,) veiled in darkness at noonday? to view nature dressed in mourning attire: the earth enveloped in darkness: the husbandmen returning from their fields in great surprise; the midnight sentinels crowing in answer to each other; the dismal dire of peeping frogs: the night-birds singing forth their dreary notes: the beasts gazing in wild consternation. Every countenance seemed to gather blackness; yea, a dismal gloom which filled the beholder with fear and astonishment, waiting with much anxiety for some great event. In fine, the darkness was such as we nor our fathers never saw its equal.

"If it be granted, (as doubtless it may,) that the late darkness of the sun and moon was from the force of natural causes, moving and operating in an unusual manner, or could we investigate ever so many true causes for the solution of this strange phenomenon, yet it is the LORD'S DOINGS, and it is marvelous in our eyes.

"What great reason have we to praise him who sent the late darkness, that he suffered it to extend no farther. How deplorable must have been our condition had it continued for a few days. Who of us expected such a day, when in the morning, we went forth to labor in our fields? But soon the western clouds veiled the sun! Darkness overspread the earth, and while we were crying peace and safety to ourselves, sudden destruction seemed ready to burst upon us.

In 1843 Hon. WHEELER MARTIN favored the editor of the *Providence Subaltern* with the following recollections of that day:

"The dark day was on the 19th of May, 1780. Where I resided at that time, the darkness at 11 o'clock was so great that a candle was lighted and placed upon the table;—the fowls went to roost;—the sheep all huddled around in a circle, with their heads inward. The grass, to look at it through the window, seemed of a yellow green; the same as to look through smoked glass upon green grass.

"I well remember, that the gentleman of the house read the following scripture by candle-light, to his numerous family:

"The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord's coming."

"The darkness was so great in the night time, that it was said by one Dr. Blackington, who resided near the north-east part of Rehoboth, who had occasion to be out among his sick patients that night, that he could not see his white pocket handkerchief placed before his eyes. The darkness was so thick that it could be felt."

"The 19th of May, 1780, was a remarkable dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to rest. It was the general opinion that the day of judgment was at hand. The Legislature of Connecticut was in session at Hartford, but being unable to transact business adjourned. A motion for adjournment was before the Council; when the opinion of Col. Davenport, (of Stamford,) was requested, he replied,—"I am against the adjournment. The day of judgment is either at hand or it is not; if not, there is no cause for the adjournment; if it is, I wish to be found in the line of my duty. I wish, therefore, that candles may be brought."—President Dwight, in Ct. Hist. Collections.

"Dark Day of May 19th, 1780.—The sun rose clear, and shone for several hours; at length the sky became overcast with clouds, and by 10 o'clock A. M. the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day; and the night until near morning was as unusually dark as the day."—Gage's History of Rowley, Mass.

Mr. Stone, in his *History of Beverly*, says:

"The sun rose clear, but soon assumed a brassy hue. About ten o'clock A. M. it became unusually dark. The darkness continued to increase till about one o'clock, when it began to decrease. During this time candles became necessary. The birds disappeared and were silent, the fowls went to their roosts, the cocks crew as at daybreak, and everything bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens was great, and tradition has preserved many anecdotes of terror."—Portsmouth Journal, May 20th, 1843.

"In the dark day, May 19th, 1780, the heavens were covered with a dense cloud for three or four hours. During this time, the clouds were tinged with a yellowish or faint red, for hours, for which no satisfactory cause has been assigned. I stood and viewed the phenomenon, but had not any fear that the world was coming to an end."—N. Webster, L. L. D. *New Haven Daily Herald*.

"Night after the Dark Day of 1780.—The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—Rev. Mr. Tenny, of Exeter, N. H., quoted by Mr. Gage to the "Historical Society."

The foregoing, with the exception of those communicated by brother Taylor, are all the historical references we have of the dark day. We owe an apology for the length of this article, but suppose our readers will prefer to receive it entire, than to have it curtailed.

Spiritual Manifestations.

WE copy the following article from the *New York Tribune* in relation to a subject which engrosses the attention of many persons at the present day.

"Rev. Charles Beecher, of Newark, was some time since designated by the Brooklyn Association of Congregational Ministers to investigate and report upon the phenomena of our day, currently characterized as 'Spiritualism,' and sometimes as 'Spirit Rappings.' Mr. B. accordingly devoted many weeks to the requisite investigation, and has summed up his observations and reasonings thereon in a report, which (by reason of the author's recent departure for Europe,) was read in his behalf by his brother, Rev. Thomas K. Beecher, of Williamsburgh, at a meeting of the Association in Rev. J. B. Grinnell's church, Fourth-street. The report is too long even for columns so ample as ours; but its reasoning is compact and forcible, and its conclusions so striking that we are glad to hear the report will very soon be issued in a neat pamphlet by Putnam. Its main conclusions, so far as a hasty peru-

sal has enabled us to apprehend them, are as follows:

"1. The idea that these 'Rappings,' or whatever they may be called, are the product of mere juggles, or intentional imposture, is not to be entertained by any one even imperfectly familiar with facts abundantly verified.

"2. The hypothesis that these phenomena have their origin in some hitherto latent action of electricity, magnetism, or any other natural and physical force, creates many more difficulties than it overcomes, and is also inconsistent with some of the best attested facts.

"3. In like manner, the idea that these phenomena are caused by some unconscious, involuntarily mental action of some person or persons still in the body, is equally unphilosophical, equally at odds with the attested facts, and equally open to the objection that it magnifies the marvel it professes to explain. To say that a table which sustains itself on two legs, or one, or none, at the request of some person near it, and responds intelligently to a dozen various questions as they are asked is impelled so to act by electricity, or magnetism, or some mental impulse of an individual wholly unconscious of such influence, is to assume as true what is incredible, because contrary to the world's uniform experience and to all the known laws of causation.

"4. The assumption that disembodied spirits cannot communicate with persons still in the flesh, is opposed to the whole tenor, not merely of Hebrew and Christian but also of pagan history. The possibility of such intercourse—nay, the fact that it has occurred, has always been believed by the great mass of mankind. The assumption of the moral impossibility of communication between those we call the dead and individuals still in the body, is fatal to the existence of Christianity as a divinely originated faith, and cannot be entertained by any believers, however lax, in the justification of the Scriptures.

"5. The phenomena known as spiritual are really caused by the spirits of the departed, but not by the spirits of the blest. It is essentially one with the demonic possession whereof the gospels often speak—that is, by the control and use of the bodily organs of living human beings by disembodied human spirits, incorrectly termed 'devils' in our English version of the Scriptures.

"6. The fact of the evil character of these modern spirits is demonstrated by their general denial of the inspiration of the Bible, of the great fundamentals of evangelical Christianity, their disinclination toward vital piety, &c., &c. We have in the Bible an infallible test of spiritual pretensions, and whatever contradicts any portion of that book, or denies it the authority and obedience due to the revealed word of God, is thereby proved false and diabolic."

Such are the leading ideas of Mr. Beecher's report, which is replete with curious and interesting illustrations of ancient and more recent phenomena akin to the modern spiritualism, and supposed to cast light upon it, which glances at the lives and writings of necromancers and mystagogues through all ages. We cannot guess how many will acquiesce in Mr. Beecher's conclusions, but we think very many will be anxious to obtain and read his report.

From MSS. of Mrs. Hemans.

"On that we could but fix upon one eternal and unchangeable Being the affections which here we pour forth, a wasted treasure upon the dust! But they are of the earth, earthy; they cling with vain devotedness to mortal idols; how often to be thrown back upon our hearts and to press them down with a weight of voiceless thoughts, and of feelings which find no answer in the world!"

"O that the mind could throw from it the burden of the past forever! Why is it that voices and tones, and looks, which have passed away, come over us with a suddenness and intensity of remembrance which makes the heart die within us, and the eyes overflow with fruitless tears? who shall explain the mysteries of the world within?"

"What is fame to a heart yearning for affection, and finding it not? Is it not as a triumphal crown to the brow of one parched with fever, and asking for one fresh healthful draught from the 'cup of cold water.'"

"Is it real affection, ill health, disappointment, or the 'craving void that aches within the breast' for sympathies which perhaps earth does not afford—that weans us most from life? I think the latter. If we could only lie down to die as to sleep, how few would not willingly throw off what Wordsworth calls

—The weight
Of all this unintelligible world!
And flee away and be at rest."

"The ancients feared death;—we, thanks to Christianity, fear only dying; so says the author of the Guesses at Truth, and surely it is even so.

I that have seen a spirit pass away in sleep, in soft and solemn repose, that almost melted into death, should scarcely fear even the latter; and yet the very stillness of such a parting is almost too awful for human nature to sustain. It seems as if there should be the last words of love, and fears, and blessings, when the strong ties that bound soul to soul are broken; but to call and not to be answered by the voice that ever before spoke kindness and comfort! who can sound the deep gulf of separation that must be 'set between' when that moment arrives?"

"Our home! what images are brought before us by the word home! The meeting of cordial smiles and the gathering around the evening hearth, and the interchange of thoughts in kindly words, and the glance of eyes to which our hearts lie open as the day; there is the true 'city of refuge;' where are we to turn when it is shut from us or changed? And yet those calm and deep, and still delights, over which the world seems to have no breath of power, they too are like the beautiful summer clouds, tranquil as if fixed to sleep forever in the pure azure of the skies, yet all the while melting from us, though imperceptibly 'passed away.'"

"Is not the propensity of ardent and affectionate natures to love and trust, though disappointed again and again, as a perpetual spring in the heart, ever throwing out fresh buds and flowers, though but to be nipped by the 'killing frost?' Far better thus, than to be bound in the lifelessness of winter."

Presbyterian Advocate.

The Holy Shrines.

In a foreign paper we find a history of the Holy Shrines, the possession of which is said to be the chief cause of dispute between Russia and Turkey. From this account we learn that the sanctuaries or churches built on the site of the great miracles of the redemption, were founded by St. Helena and her son, Constantine the Great. They were destroyed by the sovereign of Persia in 614, re-established by the Emperor Heraclius, and some years after were taken possession of by the Kalif Omar, who permitted the faithful to have access to them. They were subsequently destroyed by Amurath, and re-established by his mother Mary, a Christian, in 1009. About the middle of the fourteenth century, Robert, king of Sicily, purchased from the Soldan of Egypt the sanctuaries, and placed them under the guardianship of the Franciscan monks. In the beginning of the sixteenth century the Holy Land was conquered by Selim, and the treaty between his successor and Francis I. placed under the crown of France and the holy places, as well as the monks who guarded them.

In 1757 a serious collision took place between the Greeks and Latins, in consequence of some Greek pilgrims having pillaged the Latin convent of Jaffa. Complaints were made to the Divan, and after patient hearing of the matter, the Latins were expelled from the church of the tomb of the Virgin, and that of Bethlehem and the Holy Sepulchre and other sanctuaries were placed under the guardianship of the Greek monks. From this period the Latins gradually lost the prerogatives they had previously possessed.

A new cause of dissension arose in 1808. The Holy Sepulchre was partly consumed by fire. The Greeks claimed and obtained from the Porte the right to rebuild the cupola of the church; and having done so, they claimed additional prerogatives; but their architect was accused of having intentionally destroyed the tombs of the kings of Jerusalem that had been preserved in the same church, and of having used the materials in the construction of the new cupola. Since then disputes have been frequent between the Latins and the Greeks, and even the Armenians profited by their dissensions and the cupidity of the Mussulmans, and purchased from the Porte the enjoyment of privileges which interfered with both. To put an end to these troubles an understanding was come to by Louis XVIII., who acted on the ground of his being the "hereditary protector of the Catholics of the East," and the Emperor Alexander, who acted as "the sovereign of the greater number of the followers of the Greek Church," to endeavor to obtain some arrangement from the Porte, which, under the combined guarantee of the three powers, might put an end to the constant disputes between the Greeks and Latins; might define the prerogatives, and establish common enjoyment. Negotiations were opened, and the two agents, one in behalf of the French government and the other in behalf of the Russian government, were sent to Jerusalem to collect information upon the subject. They returned with information which led to the hope of attaining to a satisfactory conclusion, when the negotiations were interrupted by the Greek revolution which broke out in 1821; the struggle for independence which followed and the agitation which survived even the battle of Navarino, prevented the governments from resuming these negotiations.

Boston Journal.

A Paragraph on Handsome Women.

"As a jewel of gold in a swine's snout, so is a fair woman without discretion."—Prov. 11:22.

This is one of Solomon's gems, albeit its setting may be deemed somewhat homely; but remember, ladies, some of the best nuts have very unsightly envelopes. Let us crack this one, and see if it has not a palatable, or at least a nutritious meat.

Liberal paraphrasing, our proverb would run thus: Were some rich swine-owner senseless enough to ring his porkers' snouts with jewels, the ill-keeping, the inappropriateness of the thing would shock us, and beautiful as might be the jewels, we should not regard them as ornamental to swine; and the senseless wearers would soon thrust their jewels into the mire. So when a woman is "fair"—has a pretty face, a fascinating exterior, but is without discretion—without that delicate perception of what is fit, and that maidenly circumspection which will enable her at all times to demean herself becomingly; when it is apparent that within exists an intellectual waste, and that her face constitutes her sole capital; we instinctively feel that her beauty is in truth not beauty—that it is misplaced and valueless like the jewel of gold in the swine's snout. But were that jewel transferred to the forehead or neck of a comely woman, it might enhance her external loveliness. So if a handsome woman is likewise "discreet"—if a charming face is associated with a well-balanced mind, and attractive manners, it is a jewel so located as to be really ornamental and useful.

And now, fair reader, if you are blessed with personal beauty, be thankful—not elated; and improve this gift of God, as every other, to his glory in your own augmented usefulness. Remember that being a "fair woman," though it may prove a blessing, may and often does prove a fearful curse; while to be "without discretion," is a deficiency for which nothing can atone. Remember, moreover, that there is a moral beauty—not innate, but imparted by the Holy Spirit—which is worth infinitely more than personal comeliness; for it is only "the pure in heart,"—the spiritually beautiful, who shall "see God." "Beauty is vain; but a woman that feareth the Lord, she shall be praised."

Puritan Recorder.

(For the Herald.)

Sketches of Travel.

No. XXXIII.

MILAN TO LAKE COMO, LAKE MAGGIORE, AND DOMO D' OSSOLA.

We left Milan at a quarter past five in the morning, went by rail through Monza as far as Camerlata, and thence by omnibus to Como, about thirty miles in all, where we arrived at half past seven. The country became more mountainous as we advanced. A very conspicuous object in the landscape just before you reach Como is the ancient tower of the *Baradello*, situated upon a lofty sandstone rock, with its castellated walls running down the abrupt sides of the steep. It served as a *beacon tower*, to give notice by fires blazing on its summit of the approach of the enemy. Here Napoleone della Torre, the popular chief and lord of Milan, having been defeated by his rival Ottone Visconti, in 1277, was shut up in an iron cage. After lingering for nineteen months, devoured by vermin and suffering the most extreme misery, he ended his captivity by dashing his head against the bars of his prison.

Como, the capital of the Province of Como, is a city of about 15,000 inhabitants, delightfully situated at the extremity of the south-western branch of Lake Como. It is a favorite summer retreat of the Milanese. There are many beautiful villas in the vicinity upon the banks of the lake. "Ugo Foscolo used to say, that it was impossible to study in the neighborhood of Como; for the beauty of the landscape always tempting you to the window to look out, quite prevented you from giving proper attention to your book."

It is a place of great antiquity. The Romans took it from the Gauls 196, B. C. C. Pompeius Strabo afterwards peopled it with a Grecian colony, and its name was changed from Comum to Novum Comum. It was the birthplace and favorite residence of the two Plinys. The site of "Pliny's villa" is pointed out to the visitor, and the front of the Cathedral is adorned with two statues, erected by the *Comaschi* (as the inhabitants are styled,) to their "fellow citizens." After the fall of the empire, Como passed under the Goths, Longobards, and Franks, and became at last an independent municipal community. It was one of the chief towns of the Ghibelinas in Lombardy, and as such quarrelled repeatedly with the Milanese, who took it after a long siege and burnt it in 1127. It was rebuilt by Frederic Barbarossa, and remained a republic for two centuries, until it fell under the dominion of the Visconti, the lords of Milan.

After breakfast we took the steamer to *Belagio*, about twenty miles north of Como, situated upon a promontory at the crotch of the

two branches of the lake—one stretching in a south-western direction to Como, and the other south-easterly to Lecco. The view from this point is very fine, extending up the main lake and down the two branches. The water is as smooth and pellucid as glass, the mountains, some of them nine thousand feet high, slope down to its very edge, and their sides are clothed with the most luxuriant vegetation, and dotted with the most picturesque villas. I lingered a long time in the gardens and upon the terraces of the *Villa Serbelloni* on the height, enchanted with the scenes.

Here my friend Signor L., who had been my travelling companion since I left Rome, took his leave of me and proceeded farther up the lake to *Colico*, there to take the road which leads to the Splügen pass of the Alps.

I visited several of the villas in the neighborhood—the *Villa Melzi*, once the residence of the Vice-president of the republic in the first years of Bonaparte's dominion. The chapel has a beautiful statue of Christ bearing his cross, and many bas-reliefs and frescoes. The drawing-rooms are also adorned with many fine statues and paintings, and one hall contains a series of the marble busts of the family, father, mother, sons, and daughters, all in a row. The sleeping apartments are small, and though neat, very plain in their furniture. Also visited a villa belonging to a Prussian princess—*Carlotti*.

I then took a boat and crossed to *Cadenabbia*, where I dined under the shade, with the beautiful lake and the mountains in full view. I was surprised at the distinctness with which voices on the opposite side two miles distant, could be heard. About noon there was very little air stirring and the heat became very oppressive. I strolled along the bank, prying into some of the neighboring houses and gardens, much amused with the appearance of the peasant girls, in great wooden shoes, and with a profusion of pewter pins, headed with large balls, in their hair—till I was glad to see the steamer at hand at half past 3 o'clock, in which I returned to Como. At dinner I formed a pleasant acquaintance with the American Ambassador to the court of Austria, who was on his way home from Vienna with his family. "Allow me to ask you, sir," said he, "if you are not an American?" "Certainly, sir," I replied, "I am." "I thought so," said he—"but my daughter insisted that you were an Englishman." After dinner I walked about the city, visited the Cathedral and the *Broletto*, or Town-hall, built in 1215, interesting as a memorial of the ancient days of the independence of the Italian republics. It is of marble, alternate courses of black and white, and one course of red. The lower story is a *Loggia* upon open arches. Above is a floor with large windows where the chiefs of the municipality assembled; and from the middle window projects the "*ringhiera*," or *tribune*, from which they addressed the crowd of citizens convened in *parliament* below—for in ancient Italy the *parliament* was the primary assembly of the democracy, whence the government originated, and to whom the ultimate appeal was made.

At 6 the next morning I took the diligence for Varese, about seventeen miles west of Como. My fellow occupant of the coupe was a Swede, a very intelligent and agreeable gentleman, with whose company I was favored all the day. There was a delicious coolness in the morning air, the carriage was very comfortable, the scenery fine, and we had a delightful ride. Varese is a town of considerable activity, famous for the excellent quality of its silk. Here we took a private carriage to *Laveno*, twelve miles to the north-west, on Lake Maggiore. This was one of the most beautiful rides I ever took. Just after leaving Varese we passed the celebrated "Sanctuary of the Virgin," called *Madonna del Monte*, situated upon a lofty hill. By the side of the road which leads to the church on the summit, there are fourteen chapels, representing the fourteen mysteries of the Rosary. The sanctuary is said to have been founded in 397 by St. Ambrose, to commemorate a great victory—not in argument but in arms—gained by him on this spot, over the Arians. All along the way we had a succession of the most exquisite views of beautiful lakes lying "in the sheltered lap of hills," and distant mountains with snow-clad summits.

At Laveno, which is on the shore of Lake Maggiore, we hired a boat (for twelve francs,) to take us to the Borromean islands. The lake seemed to me far more beautiful than lake Como. It seemed hardly two miles across, the air was so clear and the water so tranquil, yet the distance was eight. We could see Mount Simplicon, the Splügen, St. Gothard, and many other of the Alpine peaks. Before us were the islands, and on the shores of the lake in every direction, numerous villages. The whole scene was bathed in a rich mellow light, which, without in the least impairing the distinctness of vision, invested every object seen through its medium with a celestial glow of beauty.

The *Borromean Islands* belong to a noble Milanese family of the same name. They are four in number, *Isola Madre*, *Isola Bella*, *Isola dei*

Piscatori, and the Isolino, the smallest of all. The Isola Madre, which is the largest, is principally covered with a magnificent grove of trees of every variety—laurel, pine, cypress, fir, oak, chestnut, maple, specimens from all countries—many peculiar to our own country. Avenues radiate from the centre, affording beautiful views of the lake and its shores. You can see eight different villages through eight of these avenues, from one central position. Here are specimens of the camphor tree, the cork tree, the sago, aloes, groves of orange and lemon trees, and magnificent oleanders, rhododendrons, and camillas. The terraces on the sides are so made that they can be covered in the winter season and converted into a conservatory.

Isola Bella is more artificial. It was originally a mass of bare and barren slate-rock, which by incredible pains and expense has been converted into a beautiful garden. Every handful of mould was brought from a distance, and has to be constantly renewed. There are ten terraces, the lowest on piers built out into the lake, rising in a pyramidal form one above another, and lined with vases, obelisks, and black cypresses. Upon these terraces flourish the orange, citron, myrtle, and pomegranate, aloes, cactuses, sugar-cane, and coffee, in the open air, within a day's journey of the frigid climate of the Simplon, and in sight of Alpine snows. Upon one end of the island is the Palace, a vast unfinished building, in which the Count Borromeo resides part of the year. It is rich in marble, gilding, and mirrors, and the lower apartments are shaped like grottoes, and embellished with statues and fountains.

I left my companion on Isola Bella and crossed to *Baveno*, on the western side, just in time to take the diligence from Milan on the Simplon road. We passed through Fariolo, Gravellona, Ornavea, near which are seen the white marble quarries, which supplied the stone for Milan Cathedral, Vogogna, the country becoming more and more mountainous as we proceeded, till at 9 o'clock we arrived at *Domo d'Ossola*, where I was glad to enjoy the Sabbath rest.

S. J. M. M.



The Advent Herald.

BOSTON, APRIL 23, 1853.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH. CHAPTER VIII.

For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

Say ye not, A confederacy,
To all them to whom this people shall say, A confederacy;
Neither fear ye their fear, nor be afraid.—vs. 11, 12.

"A strong hand, is used, by substitution, for the powerful influence of the Spirit; and walking in the way of the people, for imitating their example."—*Lord*.

The people were full of consternation respecting the confederacy between Pekah and Rezin. But the prophet had been instructed by the LORD, not to share in their fear—that, by a metonymy, being put for the object of it. Instead of fearing man, the command was:

Sanctify the Lord of hosts himself;
And let him be your fear, and let him be your dread.—v. 13.

Fear and dread, are again put for the object of such. They were to fear the displeasure of JEHOVAH, and not the wrath of man. To sanctify JEHOVAH, is to regard him with pious reverence and trust.

And he shall be for a sanctuary;
But for a stone of stumbling, and for a rock of offence to both the houses of Israel,
For a gin and a snare to the inhabitants of Jerusalem.
And many among them shall stumble, and fall,
And be broken, and be snared, and be taken.—vs. 14, 15.

A sanctuary is a place of refuge. *Psa. 9:9*—"The LORD also will be a refuge for the oppressed, a refuge in times of trouble." *Psa. 57:1*—"In the shadow of thy wings will I make my refuge until these calamities be overpast." *Prov. 18:10*—"The name of the LORD is a strong tower; the righteous runneth into it, and is safe." While, by a simile, God is as a sanctuary for his people, as Mr. Lord renders it, he is, by the same figure, as a stone of stumbling and as a rock of offence to both houses of Israel; and as a gin, and as a snare to the inhabitants of Jerusalem. A stone of stumbling is a stone over which one would fall. The word offence, formerly had the same meaning.

A gin, is a net or trap for the capture of birds; as is also a snare. The idea is, that while the LORD is a refuge for all who trust in him, those who reject him, are thereby themselves involved in inextricable difficulties, and exposed to danger and ruin—as those are who stumble and fall, or as birds are which are caught in a snare.

By a metonymy, the two houses of Israel are the two divisions of the nations—many of whom—to use the metaphor—did stumble and fall, were broken, and snared, in the Assyrian invasion.—They were killed or captured, and carried to Babylon. The Romans, also, invaded, and subjugated them.

This text also illustrates the rejection of the gospel by the posterity of Jacob. When the Saviour said to the Jews, (*Matt. 21:43, 44*), "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof;" he added: "And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Paul declares, (*Rom. 9:32, 33*), that Israel "stumbled at that stumbling-stone; as it is written [*Psa. 118:22*], Behold I lay in Zion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed." And Peter said of CHRIST (*1 Pet. 2:7, 8*): "Unto you therefore which believe, he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed."

Bind up the testimony, seal the law among my disciples.
And I will wait upon the Lord, that he will hide his face
From the house of Jacob, and I will look for him.
Behold, I and the children whom the Lord hath given me
Are for signs and for wonders in Israel
From the Lord of hosts, which dwelleth in mount Zion.—vs. 16-20.

The testimony was that which the prophet had been commanded to write, and to which Uriah and Zechariah had borne witness. To bind up and to seal it, was to secure and make it safe; and those called "my disciples," must be those who accepted the testimony as from the LORD.

To wait and look for JEHOVAH, are substituted for waiting for and expecting the fulfilment of the testimony which was to be sealed up. And the representation that God was hiding his face, was a use of the same figure to indicate the withdrawal of his favor and protection. Notwithstanding the absence of any outward manifestations that God would perform his word, the prophet points them to his children, whose names were significant of what God had purposed.

And when they shall say unto you,
Seek unto them that have familiar spirits,
And unto wizards that peep, and that mutter:
Should not a people seek unto their God? for the living to the dead?
To the law and to the testimony:
If they speak not according to this word, it is because there is no light in them.—vs. 21, 22.

Mr. Barnes renders this: "And when they shall say unto you: Seek unto the necromancers and unto wizards, that chirp and that moan, [then say ye] Should not a people seek unto their God? In reference to the [affairs of the] living should they seek unto the dead? To the law and to the testimony [let them seek]," &c.

All the gods of the heathen were the reputed ghosts of dead men—of heroes &c. Those who had a reputation for ability to communicate with spirits, were regarded by the idolatrous worshippers as oracular; and were resorted to for instruction from the dead respecting the affairs of the living. In their distress and perplexity, the heathen would counsel that the dead be consulted; which would be to despise the instructions of God. For to consult the dead instead of God, would be to attribute to them perfections equal to or surpassing the attributes of JEHOVAH.

A "familiar spirit," was the invisible intelligence which was supposed to attend, or was subject to the call of the "medium" consulted. Mr. Barnes says: "The Hebrew word is used to denote a necromancer—a conjurer—particularly one who was supposed to have power to call up the dead, to learn of them respecting future events." "A wizard," denoted a *wise man*—a soothsayer or magician—one possessed of the power of divination.

To "peep and mutter," was to utter low and shrill sounds—the indistinct, suppressed whisper, in which the ancients supposed the dead spoke; which, probably, was imitated by those who pretended to hold converse with them. Thus God said to Ariel, (*Isa. 29:4*), "Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."

When solicited to consult the spirits, the prophet was commanded to rebuke them, to point the people to JEHOVAH, the only Being who is competent

to guide and instruct; and to show them the absurdity of consulting the dead about that of which they could have no cognizance.

"To the law and to the testimony." That is the standard by which to try all pretended revelations, all doctrines, and all professed communications from the invisible world. Anything contradictory to God's word, is false—"light," being substituted for truth and knowledge.

And they shall pass through it, hardly bestead and hungry:
And it shall come to pass, that when they shall be hungry, they shall fret themselves,
And curse their king and their God, and look upward.
And they shall look unto the earth:
And behold trouble and darkness, dimness of anguish;
And they shall be driven to darkness.—vs. 21, 22.

This represents the condition of those who depart from God to seek necromancers, and "mediums" for communicating with the dead. The representation that they wander through the land in search of relief, is substituted for analogous acts of the mind. They are oppressed by their calamities, and famished; and these results, instead of making them penitent, would enrage them. They would curse their king, who had sought alliance with Assyria; and they would look up, and curse God who had foretold the consequences of their rejection of him. When they look to the earth for help, they would only add to their perplexity, and should be driven into darkness—so terrible would be their judgments.

THE SABBATH.

In the first two issues of the *Herald* for last July, we gave an article on the Sabbath which was commenced in the former and completed in the latter, —showing that it is of perpetual obligation, and is properly observed on the "LORD'S day." Since then, a brother has requested a synopsis of that argument.

I. We argued that the Sabbath has a two-fold significance.

1. It was commemorative of the Creation. Because God created all things in six days, and rested on the seventh, therefore God requires that his children, after six days of labor in the accomplishment of their work, shall rest on the seventh. By so doing we keep in remembrance the fact of the creation, and the duty we owe to God as our Creator and the Creator of all things.

2. It is typical of the rest which remaineth for the people of God. This commemorative and typical significance being universal, its observance was not limited in command to the people of a single nation.

II. In addition to its universal significance, it had to the Jews a national significance—commemorative of their deliverance from the house of bondage in Egypt. Said Moses to Israel (*Deut. 5:15*): "Remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the Sabbath day." To make the Sabbath also commemorative of their deliverance from bondage, the day which God selected for its observance was that one of the seven on which they rested on the shores of the Red Sea and rejoiced over the destruction of their enemies. The day was designated by the withholding of manna; and it does not appear that that day of the week had been before observed, for on the 8th day previous to that on which the manna was withholden, they took a long journey, at the command of the LORD, unto the wilderness of Sin.

This national observance required that it should be celebrated on the seventh day of the week—the day of their deliverance from Pharaoh. When its national significance should cease, its universal significance would be appropriately celebrated on any day of the week, after six days' labor, that God by his word or providence might designate. Its national significance ceased when God took the kingdom from the Jews, and gave it to those who should bring forth the fruits thereof. Its universal import being as significant as ever, it was necessary that some day should be set apart for its observance. As the LORD arose from the dead on the first day of the week, an assurance of the resurrection of his saints, it became proper to keep in remembrance that event, which is done by observing the Sabbath in connection with it. Apostolic example in the observance of the LORD'S day is of equal authority with apostolic precept. The abandonment of the Jewish day, and the universal observance of the Christian day, not only by the apostolic church, but by all their successors in all lands for many centuries, may be regarded as the work of God's providence; and that the change in the day meets his approbation, is evidenced by his blessing churches which observe it, which he would not do if they were all violators of his holy Sabbath. By observing the LORD'S day as the Christian Sabbath, we still commemorate God's work in creation, by

working six days and resting the seventh; we thereby recognize God's sovereignty, we keep in view the rest which remaineth for the people of God; and we also commemorate CHRIST'S resurrection from the dead, on which our own is dependent.

By referring to the articles in the *Herald* of July 3d and 10th, 1852, the points alluded to in the above may be read in full.

THE ANNUAL CONFERENCE.

DEAR BRETHREN:—Seeing that the Conference is appointed for this place, I have the privilege of assuring you in behalf of the church here, that your coming among us is anticipated with interest and pleasure. We are prepared unanimously to welcome you to our city and our homes; and we hope, by the blessing of God, to make your visit with us mutually pleasant and profitable.

As a church, we are enjoying peace among ourselves. The trials through which we have been called to pass during the last three years, in common with our sister churches throughout the land, have resulted in our refinement, purity, and union.

During the last winter we have been favored with a work of God among us. Sinners have been converted, wanderers have been reclaimed, and the church has been comforted and revived. We are still laboring "to seek and to save that which is lost."

The candid of this community are beginning to appreciate our position, as they learn that we maintain purity of discipline and consistency of conduct.

Having thus briefly given you our condition, and position as a church, may I be permitted, in view of the contemplated Conference, to suggest a few thoughts equally important to us all, who are engaged in the cause of our coming Master.

First: Let us my brethren make this Conference a subject of special prayer; and if our coming together be in the spirit, it certainly will not end in the flesh.

Second: Let us meet under the influence of the hope we cherish, and in our deliberations be guided by the faith we maintain. This course cannot fail to secure the divine blessing, and result in good to the cause at large.

Finally: The present is a propitious time for the spread of the truth bearing on the times in which we live, and all that is needed on our part to secure success, is united, consistent, faithful labor, in connection with holy living.

Come, then, my brethren, with the blessing of God with you, being "filled with the Spirit," and let us meet together "with one accord;" and though we may not enjoy an ancient Pentecost, yet we may realize "how good, and how pleasant it is for brethren to dwell together in unity." Your brother in the hope of the gospel.

Salem, April 16th, 1852.

L. OSLER.

"A KEY TO 'UNCLE TOM'S CABIN,' presenting the original Facts and Documents upon which the Story is founded. Together with Corroborative Statements verifying the Truth of the Work. By Harriet Beecher Stowe, author of 'Uncle Tom's Cabin.' Boston: Published by John P. Jewett & Co. Cleveland, O.: Jewett, Proctor & Worthington. 1853."

WHEN several pro-slavery presses called Mrs. Stowe's "Uncle Tom's Cabin" "one great lie," and "a libel on the institution of slavery," they took a very unwise position respecting it. No one would gather from it, that the scenes of cruelty she there depicts are more than possible and occasional occurrences; but that being such, the system which fosters them is unworthy of Christian apology. By pronouncing those statements impossible, they woke up the wrong passenger, and induced her to compile a mass of facts,—comprising well attested instances of cruel torture and death, reports of trials before the Southern courts, the arguments of lawyers, the decisions of judges, the statements of ministers and statesmen, the advertisements of the Southern press, &c. &c. The amount and nature of these are perfectly astounding, and must prove the greatest bomb-shell ever exploded in the slavery camp. She justly remarks that the "Cabin" is a "literary mosaic;" but this book contains the facts which are worked into that artistical arrangement. Many of the narrations are so thrilling that it will be sought for, and perused with nearly the same interest, with which the "Cabin" was regarded. The notoriety given to that will give this an immense circulation, South as well as North; and will thus place before many minds, facts, anything but gratifying to slavery apologists. Price 50 cents. Postage 15 cents. By mail 65. For sale at this office.

JOHN RUSSELL, of St. Louis, Mo., will act as an agent in that city for the *Herald*, and for the sale of Advent publications. We will send to his order.

Just as our paper was going to press, the telegraph announced the death of Mr. KING, Vice President of the United States.

THE ABOMINATION OF DESOLATION.

Matt. 24:15-28.—"When ye therefore shall see [Jerusalem compassed with armies—*Luke*—the abomination of desolation spoken of by Daniel the prophet, stand in the holy place [where it ought not—*Mark*] (whoso readeth let him understand;) [then know that the desolation thereof is nigh—*Luke*] then let them which be in Judea flee into the mountains, [and let them which are in the midst of it, depart out; and let not them that are in the countries, enter thereinto. In that day—*Luke*] let him which is on the house-top, not come down [into the house, neither enter therein—*Mark*] to take anything out of his house; neither let him which is in the field, return back to take his clothes: [remember *Lot's* wife. For these be the days of vengeance, that all things which are written may be fulfilled—*Luke*]. And woe unto them that are with child and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be great tribulation [i. e., in those days shall be affliction—*Mark*, in the land, and wrath upon this people—*Luke*], such as was not since the beginning of the world to this time, no, nor ever shall be. [And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled—*Luke*]. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened. [And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it—*Luke 17:24*]. Then if any man shall say unto you, Lo, here is Christ! or There! believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they should deceive the very elect; behold I have told you before. Wherefore if they shall say unto you, Behold he is in the desert! go not forth; Behold, he is in the secret chambers! believe it not: for as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be [in his day. And they answered and said unto him, Where, Lord? And he said unto them—*Luke 17:26*]. For whosoever the carcass is, there will the eagles be gathered together."

"Is the holy place." The Greek word rendered *holy* is *agios*, (*hagios*), which is everywhere used in the Septuagint for the Hebrew word קדש (*koh-desh*), and has the same general signification,—applicable to anything holy. It is the only Greek word in the New Testament, which is translated *saints* and is therefore expressive of the people of God. Jude 14—"The Lord cometh with ten thousand of his *saints*"—*koh-deshites*. By a reference to the last *Herald*—article: "The Cleansing of the Sanctuary,"—it will be seen that *koh-desh* is expressive of God's sanctified people, and of the land or mountain which he set apart as a sanctuary or refuge from the heathen, which is to be trodden down by the Gentiles till the times of the Gentiles be fulfilled, and is to be restored at the end of the 2300 days.

Into this *koh-desh* mountain, "the abomination of desolation spoken of by Daniel the prophet" was to stand, and was to overflow and desolate it. This abomination has been a subject of perplexity to some. Bishop Newton justly remarks: "Whatever difficulty there is in these words, it may be cleared up by the parallel place in Luke 21:20, 21.) . . . so that the abomination of desolation is the Roman army."—*Dist.* p. 343.

In Dan. 9:26, 27, it is predicted that after the Messiah should be cut off, "the people of the prince that shall come, shall destroy the city and sanctuary (*koh-desh*); and the end thereof shall be with flood, and unto the end of the war desolations are determined . . . and for the overspreading of abominations he shall make it [the *koh-desh* mountain] desolate, until the consummation, and that determined shall be poured upon the desolate."

The abominations which were to desolate Jerusalem till the consummation are here spoken of in the plural. By a reference to Dan. 11:31 and 12:11, it will be seen that they are successive. To quote the latter: "And from the time that the daily sacrifice is taken away, and the abomination that maketh desolate [or, as in the margin, that *astorisheth*] set up, there shall be a thousand two hundred and ninety days."

In the above, the word *sacrifice* is supplied by the translators. The connection shows that "*abomination*" would be a better supplied word; so that it may read the "daily abomination," which was to be taken away.

By the "daily," was primarily understood the daily service, in the temple. Therefore when used to express one of the abominations by which Jerusalem was to be desolated, it must indicate one with which daily sacrifices were connected,—like those of the Jewish service. It is well known that the Pagan gods were thus propitiated; and that those heathen rites were instituted by the authority of the Roman government,—the emperor being the Pagan high priest.

The first desolators of the city of Jerusalem, and of the sanctuary, after our Saviour's era, were the Romans. The daily Pagan service being instituted by that government, it was an abomination—represented in the army by the ensigns and images. As that nation was the first to desolate, it is referred to by the Saviour in the singular number, as "the abomination of desolation spoken of by Daniel the prophet," i. e., "the people of the prince [Titus, who succeeded to the imperial robes,] that shall come" who should "destroy the city and sanctuary" (Dan. 9:26; and which by Luke's record is shown to be the Roman army. (See Bishop Newton on another page.)

Mr Birks says:

"The expression of St. Matthew, at first very definite (*εσται εν τοπω αγιω*), has previously been exchanged in St. Mark for the more general phrase 'standing where it ought not.' The substitution in St. Luke is of the same kind, but bears still clearer marks of being a divine paraphrase: 'When ye see Jerusalem compassed with armies.' Again,

the Roman armies, with their heathen standards, would at all times be an abomination in the Holy Land; but they would only become an abomination 'of desolation' when the actual commission to desolate should be given to them. And this truth has its counterpart in those words, 'The desolation thereof is at hand.' In like manner, the charge of our Lord to his disciples, 'Let him that readeth understand,' is replaced by the command—'Know ye that the desolation is at hand.' There is thus a key to the precise meaning of that remarkable injunction, which otherwise would be rather obscure. The parallel direction in St. Luke, viewed as an exposition of the parenthesis in the other gospels, fixes upon it the following sense: 'Let him that readeth understand,' when he sees the 'abomination' standing where it ought not, how truly it is styled by the prophet, 'an abomination of desolation,' and that a season of actual desolation to Jerusalem will presently follow.—Every feature is thus explained by the supposition that the narrative of St. Luke is, in part, a sacred comment, to explain the obscurer clauses of our Lord's prediction.

"Now, if this truth be once allowed, the conclusion is irresistible. The abomination of desolation must then relate to the armies of Titus, and refer to that long season of Jewish desolation which has now lasted almost eighteen hundred years. In short, it must date from the first commencement of the treading down of Jerusalem, which continues till the times of the Gentiles be fulfilled.

"A second proof, almost equally forcible, may be drawn from the former gospel alone. Our Lord had just before departed from the temple, with that impressive warning, 'Behold, your house is left unto you desolate.' He had renewed the warning still more plainly to his disciples: 'Not one stone of it shall be left upon another.' It was this which led them to the inquiry which is answered in this prophecy, 'Tell us when these things shall be?'—*Elements on Prophecy*, pp. 204-5.

When the Saviour refers to the abomination of desolation, he adds: "Whoso readeth let him understand." On this point Mr. Brooks, (Rev. J. W. of London,) says:

"The special exhortation of the Lord, to take heed and understand this point, renders it more probable that further information would be elicited concerning it; and accordingly we find that Luke gives us the exactly parallel passage in these words: 'And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which be in Judea flee, &c.' From this it is manifest, that 'the abomination of desolation' is the Roman power, whose armies soon after compassed Jerusalem; and which power, in one form or other, has proved the great desolator both of the Jew and Gentile churches."—*Abdiel's Essays*, pp. 170-1.

The houses of the Jews being flat on the top, were a favorite place of resort in the cool of the day. They could go up and down by stairs on the outside, or could walk from house to house a long distance. So imperative would be the necessity for sudden flight that no one, whether in the field at work, or regaling himself on the house-top, should make any delay in fleeing to a place of safety. As Lot fled from Sodom, so were they to forsake Jerusalem.

Women, nearing maternity, would not be in a condition fitted for flight. And the famine attending the destruction of Jerusalem, in which mothers killed and eat their own children, made it peculiarly hard for those who sustained such relation at that time. They were to pray that their flight might not be in the winter, the state of the weather and roads at that season being an impediment to escape; and they were also to pray that it might not be on the Sabbath day, for that might cause the Jews to throw obstacles in their way; and the gates of the city being then closed, escape would be impossible. (See Bishop Newton on first page.)

Dr. Cumming says:

"The falling by the edge of the sword is not to be confined to what happened at the siege, in which not fewer than 1,100,000 perished. It also comprehends all the slaughter made of the Jews in different battles, sieges, and massacres, both in their own country, and at other places during the course of the war. Thus, by the command of Florus, who was the first author of the war, there were slain at Jerusalem 3,600; by the inhabitants of Caesarea, above 20,000; at Scythopolis, above 13,000; at Ascalon, 2,500, and at Ptolemais, 2,000. At Alexandria, under Tiberius Alexander the president, 50,000. At Joppa, when it was taken by Sestius Gallus, 8,400. At a mountain Asamon, near Sephoris, above 2,000. At Damascus, 10,000. In a battle with the Romans at Ascalon 10,000. At an ambuscade near the same place, 8,000. At Japha, 15,000. By the Samaritans upon mount Gerizim, 11,000. At Jobopa, 40,000. At Joppa, when taken by Vespasian, 4,200. At Tarichea, 6,500, and after the city was taken, 1,200. At Gamala, 4,000, besides 5,000 who threw themselves down a precipice. Of those who fled with John from Gischala, 6,000. Of the Gadarenes, 15,000 slain, besides an infinite number drowned. In the villages of Idumea, above 10,000 slain. At Gerasa, 1,000. At Machoerus, 1,700. In the wood of Jarden, 3,000. In the castle of Masada, 900. In Greece, by Catullus the governor, 3,000. Besides these, many of every age, sex, and condition, were slain in this war, who are not reckoned; but of those who are reckoned, the number amounts to above 1,357,660; which would appear almost incredible, if their own historian had not so particularly enumerated them."—*Apoc. Sketches*, p. 439.

Beginning with the siege of Jerusalem, follow

the days of vengeance, that all things written may be fulfilled. Moses had predicted this coming of the Romans. (See Deut. 28:49-65.) Daniel had said that the abominations should desolate Jerusalem until the consummation. (9:27.) And thus the days of tribulation cover the entire treading down of Jerusalem, which is to be till the times of the Gentiles be fulfilled.

"The shortening of the days," is evidently, a mitigation of the tribulation which was to be endured while Jerusalem should be trodden down of the Gentiles. That the persecutions of past ages have been suspended, during the past century, will be admitted without argument.

During those days of tribulation the disciples of Christ would greatly desire to see one of the days of the Messiah, when the *koh-desh* should be justified, and the kingdom be established, but they would have to wait till the appointed time. They would also be liable to be led away by pretended Messiahs; but however wonderful might be the wonders of their performances, no heed was to be given to them, till the sign of the Son of man should be seen in heaven—visible as the lightning to all eyes.

Those who assert the coming of Christ at the destruction of Jerusalem, can little regard the Saviour's warning to believe it not! Says Dr. Cumming:

"Our Lord says, 'I warn you that it will not be my *παρουσια*, my personal appearance, my coming: many will come and say that it is; but if any man should say, Lo, here Christ is come, and he is to be found here; believe him not. If another should say, Lo, he is in the desert, go out to meet him; do not believe him. There can be no such mistake about my coming; for so little liable shall my advent be to this misapprehension, that it shall come with the rapidity and splendor of the lightning, that bursts from the east, illuminates the sky, and buries itself in the west; and so little liability to mistake shall there be at that day, that as easily will the vulture with outstretched wing pounce upon a stone, instead of descending on its prey, as the Christian take one for Messiah who is not the Christ—the Messiah promised by the Father.' So you see that these verses warn them that they are not to confound his advent with the destruction of Jerusalem; that when it does take place, it will not be something that men may dispute about, but it will be so palpable that 'every eye shall see him;' and 'they that pierced him' so satisfied, that they 'shall wail because of him;' and they that loved him shall be like him, for they 'shall see him as he is.'—*Apoc. Sketches*, p. 442.

CIRCULATION OF BIBLES.—The British and Foreign Bible Society held its first jubilee a few weeks since, and according to the London correspondent of the *National Intelligencer*, a striking report of its progress and action since the year 1804 was presented. Since its establishment, upwards of eight thousand branch societies have been formed. The Scriptures have been translated into one hundred and forty-eight languages and dialects, of which one hundred and twenty-one had, prior to the establishment of the society, never appeared in type. Upwards of forty-three millions of these translated copies have been distributed among, it is computed, not less than six hundred millions of the human race. Of the languages into which these copies have been rendered, more than twenty-five had previously existed without an alphabet, and merely in an oral form. History does not afford an example of any other private association having had even an approach to the influence which the British and Foreign Bible Society has had over the highest interests of the human race.

"THE AMERICAN ORATOR: with an Appendix containing the Declaration of Independence, with the fac-similes of the Autographs of the signers; the Constitution of the United States; Washington's Farewell Address; and fac-similes of the Autographs of a large number of distinguished individuals. By Lewis C. Munn. Third edition. Boston: Published by the compiler, 120 Washington-st."

THERE are few American public speakers of any note, of the present or of past generations, who are not represented in this book. The compilations are judiciously made, and comprise a great variety of subjects. The autographs are a new feature in works of the kind, and add interest to it. Among them we notice that of "William Miller," in his well-known chirography. The author was formerly the conductor of a paper in Hartford, Ct., and has had abundant facilities for completing a work of this kind, and appears to have done it in a manner creditable to himself, and deserving of the favor of the public. Older classes in school will find it a desirable aid.

BUFFALO.—Bro. EDWIN BURNHAM is to preach to the Advent church in Buffalo during the month of May. The friends in that vicinity will do well by attending brother B.'s lectures. We hope that the Adventists generally will extend to him a Christian welcome, and cordially co-operate with him in his labors.

BRO. E. CROWELL, of Portsmouth, N. H., is on a tour among the churches for a brief period. Brother C. is deserving of sympathy and support.

MY JOURNAL.

Feb. 25th.—Left Boston for Worcester, where I preached in the evening to a goodly number. The season was, I trust, a profitable one. It was made very solemn by the death (on that day) of sister Wood, who had been one of the most punctual and faithful of the members of the church there. Sister W. suffered much, but bore her afflictions with patience and fortitude. She now sleeps in Jesus. She has left a husband and a large circle of friends to mourn. Thus one after another of the faithful are taken from us. May these bereavements lead us all to circumspection, and readiness for the coming of the Master.

Brother D. I. Robinson is still laboring with the flock in Worcester, and is much beloved.

Feb. 26th.—Came to Albany, N. Y. The Advent doctrine was introduced here more than ten years since. Since that time, several tent meetings have been held there, and a number of courses of lectures given, by which the public have been fully instructed, and nearly all classes of the community more or less influenced. The churches in Albany have reaped a harvest of souls from the labors of Adventists. Besides this general effect, there was gathered at the "House of Prayer," with a remnant of the Wesleyan society, a goodly company, who were much blessed by the doctrine, and were for many years a blessing to others by their faithfulness. They have, like others in large cities, suffered from a variety of teaching, which has caused confusion and division. Notwithstanding their years of toil, and the difficulties (both within and without) with which they have had to contend, I found a noble remnant left on the present occasion. The 27th of February, 1853, will be long remembered by me, and I think by most that assembled with us on that day. Never was I greeted with a more hearty welcome, and scarcely have I ever had such freedom in preaching the gospel of the kingdom. We had a melting, solemn, and heart-searching time. I gave three discourses. At noon the same day, I attended the funeral of a beautiful boy of twelve years, the second death that has occurred within a short time in the family of sister Averill. May God sustain and comfort our sister in her deep affliction. I spoke plainly to a large number of young persons that were present, to whom I hope the warning will prove salutary.

The Advent cause in Albany and vicinity is rising. There are indications of a revival in the little church, and a prospect of much usefulness in the spread of the truth, and the conversion of souls. The church desire to have things in the order of the gospel, and to obtain, if it be possible, a good pastor, of whom they are much in need.

I cannot avoid noticing here, that when I was wantonly and insidiously attacked by a certain *jesuitical* paper some years ago, the church at Albany discerned the wickedness of the conductor, and unitedly expressed their disapprobation of his conduct, at the same time withdrawing their support from his paper. In this act they have had the approbation of all among us that love righteousness, as well as the approbation of heaven, which they now enjoy.

It was with this church also that the ever to be remembered General Conference of Adventists was held, April 29th, 1845. The object of that Conference was to consider the state of the Advent cause, and to devise some remedy for the evils that were then so rife among us. (A full account of the Conference may be found in the "*Memoirs of William Miller*," p. 300.) I enjoyed, on the present occasion, the hospitality of bro. Nichols, who, with his family, take a deep interest in the cause.

Feb. 28th.—Took the cars for Utica and Clark's Mills, and arrived at the cottage of brother Laban E. Bates in the afternoon. I found brother B. about, but not able to preach. His life speaks for the cause by "deed," and he would be glad still to plead for and defend it by "word." If he be careful, I have no doubt he will yet be able to blow the trump in Zion with zeal and success.

Soon after my arrival, I received a telegraphic despatch, announcing the death of my aged father. He was in usual health when I left home; but age and infirmities, in connection with an attack of disease, suddenly cut him down, in the 77th year of his age. He was a member of the Episcopal church in Providence, R. I. (where he resided,) which he had attended for many years. The late Bishop Henshaw, his minister, when living, took much interest in his spiritual welfare. He has gone, and will receive his reward at the hands of the righteous Judge.

In the evening I delivered a lecture to a very good audience, who came out through a very severe snow-storm, and paid the best attention to what was spoken. I gave another lecture the following evening to a goodly number.

The flock there is small, many having removed

from the place. Those that remain hold meetings, and hope for better days. Bro. Bates located there with the view of laboring with them a part of the time, and spending the other part in the wide field in the region, where his influence would have been very great. But he is cut off from his cherished plans of usefulness, and confined mostly at home. I will take this occasion to say, that brother B. is a minister worthy of the fullest confidence, and being unable, by disease, to labor, we hope he will receive from the lovers of the cause generally substantial tokens of their sympathy and regard.

March 2d.—Bro. Bates conveyed me in his sleigh to Rome. Father Miller gave a course of lectures in this place about twelve years since; but there are none there now, so far as I am informed, to hold up the standard. We called upon one brother, who recently moved into the city. But he is not able to do much at present.

In the afternoon took the cars for Syracuse, and was kindly received by brother and sister Walton. There are but a few Adventists left in Syracuse. A meeting, numbering about twenty-five, was held in a private house. The season was a refreshing one to all.

March 3d.—Took the stage for Homer. The snow had fallen during the night to the depth of eighteen inches. The storm continued with much violence during most of the day, preventing us from going more than about two miles an hour. The stage was full of passengers, a part of whom were Adventists, some professors of religion, and the rest candid men. During our ride, the subject of the Advent became a topic of conversation, and the tract, entitled "*The Blessed Hope*," was read. The subject was received and treated with attention and respect.

We arrived in Homer just in time for the evening service. Brethren Gross, Corker, and others, had given a general notice, and made every preparation, so that there was a good audience collected, and some interest manifest, which continued to the close. I preached ten discourses, which were listened to by large and solemn audiences. Not only were our own brethren blessed and revived, but members of other churches were also. Some of the students at the Academy attended regularly, and were deeply impressed.

While the meeting was in progress, I received the following courteous note from the Universalist minister in Homer:

"Homer, March 5, 1853.

"ELDER J. V. HIMES: REV. SIR:—A correct understanding of the Sacred Scriptures must be acknowledged by all to be one of the first essentials to the Christian church. Next to a life of purity, this is the 'one thing needful' to the Christian. Indeed, Jesus seems to have considered a knowledge of God's word a means of producing moral purity. 'Ye shall know the truth, and the truth shall make you free.' In the same spirit, St. Paul declared, 'I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.'

"Now either you or I must be teaching baneful error to the people; for our doctrines are wide as the poles. You hold that the Second Coming of Christ, with its associate events, treated of so frequently in the Gospels and Epistles, is to be fulfilled in yet future time: I teach that it has already past. Before God and man we are responsible for the truthfulness of our teachings, so far as we have means of searching their evidence.

"You will not, therefore, I think, decline a public discussion of the question at issue, could we decide upon a time that would meet our mutual convenience. I would suggest as the form of the question, 'Has the Second Coming of Christ, mentioned Matt. 24:30, already taken place?' Time—between the 7th and 12th inst.; place—one of the meeting-houses in this village.

"Hoping that your Christian regard for the cause of truth may induce you to accept this general proposal, with such arrangement of the particulars as may meet our mutual satisfaction,

"I am yours in Christ,

"CHAS. W. TOMLINSON,

"Pastor of the First Universalist church, Homer.

"Rev. J. V. HIMES."

REPLY.

"Homer, March 5, 1853.

"DEAR SIR:—Yours of this date is received. I acknowledge the importance of a correct understanding of the word of God.

"Your invitation to discuss the question, whether the 'Second Coming of Christ, with its associate events,' is in the past, or future, I cannot accept. My absolute engagements extend far in the future; and if they did not, with my present views, I could not engage with any one in a public discussion of this subject. I presume that neither of us would be able to throw any new light on the question, after what has been written thereon by distinguished students of the Sacred Volume.

"I shall speak this evening, at the Advent chapel, upon the hope of the Church, as arranged in the regular course of Lectures now in progress.

"In haste, Yours, J. V. HIMES.

"To C. W. TOMLINSON."

In the evening I delivered the discourse referred to in the above note, of which the following is a sketch:

Text—"Looking for that blessed hope."—Titus 2:13.

I. *Hope—what is it?—What supports it?* The promise and oath of God. (Heb. 6:17-19.)

II. *The events that will take place in connection with the consummation of this hope.*

1. The first and principal event is the second advent of our Saviour. (John 14:3, 18, 27; Heb. 9:28; Rev. 1:7.)

2. The manner of his coming. (1.) In person.—Acts 1:9, 10. (2.) In his glory, with his holy angels.—Matt. 25:31. (3.) In clouds.—Matt. 26:64. (4.) Suddenly.—Matt. 24:27; Mark 13:36.

3. The object of his coming. (1.) To destroy the living wicked.—2 Thess. 1:7-9. (2.) To raise the righteous dead, and change the righteous living.—1 Thess. 4:16-18; 1 Cor. 15:51-57. (3.) To create new heavens and a new earth.—2 Pet. 3:11-13.

These events are to occur in the future, because—

1. The heavens must retain Christ until the times of the restitution of all things.—Acts 3:21.

2. When he comes the second time, it is without a sin-offering—the work of redemption will be finished.—Heb. 9:28. 3. He comes to raise the dead, and to change the living.—1 Cor. 15:23-52. 4. When he comes, he will destroy the wicked from the earth.—2 Thess. 1:7-10; 2 Pet. 3:7. 5. He will chain Satan, so that he shall deceive the nations no more until the expiration of a thousand years.—Rev. 20:1-3. 6. All the kingdoms of this world will be destroyed at Christ's coming.—Dan. 2:44. 7. At his coming, the Man of Sin will be destroyed.—2 Thess. 2:7, 8. 8. At his appearing, all things will be made new.—Rev. 21:5. 9. Then the will of God will be done in the earth as in heaven.—Matt. 6:10. 10. Then "the meek shall inherit the earth."—Matt. 5:5. 11. Then "every eye shall see him."—Rev. 1:7.

As none of the above events have transpired, it follows that the second coming of the Saviour is yet future. It would seem, that for a man to contend that all or any of these events occurred before or at the destruction of Jerusalem, is prepared to contend for almost any absurdity of German neologists. We cannot resist the conviction, that a discussion with one entertaining such notions would be labor lost.

Bro. Gross is much esteemed in Homer and vicinity for his labors of love. All observe that he seeks the prosperity of the cause, and appreciates his self-sacrificing efforts. A conference was organized by the brethren, with the view of effecting greater union in laboring to diffuse the truth, and to build up the Advent cause in that region. Doors are open on all sides for the entrance of the truth, and it was truly encouraging to behold the zeal, union, and liberality manifested by the brethren on entering upon their work. All success to their endeavors.

At the close of the meeting, I was prostrated by an attack of bilious fever, which confined me to my room three days. By the blessing of God, and the kind attentions of brother Gross and family, I was able, on the fourth day, to leave Homer for Rochester, to attend my next appointment. I was sorry to disappoint the people at Auburn, Seneca Falls, and Canandaigua. On my way to R. I stopped at Auburn, and had a pleasant interview with Elder Ingmire and a goodly number of the church, who were on a work of benevolence. I have rarely seen a society so well united and happy in a pastor as the Advent church in Auburn. May the union be perpetuated. The brethren are building a commodious chapel, which will be completed the coming summer.

March 12th.—Called at Seneca Falls and tarried a few hours. Saw several of the Advent friends, who apprised me of the present low state of the cause. They were much disappointed on the evenings of my appointment with them, and were anxious for me to call on my return. My principal object in calling at this time, however, was to see Elder Pinney, whom I had strongly desired to see once more in the flesh. This privilege was granted me. I found him cheerful in hope, and patient in suffering. He spoke of his faith as being unchanged, and of his respect for the memory of Father Miller as a servant of God, and as a father in the gospel. The blessed hope that William Miller presented is his hope—the attainment of immortality at the coming of Christ. He longs for that day. His bodily health appears to be somewhat better, but he suffers much day and night.

In the evening went to Rochester, and put up with my old friend and brother in Christ, C. Dutton. Bro. D. was among the first in Rochester to receive me when the Advent cause was introduced into that city; and when it was perverted by selfish and fanatical men, he came out from among them, and held to it in its integrity. The Advent cause in R. may yet be revived. A goodly number stand ready to give it their support when the time comes.

March 13th (Sunday).—I gave two discourses in Corinthian Hall, to large audiences. I never had

a better time in speaking in that city. The Lord manifested his presence and power. Many friends from the country were present. The hall being engaged for the evening for a temperance lecture, we had no place where to hold a meeting. I used the occasion to attend the Baptist church, where I heard a sound and sensible discourse to young men, warning them against the dangers to which they were exposed in large cities and towns, and exhorting them to the faithful performance of their duties. I think the discourse could not fail to do that class of persons good.

March 14th.—Went to Lockport, and was met by brother Reed, and conveyed to his house, where I enjoyed every comfort and favor his hospitality could afford. I found the cause in a low state; yet a faithful remnant is left. I gave three discourses in the Lutheran chapel to large, solemn, and attentive audiences. A faithful Advent minister would be able to do much there, as well as in the region around. A door is open.

March 16th.—To-day I was confined to my room, and unable to fill an appointment at Lewiston. The next day, however, I was able to go, and gave a discourse in the Presbyterian church to a good and very attentive audience. The congregation was composed mostly of citizens, including the clergyman of the parish. I endeavored to present a full and faithful view of the objects of Christ's first and second advents. There are a good number of whole-hearted and faithful Adventists in L. If they had a good preacher they would support him. May they hold fast the truth to the end, preacher or no preacher. There are but few laborers to supply the destitute and suffering flocks; but the faithful will sustain themselves, and endure to the end, with such transient help as may come within their reach, until they can obtain better.

(To be continued.)

CORRESPONDENCE.



CENTRAL CONFERENCE IN N. Y.

In concert with the appointment of brother Himes to visit Homer March 3d to 6th inclusive, arrangements were made for a general gathering of the Advent friends in Central New York, for worship and conference. There was a very general attendance of friends, but our hearts were also cheered by a very large attendance of others, who manifested a decided interest in the solemn and affecting truths of God's word, "rightly divided" to all by brother Himes. An unusual solemnity pervaded the audiences, and it was manifest that the ministrations of the word were owned and blessed of God, in the reviving of the drooping energies and graces of God's people, exciting them to return to their first love and to do their first works, and in the conviction of the impenitent of sin, of righteousness, and of judgment. The occasion has been spoken of as one of the most useful and interesting ever experienced in Homer. Although brother Himes was quite unwell, yet he was nerved up to his work till it was done as appointed, when he sank into a bilious fever, from which, by excellent medical and other aid, by the blessing of God, he so far recovered as to leave the fifth day after the meetings closed.

The Advent cause in Homer is maintained with consistency and steadfastness, so that fanatics and "new lights" well understand that efforts to seduce from the faith of our father Abraham will prove unavailing. Abraham's faith—the faith of all God's elect, takes hold of the heavenly city and the heavenly country, in contradistinction from the present or any which are perishing.

One main object of this meeting was, a conference upon the general interests and wants of the Advent cause in this region. Many leading brethren were present from the different sections, and in conference together warmly expressed their convictions of the need of more systematic efforts to be "co-workers together" in the great work of bringing the glad tidings of the coming and reign of Christ to the minds of their fellow beings; and the following declarations and organization were unanimously made and adopted:

"Many brethren in this section having for a long time felt the necessity and importance of a concert of action in the great work appertaining to the cause of the speedy advent of our Lord and Saviour Jesus Christ, but been hitherto unavoidably prevented from arranging the same; and being now (March 5th, 1843,) assembled under favorable auspices in the Advent chapel at Homer, after free

and full consultation in general conference, decided to organize, at once, a mutual association of friends and interests, to be designated 'The Central Conference of Adventists in New York,' the object of which being to enable all interested to co-operate together as 'workers together with God,' as one man, in a business-like manner, by well connected and united efforts, abilities, and means, to enter new and destitute, or neglected fields, as the way may open, and sustain the work of the gospel as the interests of the cause may demand. To accomplish said work, certain brethren must act for the whole, and that by their express approbation;—the selection of such agents and designation of their duties, together with the mutual obligations of those who appoint, constitutes an organization.

"The conference was organized by the election of Deacon J. S. Clapp, Chairman; Elder H. H. Gross, Secretary; and Deacon S. Slafter, of Virgil, brother E. Corey, of Truxton, brother F. Corker, of Lincklaen, brother S. Brown, of Cuyler, brother E. Lloyd, of Spafford Hollow, brethren J. S. Clapp and H. H. Gross, of Homer, Executive or Business Committee, Dea. J. L. Clapp, of Homer, Treasurer.

"Said committee are to investigate the wants of the cause in their own sections and vicinities, and endeavor to make and carry out such arrangements as shall be calculated to promote and advance the proclamation of the truth of God,—especially and prominently in reference to the speedy advent of Jesus Christ and attendant events, that sinners may be induced to seek unto Christ and be saved. This committee are also to solicit and receive funds to sustain such ministerial labor and other expense as their arrangements shall require,—said funds to be placed in the hands of the treasurer, and disbursed by him as the committee shall direct.

"The committee to convene this conference in about six months."

I would remark in conclusion, that our coming together was very strikingly "for the better," and all heartily realized that it was good to be here;—the Spirit of the Lord was sensibly present working with all classes. Brother Himes gave ten lengthy and able sermons in demonstration of the Spirit and of power, to very full and attentive audiences, and we hope the effect will be the salvation of precious souls. Brother Himes was sustained by the prayers of many devoted friends of Christ.

H. H. GROSS,

Homer (N. Y.), April 5th, 1853.

LETTER FROM CLIFTON, Mich.

TO THE EDITOR OF THE ADVENT HERALD:—It appears evident that the religious world in general, is as ignorant of the second coming of Christ as the Jews were of his first. But at the first advent of the Messiah there were a few who like Simeon and Anna, waited for the consolation of Israel. And in the religious world there are some who look for the accomplishment of that prediction that is contained in the fourth chapter of Malachi, "For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." This shall be fulfilled when Christ shall appear the second time without sin unto salvation. But an overwhelming majority contend that Christ will not make his appearance until the whole world is converted to the Christian faith: and they rest their argument upon what they call a sure prophecy which must be fulfilled before the coming of Christ, which they say reads as follows: "For they shall all know the Lord, from the least unto the greatest; whom to know is life eternal."

Whoever will examine Scripture history will find however orthodox the creed of any church may be, and how pure soever their doctrine, it is not every member that has on his heart inscribed, *Holiness to the Lord*. There was a Judas among the twelve that Christ chose, and a Simon in the apostolic church who thought that the gift of God could be purchased with money. If Christ will never come before the whole world is made holy, then we have every reason to conclude that it never will take place. For if ten righteous would have saved Sodom, ten hypocrites will prevent his appearance. From Scripture testimony we conclude that there never will be a period on this side of the millennium, or the personal reign of Christ on the earth, when the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And this will be effected by the destruction of the wicked and the resurrection of the righteous, who shall live and reign with Christ a thousand years. Christ teaches that "the kingdom of heaven is like unto a net, that is cast into the sea, and gathered of every kind: which, when it was full, they drew to the shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be in the end of the world." The sea has been consid-

ered to represent the world, and the net the Church. If this be a true illustration it does not follow that all will be righteous. Again, "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? but he said, Nay; let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them. . . . And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily, I say unto you, I know you not." If it be admitted that St. Paul spoke under the divine influence, we shall be utterly deceived if we look for the conversion of every individual child of man, for he says, "evil men and seducers shall wax worse and worse, deceiving and being deceived." R. M.

LETTER FROM J. WOLSTENHOLME.

BRO. HIMES:—I have just been on a running visit to the hill country of Central Pennsylvania, Mifflin county, where I spent last Lord's day very pleasantly among a company of humble and devoted Christians who call themselves United Brethren. After listening to a fervid and spiritual discourse from their officiating minister, I was most forcibly impressed with a sympathetic appreciation of the feelings of one Aquila, and Priscilla his wife, on the occasion of listening to the "fervent" and "diligent" eloquence of Apollos, who knew only the baptism of John; while they had learnt from Paul the "way of God more perfectly." They saw "he was instructed in the way of the Lord." They admired the fervency of spirit and the diligence with which he "taught the things of the Lord," and although circumstances prevented me "taking this dear minister and people unto me" to expound to them "the way of God more perfectly," I was pressed with the same feeling and desire to do so. An opportunity for conversation with some of the leading members presented itself after the discourse, which was delightfully improved. The inheritance of the saints was the theme, as set forth in plain unequivocal terms in the precious Word. They appeared interested. Afterward we proceeded to a prayer meeting appointment. They wished to hear more of such conversation, and requested me to occupy the time of the meeting, which of course I was happy to do. I presented the promise of God made unto our fathers, with the "hope of the promise" to which the Church were "begotten" by the bringing them out of Egypt at the time pledged by the faithful word of God to Abraham;—how the hope was lost to the survivors of the blessed Lord, (Luke 24:19-24)—but how they were begotten AGAIN to a lively [living] hope [of the promise] by the resurrection of Jesus Christ from the dead—the way of accomplishing this gracious promise at the revelation of the same "Jesus from heaven," when he shall "receive all his people" to himself, &c. O it was a precious season. Their hearts appeared re-animated. How is it, they exclaimed, we have never heard of these things before! It is the Scripture certainly! There is no gainsaying these things! How beautiful! &c.

I do believe if some of our good brethren who are out in the West, will spend some time in those parts in the spirit of a "wise master-builder," they will find many of the Lord's chosen there who will receive the word with all readiness of mind, and rejoice in the exceeding comfort of hope which it affords. I still remain yours, even more fervently rejoicing in hope of the promise of God to the fathers.

April 5th, 1853.

LETTER FROM ENGLAND.

MANY persons here, from the continued rapid succession of important changes, in both religious and political events, are awakened to a fearful "looking after those things which are coming on the earth," instead of "the mercy of our Lord Jesus Christ unto eternal life." The Peace Societies, Evangelical and Protestant Alliances, and many religious denominations, fraternize with the mul-

titude of "merchant princes," Romanism, and infidelity, in the loud cry of peace! peace! whilst the marvellous tales of distant gold regions give enthusiasm to the treacherous sound. Little do these "filthy dreamers" perceive that in themselves, collectively, is formed that dense cloud now gathering in the horizon, portentous of the evil storm that will suddenly descend upon "the nations," for "Destruction cometh; and they shall seek peace, and there shall be none."—Ezek. 7:25. "They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord."—v. 19. Nor indeed does any of the professing churches of Christ appear mindful of their chief concern, namely, waiting and praying for the return of their Lord, but rather to yield to the stratagems of Satan, by being led from its legitimate object into paths altogether dark and slippery, thus affording a solution to that important question, "When the Son of man cometh shall he find faith on the earth?"—Luke. 18:8.

May you, my Christian brother, faithfully persevere in your divine mission to "the virgin daughter of Zion"—"Behold, the Bridegroom cometh,"—through all your painful persecutions, and be privileged to feel, whilst suffering in "the furnace of affliction," that he, who is emphatically "the refiner," sits by to moderate the heat, and thus "be preserved blameless unto the coming of our Lord Jesus Christ." Let your frequent earnest appeals to all mankind, "to seek the kingdom of God and his righteousness," continue to be grounded on love to Christ, rather than the fear of perdition, knowing that they are thus generally led to strive for obedience to the precepts of the gospel,—moreover show them that "the love of Christ constraineth us"—is engraven on the hearts of "the Israel of God."

It is characteristic of the true disciples of Christ to suffer patiently the contradiction and contumely of men of the world, and also reproach from the professed members of his mystical Church. If our Lord himself had not endured "the contradiction of sinners," how great a multitude would necessarily be prevented from forming that "diadem of beauty," that halo of resplendent glory, which shall hereafter surround the throne of his kingdom, and likewise how unspeakably happy must his disciples then be to behold first one, then another in that assembled throng, whom they had been the chosen instruments to win, by Christian forbearance, from the paths of the destroyer. We are assured upon divine authority, that "when Christ shall appear, we shall be like him, for we shall see him as he is." Is it not therefore our bounden duty to begin in our earthly tabernacle to strive for that divine image? True it is that life, essentially different from our present, must be obtained ere we can be "made like him," or "awake up in his likeness," and it is also obvious that this inestimable gift (Rom. 6:23,) cannot be obtained until the "resurrection of the just," but nevertheless, being enjoined "to put on the Lord Jesus Christ," we cannot obey the command without striving to be like him in all things. Further permit me here, affectionately, as an elder brother who has seen the many vicissitudes that pertain to your heavenly mission for nearly forty years past, to remind you that "the night is far spent, and the day is at hand," when doubtless you will be fully recompensed for all your toil, by that mysterious change which will be wrought by the omnipotent power of Christ, to put off old mortality in exchange for the resplendent robe of eternal life, and thus princely adorned, be led to the marriage supper of the Lamb, whilst his enemies, (ah, the painful thought) his enemies, alas! will be excluded from that marvellous change, and remain in their state of perishable existence, "be found naked" (2 Cor. 5:3,) "clothed with shame and dishonor" (Psa. 35:26; 131:18,) thus resembling our first parents after their transgression, (see Gen. 3:7,) and be unfit to stand in the presence of the "Son of man." Yours, very faithfully, "waiting for the kingdom of God,"

London, Feb. 1853. RICHARD ROBERTSON.

Exposition of Rom. 11:29.

A BROTHER has received a letter from a friend, giving the following view of this text, and sends it to us for our opinion respecting it:

The apostle has shown in the whole discussion that God's method of saving sinners (Jew or Gentile,) has always been one and the same—viz., by free grace in Jesus Christ. Now if there is a departure from this settled method to meet the prejudices of the Jews at that, or any other time, then God must change this fixed plan. This, Paul says, he never will do so, "for the gifts and calling of God are without repentance." That is (as seems to me) there will never be any change of mind in God on this subject. If the Jews are to be saved

they must find salvation as the Gentiles do, by faith in Christ. For this view, see the same expression in Heb. 12:17—"For he found no place of repentance," &c. Esau sought to change the mind of his father on the subject of the blessing, but he could not effect it. Isaac remained firm, and confirmed all that he had said and done for Jacob. So here, God's purposes of grace and salvation are fixed, and will not be changed to suit any class of people, Jew or Gentile. They will find no more place of repentance in God, than Esau found in Isaac. They can be saved without any difficulty, if they come in God's way; but otherwise they must be lost. In addition to this, just see the two next verses—as I understand them, they say just this—In time past you Gentiles have not obeyed God (see Whiting,) but yet have now obtained mercy; so they have proved disobedient (under their own dispensation,) "that through your mercy," (that is, through the same method by which you are saved,) they also may obtain mercy. So in the 32d v. he says—God has thus concluded all (Jew and Gentile) in a state of disobedience (or condemnation,) that he might have mercy upon all. Am I right?

NOTE.—This writer takes the view of this scripture which we have always entertained; and we have never seen any reason to depart from it.—Ed.

Letter from St. Albans, III.

BRO. HIMES:—I still have great confidence in the truthfulness of Advent doctrines, and mean "earnestly to contend for the faith once delivered to the saints." We still maintain our position in this region as an Advent society, in holding our religious meetings regularly and "exhorting one another, and so much the more as we see the day approaching." We occasionally have preaching by brother E. P. Burdett, and find it good to wait upon the Lord. We are expecting some brother to come here from the East, (probably brother Sherwin,) and think that he would be well sustained among us. "The harvest is plenteous, but the laborers are few; O may the good Lord send forth more laborers into his vineyard." Prospects are still encouraging, and glorious hope revives our courage by the way. We are lifting up our heads, for "our redemption draweth nigh." "The night is far spent, and the day is at hand." "The morning that brings the joy," already begins to dawn, and soon will burst a flood of day-light, and then farewell to the "long night of weeping."

Yours, in Christ, LARKIN SCOTT.
March 28th, 1853.

Letter from Canada West.

BRO. HIMES:—I send you these lines to let you and the friends know that the effect produced by brother Miller's "Memoirs," as far as I have been made acquainted with it, is very good. The work should be in the hand of every Advent family.

It has been thought best by a council of the friends that I should be in a more central part of the field, in order to labor with better advantage. This will be attended with expenses, and the friends who are interested have an opportunity to aid, as my salary is small. It has been thought best to erect me a small house. The friends generally in this Province are acquainted with my situation. I have devoted ten years in laboring in this cause, all of which is lost, except what is in heaven. My address for a few weeks to come will be Ameliasburgh, Owen Robelin Post-office, C. W. I feel willing, as far as I have strength, to spend and be spent.

Your brother in hope,
DANIEL CAMPBELL.
Ameliasburgh, April 5th, 1853.

[We hope our brother will be sustained in constant labors for the cause.—J. V. H.]

BRO. A. BENEDICT writes from Rochester (N. Y.), March 18th, 1853:—"The visit of brother Himes to Rochester has been of great benefit to the church and congregation, who listened with profound attention to those great subjects which he presented last Sabbath. Having been scattered for a long time, it was peculiarly gratifying and edifying to hear the truth as unfolded from the text—The meek shall inherit the earth—showing who the meek are—what their inheritance (the earth), and when they shall inherit it. In the afternoon from Mark 13:34-37—describing the house, family of Christ, which our Saviour left when he ascended on high—the authority given to his servants, and to every man his work—the duty of watching for the return of the Master of the house, lest we be found sleeping. I was much comforted and edified, and so were the brethren and the large congregation present."

DIED, at Holderness Village, N. H., March 31st, 1853, sister LAURA H. wife of brother James M. Thompson, in the 41st year of her age. Her sick-

ness was that of lung fever, which after nine days continuance ended her suffering here. Our sister embraced the Saviour at the age of seventeen, and united with the Freewill Baptist church, and continued with them until 1844, when she withdrew, wishing to have her influence with those that were looking for the Nobleman's return. She received the good news in '43, and ever after endeavored to maintain a Christian walk, continuing a firm believer to the end. Thus our brother is suddenly bereft of a beloved companion, and two brothers of an affectionate sister. In this affliction our brother is supported with the blessed hope of the speedy coming of Christ to redeem his people from death.

J. G. SMITH.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—the near approach of the Fifth Universal Monarchy, in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the Herald,

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.
2. Judicious selections, from the best authors extant, of an instructive and practical nature.
3. A well-selected summary of foreign and domestic intelligence, and

4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 23, 1843, and which are, in brief,—

I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly."—"The second wave is past; and behold the third wave cometh quickly."—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them, also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

OUR BOOK DEPARTMENT.

NOTE.—Any book not weighing over four pounds can be sent by mail to any part of the United States. This enables those living at a distance, who wish for single copies of any works published or for sale at this office, to order them in this way, by addressing J. V. HIMES.

TERMS OF POSTAGE.—If pre-paid where it is mailed, the postage is 1 cent for each ounce, or part of an ounce, for any distance under 3000 miles; and 2 cents for any distance over that.

If not pre-paid where it is mailed, it will be 11 cents for each ounce or part of an ounce, under 3000 miles, and 5 cents over that, at the post-office where it is received.

Those sending the money to pay postage, in addition to the price of books ordered, will have their postage pre-paid at the Boston Post-office. Others are supposed to prefer paying at their own office. The amount of pre-paid postage, under 3000 miles, on any book, is given in connection with its price.

MEMOIRS OF WILLIAM MILLER.—This is a 12mo. work, of 430 pages. It contains a fine mezzotint likeness of Mr. Miller, and a very full history of his life and public labors. Price, \$1. Postage, 20 cts.

A BRIEF COMMENTARY ON THE APOCALYPSE. By Sylvester Bliss.—This contains 384 pages, 18mo. It endeavors to explain the various symbols of the Apocalyptic visions, in accordance with the laws of symbolism, as the principles on which symbols are used are evolved by those which are divinely interpreted. Price, 60 cts. Postage, 16 cts.

THE ADVENT HARP.—This book contains Hymns of high poetical merit, adapted to public and family worship. It contains 454 pages, about half of which is set to choice and appropriate music. Price, 60 cts. Postage, 9 cts.

POCKET HARP.—This contains all the hymns of the former; but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. Postage, 6 cts.

DO. do. in gilt binding. 60 cts. Postage, 6 cts.

WRITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it. Price, 75 cts. Postage, 12 cts.

DO. do. gilt. \$1. 60 cts. Postage, 6 cts.

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology, and the Numbers of the Hebrew text vindicated. By Sylvester Bliss. 232 pp. Price, 37½ cts. Postage, 7 cts.

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming.

Price (bound), 25 cts. Postage, 5 cts.

DO. do. in paper covers. 15 cts. Postage, 3 cts.

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch. Price, 37½ cts. Postage, 6 cts.

ADVENT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.

Price, 25 cts. Postage, 5 cts.

The first ten of the above series, namely, 1st. "Looking For ward;" 2d. "Present Dispensation,—Its Course;" 3d. "Its End;" 4th. "Paul's Teachings to the Thessalonians;" 5th. "The Great Image;" 6th. "If I will that he tarry till I come;" 7th. "What shall be the sign of thy coming?" 8th. "The New Heavens and Earth;" 9th. "Christ our King;" 10th. "Behold, He cometh with clouds;"—stitched, 12 cts. Postage, 2 cts.

ADVENT TRACTS (bound).—Vol. II. contains, "William Miller's Apology and Defence;" "First Principles of the Advent Faith, with Scripture Proofs," by L. D. Fleming; "The World to come; The present Earth to be Destroyed by Fire at the End of the Gospel Age;" "The Lord's Coming a great Practical Doctrine," by the Rev. Mournant Brock, M. A., Chaplain to the Bath Penitentiary; "Glorification," by the same; "The Second Advent Introductory to the World's Jubilee; a Letter to the Rev. Dr. Raffles on the Subject of his Jubilee Hymn;" "The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family. Price, 33½ cts. Postage, 6 cts.

The articles in this vol. can be had singly, at 4 cts. each. Postage, 1 ct.

ESSEL TRACTS.—No. 1. Do you go to the Prayer-Meeting?—50 cts. per hundred. No. 2. Grace and Glory.—\$1 per hundred. No. 3. Night, Day-break, and Clear Day.—\$1.50 cts. per hundred.

FOREIGN NEWS.



FRANCE.—The difficulties of Switzerland and Piedmont with Austria and Prussia threaten trouble. The part taken by France in the question is attributed to the refusal of the Pope to visit Paris, for it is now said that his Holiness has given a positive refusal.

A large fire had occurred at Bercy, destroying all the store houses, and 15,000 casks of wine.

An Ambassador from the Bey of Tunis had arrived at Algiers.

It is now said that the coronation will not take place before August, and that in fact letters have been received from Rome, stating that the Pope could not leave before then. By some this is considered as an evasion on the part of his Holiness. Louis Napoleon will probably await the period specified, and then fix the Pope to his engagement, if it be really the case that such has been made—for this, too, is a matter of uncertainty.

The French fleet sailed from Toulon on the 23d, for the Archipelago. No special service for the fleet is mentioned. It is surmised that its departure is more with the view of diminishing the effect of the indiscretion in the affair of Constantinople than anything else. A private despatch from London to a commercial house in Marseilles says that the English fleet would not leave Malta. A French paper speaking on this subject says:

"There is reason to believe that an unpleasant feeling has arisen out of the precipitate step taken with reference to the fleet; and that something like complaint has been heard from this Government on what it terms its abandonment by England. It is said that the Emperor feels rather sorely, and that his remonstrances have not been limited even to the point in question, but to the opinion alleged to be entertained by the English Cabinet on his general external policy."

It has been stated that the inauguration of the tomb of the Emperor Napoleon, at the Hotel des Invalides, is to take place on the 5th May, the anniversary of his death; but as ascension day this year falls on that date, the ceremony has been fixed for the 4th. It is to be attended by the Emperor, the Imperial family, deputations of the army and navy, the Ministers and the great bodies of the State.

ITALY.—A Turin correspondent of the *Augsburg Gazette* writes that domiciliary visits and arrests continue without intermission in Lombardy, Venice, Tuscany, and the Papal dominions. Both in Genoa and in the Sardinian capital but scant ceremony is made. "The gendarmerie and the police have organized a regular hunt, and the persons caught are escorted to the frontiers in lots of eight. The arrests take place both day and night, in public places and in houses; in short, no regard is shown to time, place, or person."

By a decree of the Duke of Modena, all political offences are to be summarily judged by a military commission.

Three hundred persons have been arrested for being concerned in the attempted insurrection in Palermo, and five executed.

A Swiss soldier was found assassinated in the streets, with a poignard sticking in his heart, to which was attached a piece of paper containing the word "vengeance of Mazzini." The governor of Sicily had several persons immediately arrested and shot, and at the same time issued a proclamation threatening to raze the cities of Sicily to the ground and turn them into ploughed fields. The alarm spread to Naples, where all the Sicilian residents were ordered to leave.

SWITZERLAND.—The right of Prussia over Neuchâtel is again under discussion, causing much irritation to the Swiss.

The canton of Ticino had become quiet, and the troops quartered at Bocarno had been ordered away. Numerous desertions, however, had taken place among the Austrian troops along the frontiers.

A letter from Berne of the 26th, states that the canton of Ticino is tranquil, but as a measure of precaution the troops at Luvino have been reinforced.

PRUSSIA.—A conspiracy has been discovered at Berlin. Twenty persons have been arrested, eighty houses searched, and arms and ammunition have been found. It is said that the efforts of the democratic party throughout Europe are incessant, and fresh troubles may be expected.

The *Cologne Gazette* gives a letter from Berlin, which states that Prussia has resolved, in case that the Eastern Question should lead to serious complications, to remain altogether neutral.

AUSTRIA.—It is said that France, in imitation of Russia, which is supposed to insist on being recognized as the undisputed head of the non-United Greek Church, now claims the sole protectorate over all the Catholic Christians in Turkey. Should this prove to be the case, it can hardly fail to lead to a serious misunderstanding between this government and France, as Austria bases her claims on the protection of the Catholics residing in the western Turkish provinces on numerous treaties with the Porte.

TURKEY.—It does not appear from the accounts in the continental papers, that the difficulties between Turkey and Russia have been adjusted.

There is a current report that the differences are to be referred to the arbitration of king Leopold, of Belgium. A congress of the powers interested is proposed, and Brussels is named as the place of conference. The Belgian Ministers, it is said, have had several meetings on the subject.

Prince Menschikoff, the Russian Ambassador Extraordinary to the Ottoman Porte, is still in Constantinople. The St. Petersburg correspondent of the *Hamburg News* says he is the bearer of the most precise instructions, enjoining him to insist that the firman published on the subject of the holy places, conformably to the treaties entered into and the promises made, should be faithfully executed and not eluded, as they have hitherto been. Russia will, in case of need, support these demands.

The same writer says "the reports of a contemplated partition of Turkey appear to be void of foundation in the opinion of those who are acquainted with the policy of Russia. Russia will, in the first place, know how to prevent such a partition as well as the union of the small Southern Slavonian states into a powerful centralized Turkish empire. The political object of Russia is the gradual development of this group of Slavonian states, because, like the petty states of Germany, they are the most convenient neighbors, and present the most apt form for the preservation of the influence and protectorate of Russia. Up to this time no one here thinks of any serious complications."

The 70,000 Russian troops concentrated in the vicinity of Moldavia and Wallachia had orders to obey the first call of Prince Menschikoff, in the event of his mission to Constantinople requiring such a demonstration.

Constantinople letters received at Vienna on the 24th and published in the *Oest Deutsche Post* and *Wanderer*, state that Prince Menschikoff's audience was divided into two parts. The first was merely the delivery of his credentials and the presentation of the different members of the Embassy; the second was a private interview, at which, besides the Sultan and the Ambassador, only Rifaat Pasha, the First Dragoman to the Porte, and the Russian interpreter were present. Nothing positive as to what took place has transpired. The Ambassador is represented to have been as polite as man could be; the Sultan, on the contrary, "was cold, indifferent, and even disdainful." In reality, the monarch was deeply offended at the insult which had been offered to the Minister for Foreign Affairs.

The writer in the *Wanderer* observes that the ultra-Turkish party was just as anxious as the Russians to get rid of Fuad, the prime minister, whose services the Sultan did not wish to lose. It was directly after Menschikoff's refusal to notice the Minister of Foreign Affairs that the Sultan ordered the Grand Vizier to write to the Ministers in Paris and London, directing them to inform the two governments what had occurred, and request their support. A French steamer, which was in the Bosphorus, sailed with these despatches immediately. People in Constantinople are evidently at a loss to know what the Russians really want, but the most general impression is that a treaty like that of Unkjar Skelessi is to be wrung from the Sultan.

The *Agram Gazette* states, from Montenegro, that on the 28th ult., the Vojvode George Petrovitch ordered all the troops of Montenegro to return to their homes, except a few to guard eight different points of the territory.

Telegraphic despatches from Constantinople, dated the 21st, announce the continuation of the conferences respecting the Holy Places, but present no clue to the ultimate result, beyond the fact that the menacing attitude formerly assumed by Prince Menschikoff had given place to a more moderate and conciliatory tone.

The vines of Cephalonia are reported to be greatly affected by an alarming disease.

The *Trieste Gazette* states that an old Turkish party, which at present preponderates in the Divan, is decidedly favorable to Russia, and that a treaty, offensive and defensive, between the two countries, was in course of formation.

The Russian Admiral Menschikoff, whose diplomatic mission to Constantinople excites so much interest, is said to have resigned office under the Emperor Alexander—who held him in high esteem—because that prince refused to interfere with an armed force, in favor of the Greeks against the Turks.

Great activity is prevalent in the army. All soldiers on furlough had been ordered to join their regiments.

The Russian fleet in the Black Sea has been placed under the orders of the Grand Duke Constantine.

Negotiations continue between the Divan and the Prince Menschikoff. The Russian Court has addressed a note to Vienna disavowing any intention to disturb the integrity of the Ottoman Empire.

Unusual activity is noticed in the military departments of Egypt, and a conscription is in the course of enrolment.

It is said that the Emperor of Morocco is dying, and that his death will be the signal for a terrible crisis.

SUMMARY.

SANTA ANNA at the last accounts had arrived in the city of Mexico, the theatre of his former triumphs and power. On again assuming the reins of government, he finds the affairs of his country in a most confused and discouraging condition. It would require the wisdom of a Solon, and the patriotism of a Washington, to make Mexico prosperous and happy. Santa Anna possesses neither of these requisites, and the Mexicans, we fear, can only look forward to a continuance of misgovernment.

About 10 o'clock on Saturday night, while Mr. Joel Daniel, Town Treasurer of Franklin, was in his barn, he was assaulted by two ruffians who bound him with cords, and gagged him with a sponge, while a third rascal entered the house, and proceeding to Mrs. Daniel's bedroom, opened a closet and took therefrom a trunk containing \$400 in money and valuable papers, the property of the town of Franklin. The selectmen of the town offer a reward of \$500 for the arrest of the robbers and recovery of the property, or a suitable proportion for either. The bold manner of committing the robbery has created much excitement in the usually quiet town of Franklin.

Since Nov. 21st, 1852, there have been thirty-two shocks of earthquake within the limits of California. The effects of these continued shocks have been confined principally to the southern section of the State, and have, therefore, excited but little attention, although entitled to much more than has been elicited. The effects on the deserts have been considerable; so much so that the waters of the New River, the Big Lagoon, and other points of obtaining water, which made their appearance on the surface in 1848 and 1849, have now disappeared, and in their places volumes of sulphurous and effervescent sulphur have appeared.

A remarkable change it is said is in progress among the Jews in almost every country. Rabbinism, which has enslaved the minds of the people for so many ages, is rapidly losing its influence. Multitudes are throwing aside the Mishna and Talmud, and betaking themselves to the study of Moses and the prophets. Among the Jews in London there is, at the present time, great demand for copies of the Old Testament. The subject of their restoration to Palestine and the nature of the promises on which the expectation is founded, are extensively engaging their attention. In examining into these matters, they have obtained considerable assistance from a continental Rabbi, who has lately arrived among them, and exhibited a manuscript, in which he has endeavored to prove from Scripture that the time has come when the Jews must set about making preparations for returning to the land of their fathers. The said manuscript has been printed in Hebrew and English, and a society has been formed for further the movement proposed by the learned Rabbi.

ADVENT HERALD.

BOSTON, APRIL 23, 1853.

New Works.—Just Published.

"MEMOIRS OF WILLIAM MILLER."—430 pp. 12 mo. Price, in plain binding, \$1.00

Postage, when sent by mail, if pre-paid, 20 cts.

"A BRIEF COMMENTARY ON THE APOCALYPSE."—384 pp. 16 mo.

Price, in plain binding, 60 cts.

Postage, when sent by mail, 16 cts.

"PHENOMENA OF THE RAPPING SPIRITS."—With this title, we shall issue in a tract form the thirty-two pages of the *Commentary on the Apocalypse*, from p. 254 to 286—which treats of the "Unclean Spirits" of Rev. 16:13, 14. It comprises only what was given in the former pamphlet with this title from pages 22 to 54, which is all that was essential to the argument then given, and will be sent by mail and postage pre-paid 100 copies for \$3.30 for \$1. Without paying postage, we will send 100 copies for \$2.50, or 36 for \$1. Single copies 4 cts.

JUST RECEIVED, AND FOR SALE AT THIS OFFICE—"THE SAINTS' INHERITANCE, OR THE WORLD TO COME." BY HENRY F. HILL, of Genesee, N. Y. 12 mo. 247 pages.

Price, \$1.

"in gilt binding, \$1.38.

Postage, when sent by mail, pre-paid, 18 cts.

The Anniversary Conferences, PLACE CHANGED.

SINCE the notice for the conferences was given, I have had an interview with several brethren in the ministry, who much desire that it should not be held in our crowded cities, but in some neighboring town, in which better accommodations may be enjoyed. And the Advent church in Salem, having invited the meeting there, it has been thought best to hold it in that place. Salem is thirteen miles from Boston, and the conveyance by railroad is direct from any part of the country.

The friends will, therefore, it is hoped, as far as may be practicable, unite in this gathering, as it may not be advisable to hold more than one full meeting.

The meeting will be held in the Sewell-street chapel, commencing May 17th, at 10 o'clock, A. M., and continue till the 20th. Brethren will inquire for Elder L. Osler, at the chapel, who will see that they are provided for. J. V. HIMES.

BOSTON.—Bro. HIMES will preach in Chardon-street chapel on Sunday, the 17th. In the afternoon, he will preach a sermon on the death of bro. G. S. PERKINS, who died in this city the 13th inst.

BRISTOL, Vt.—We learn from brother MORGAN, that there has been a gracious revival in Bristol recently, during which quite a number have professed a hope in the SAVIOUR.

Bro. R. CURTIS writes from Auburn, N. Y.:—"We would inform our brethren through the *Herald*, that we have engaged bro. Ingmire as our pastor. We hope the blessing of God will attend our efforts and his labors to extend the word of life, that will make those wise for the life to come that take heed to it."

Appointments, &c.

I WILL preach in North Attleboro' Wednesday evening, April 27th; Providence, R. I., evenings of 28th, 29th, 30th, and Sabbath, May 1st, all day.—J. V. H.

D. T. TAYLOR will preach in Waterbury, Vt., Sunday, May 1st, and from that date will continue the appointment once in two weeks until June. Ministering brethren visiting W. will make appointments accordingly.

ADVENT MEETINGS.

AUBURN, N. Y.—The Second Advent church in this city hold public worship every Sabbath. Elder Ingmire is their pastor.

POST-OFFICE ADDRESSES.

My Post-office address is now Cheshire, New Haven county, Ct. IRA MORGAN.

My Post-office address is Rouses Point Village, N. Y. D. T. TAYLOR.

BUSINESS NOTES.

L. & E. Taylor.—You have paid through the year.

D. Campbell, \$8.—The money was not received for P. Ellsworth, but we have credited him \$1. to No. 645. The *Herald* and *Guide* have to be sent in separate bundles, being issued on separate days. You pay six cents postage on your letters. When they come here they charge us ten cents the full postage, calling a part of the postage nothing. Should you pay ten cents, they would charge us nothing. Sent you books to Kingston, C. W., the 14th, by express.

L. Wiswell.—Sent you books to N. Troy, Vt., the 14th, by express.

E. P. Judkins.—\$2 to No. 664. The postage will have to be pre-paid at your Post-office.

M. W. Post.—We have none of the *Memoirs* in gilt on hand now, but will have them soon, and will then send them with the other books you order.

E. Church, \$1.—Mailed books the 15th. The former order was mailed in two packages of fifty each.

J. M. Clapp.—The gentleman did not call upon us. We have sent the books by mail to St. Catharines, postage paid to the line—amount, \$1.95.

W. P. Stratton.—The Y. G. has been mailed regularly to Z. Annis—you will find them in the Post-office.

P. B. Morgan.—Sent you books to Bristol, Vt., the 18th, by Rice & Fiske.

N. R. Kidder.—\$1 for Y. G. and Pam.

D. T. Taylor.—Your MS. was received. Will you give us an article on the subject you name?

B. Matheuson, \$1.21.—Sent.

C. H. Shute, \$1.21.—Sent.

DELINQUENTS.

The P. M. of East Kent, Ct., says that the *Herald* sent to A. S. CALKINS is not taken from the office. He owes... 5 00
J. W. LEWIS, of Lawrenceville, N. Y., stops his paper, owing... 4 00

Amount of delinquencies since Jan. 1st, 1853... 53 69

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BY JOSHUA V. HIMES.

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RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

M. D. Proctor, 645 and Y. G.; J. Paine, 632 and postage on *Memoirs*; Thos. Clegret, 645—sent from middle of vol.; John Barr, if new sub. from middle of vol., to No. 645; C. Greene, 632; E. Cutting, 658; J. H. Waters, 621—44 cts. will be due July 1st; J. B. Payne, 671; C. Goud, Y. G. and on acct.—each \$1.
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M. W. Post, 658, and five copies of Y. G.; J. Pulsifer, 651, and two copies of Y. G.—each \$3. J. B. Craighead, 1080—\$5. L. Wiswell, on acct—\$8. L. H. Dowd, 606—\$1.77. W. Busby, on acct—\$1.25. N. Rowell, 638 and Y. G.—\$1.63. D. W. Somberger, 652—87 cts. H. Howland, 638 and Y. G.—\$2.25. I. H. Shipman, on acct—75 cents.—We credit W. C. Cooley \$2.75 on *Herald* from 586 to 658, and 25 cts. on Y. G.

ADVENT



HERALD

J. V. HIMES, Proprietor.

WHOLE NO. 624.

BOSTON, SATURDAY, APRIL 30, 1853.

OFFICE, No. 8 Chardon-street.

VOLUME XI. NO. 18.



THE CONSOLATION.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

The storm has broken, and the heavy blast,
That stifled morn's free breath and shook its dew,
Is dying into sunshine; and the last
Dull cloud has vanish'd from yon arch of blue.

I know it is but for a day; the war
Must soon be waged again 'twixt earth and heaven;
Another tempest will arise to mar
The tranquil beauty of the fragrant even.

And yet I joy as storm on storm awakes—
Not that I love the uproar or the gloom;
But in each tempest over earth that breaks,
I count one fewer outburst yet to come.

No groan creation heaves is heaved in vain,
Nor e'er shall be repeated; it is done.
Once heaved it never shall be heaved again;
Earth's pangs and throes are lessening one by one.

So falls the stroke of sorrow, and so springs
Strange joy and comfort from the very grief,
Even to the wearied sufferer; so brings
Each heavy burden still its own relief.

One cross the less remains for me to bear;
Already borne is that of yesterday;
That of to-day shall no to-morrow share;
To-morrow's, with itself, shall pass away.

That which is added to the troubled past
Is taken from the future, whose sad store
Grows less and less each day, till soon the last
Dull wave of woe shall break upon our shore.

The storm that yesterday plough'd up the sea
Is buried now beneath its level blue;
One storm the fewer now remains for me,
Ere sky and earth are made for ever new.

DEFEAT OF THE POPE IN CINCINNATI.

VICTORY perched on the side of the schools so that not one anti-school man was elected to any office; but especially no one opposed to the schools, was elected either school director or school visitor. In the Fourth and Thirteenth wards, where the greatest influence was brought to bear against the schools and where the Roman Catholics were the most numerous, no opponent of the schools was elected either visitor or director. Both Democrats and Whigs, where the schools were directly concerned, forgot their peculiarities, and voted for the schools. Some of the Catholics—how many we know not—took the same noble ground, and declared by their votes, that, though they were Catholics, they were not Papists. On the whole, the victory, for the good of human nature, is both timely and glorious. The constitution is honored, the laws are observed, and principle is maintained in opposition to despotism, irreligion, and every evil work.

Our heading is significant. The Pope is the official actor in Cincinnati. His canon law and his creed require, under the sanction of an oath, that the principles of the Church of Rome must be taught by every teacher of youth. The Archbishop was on his official oath bound to teach, or cause to be taught, to all the youth in his church, the peculiar doctrines of Popery, including persecution of Protestants, by the Inquisition and other means, the compulsion of heretics to receive Popery, the absolution of citizens from their oaths of allegiance; in short, all the doctrines of Hildebrand and Boniface, that it was necessary to salvation to every creature to be subject to the Pope, both in spirituals and temporal. The Archbishop was only fulfilling his oath when he wanted to destroy our school system. His subordinates, as strict Papists, were only doing their duty when they fell in with his views. The Catholics who went against these views and measures were not Papists, though they may be called Catholics, as any other Christians are called by that name.

It is refreshing to consider that though there was a general rising of Papists against the schools, they have been defeated completely thus far. But the price of liberty is eternal vigilance. The foreign religious and political power in our midst is a government within a government. It is also well organized. The seat is the Vatican. The archbishops, bishops, inquisitors and clergy of the United States are the sworn officers of the Papal crown. Let them

be narrowly watched and guarded, so that they may not overturn our liberties.

Western Christian Advocate.

Our contemporary speaks plainly, but truthfully, and gives just that view which we designed to present in addition to the comments made a few days ago, in these columns, on the Papal opposition to our common school system. To this complexion must the controversy come at last. Just the same issue is involved in this city as was more openly avowed and boldly contested at Cincinnati. The simultaneousness of the hostile movement in various parts of the Union shows that it has a common origin, while its being confined exclusively to the Roman Catholic clergy or hierarchy very plainly declares it to be of foreign origin. This is a view of the matter that may not be safely overlooked. It is not pleasant to say of gentlemen residing among us as citizens, that they acknowledge a higher government than that under which they enjoy such high privileges, social, moral, political and religious, in the very creation of which some of them take a part as the respective elections come round; but we may not shrink from the declaration of so important a fact merely because its utterance may seem to be discourteous to gentlemen estimable in every civil and social relation.

N. Y. Spectator.

WHAT IS TRUTH?

I ASK'D old time and the spheres,
To answer this question so high;
Days, months, and the swift rolling years;
But neither gave any reply.
I stood on a deep precipice,
And call'd to the surges below,
If ocean could answer me this?
Its hoarse billows murmured,—No!

Creation I ventured to sound,
Streams, groves, valleys, meadows, and flowers;
But mute was the landscape around,
'Twas silence in gardens and bowers.
Of season adorning the year,
Young spring, summer's roseate flush,
I ask'd, and they lent me an ear,
But all were as mute as a rush.

Yon sun in his chariot of gold;
Fair Luna, that angel of night,
Those folio volumes so old,
I read, but they gave me no light.
I look'd to the blue vaulted sky,
Which sages are wont to explain,
And each constellation on high—
But sought for solution in vain.

Astronomy bade me draw near,
The signs to decipher and read;
But planets, though brilliant and clear,
Were dark on the subject indeed;
And dark was astrology too,
The famed hieroglyphical lore;
Though Merlin had lent me his clew,
It left me as dark as before.

Whom fame in her temple enroll'd,
The masters of magic and song!
I sought too the sages of old,
But silent was every tongue:
In wilderness mazes they strayed,
On seas of uncertainty toss'd,
Philosophy lent them her aid,
But truth was in Paradise lost.

I went to the Delphian shrine,
And next to Dodona's fair fane;
The priestess, she could not define,
The oracle answered in vain.
At length I resort to the schools,
Where science flows racy and clear,
But say, were they wise men or fools?
"The knowledge of truth was not here."

Some bade me of reason inquire,
Who dwells in the temples of mind;
I went to the white-headed sire,
But found him decrepit and blind.
I ask'd him to lend me a clue,
He look'd, but was silent and glum,
And taught me this lesson so true,
That unbaptized reason is dumb.

Thus silence, philosophy, art,
Wit, reason, and nature, were mute;
They could not an answer impart,
Or settle the point in dispute:
So restless, dissatisfied, vex'd,
With the pains I had taken forsooth,
I went to my Bible the next,
And Jesus said, "I AM THE TRUTH."

EUROPEAN AFFAIRS.

THE London correspondent of the *New York Commercial* thinks the aspect of affairs in Switzerland, although it has attracted very slight attention, is in reality a far more serious subject for contemplation than all the diplomatic fuss about Turkey and the Holy Shrine. The vigorous measures of the Austrian government against the Ticinese—the oppressive blockade maintained over the Swiss frontier—the indifferent and even arrogant tone in which all remonstrances have been met, must, if they had been directed towards a stronger nation, have led to a war. The immediate policy attributed to Austria is to inflict hardships on the Ticinese, which shall cause them for the sake of their trade and general means of subsistence, to turn against their present moderate government, and to instal one that shall be wholly subservient to all that the Cabinet of Vienna may demand.

The Paris correspondent of a London paper, also expresses the opinion that the question of Switzerland and Piedmont is likely to give no small trouble. The question of Switzerland, as well as of the Lombard refugees, has been taken up with an appearance of much warmth by the French government, and it is even believed that the notes of the Federal Council have been inspired by it. To the part taken by the French government in the Lombard and Swiss question is attributed the refusal of the Pope to visit Paris, for it is now positively stated that such refusal has been given, and, consequently, the preparations ordered at Notre Dame have been, it is said, countermanded. It is pretended that his Holiness' visit is postponed to the month of August, but private letters from Rome express no doubt that the postponement is indefinite.

BISHOP BUTLER'S PROPHETIC VIEWS.

It "Scripture" "seems to contain some very general account of the chief governments of the world from the first transgression to a certain future period, spoken of in the Old and New Testaments very distinctly and in a great variety of expression,—the times of the restitution of all things," (Acts 3:21); when "the mystery of God shall be finished," (Rev. 10:7); when the God of heaven shall set up a kingdom which shall never be destroyed, (Dan. 2:44); and the kingdom "shall not be left to other people" as it is represented to be during this apostasy, but "judgment shall be given to the saints," (Dan. 7:22); and "they shall reign," (Rev. 20:6); and the kingdom and dominion shall be given to the people of the saints of the Most High."—Dan. 7:27. "Since they" (members of the future kingdom of Christ) "are not already invested with that degree of glory that will be communicated to them, they could not, under the notion of members of that kingdom, claim an earthly dominion before the glorious reign of Christ shall commence, when they shall indeed reign with him upon the earth."

LIFE IN AUSTRALIA.

THE gold diggings in Australia must be a very pleasant place for the residence of a quiet family, if the following extract from an Australian letter published in the English papers be true:

"Murders in the bush are said to be on the increase; but I think this is only because more bodies have been discovered. There always has been and there continues to be, many murders at the different diggings and in their vicinity which are never known. A murder is easy anywhere,

in England or anywhere in the world; the difficulty is to dispose of the body. At the diggings, especially among the more isolated tents, and in the solitude of the bush, there is no further difficulty than that of digging an 'unprofitable' hole. The 'profit' being found in the pocket or the belt of the deceased. A gentleman is seldom murdered: first, because he almost always makes a desperate resistance to the last drop; secondly, because he is sure to be inquired for and his murderers pursued; thirdly, because he is sober, and not to be entrapped into drinking; more wary, active, armed, and better practised in the use of arms. They know that it is likely to be a very serious business to murder a gentleman. But, with the ordinary run of the working men diggers, especially if a single man, with no wife to cause any vigorous search or inquiry after him, what more easy than to make him drunk, or catch him ready drunk at their hands, and then, if he has gold about him, he is sure to boast of it, and his murder often follows as a matter of course, and nobody ever hears anything of the matter."

FRANCE.

THE following account was given of religion in France, at a public meeting in Leeds, by Rev. Leon Pilatte:

"The state of France, religiously speaking, might be described in one short sentence. It was a country, in fact, without any religion. The mass of the people, though Roman Catholic in name, having lost their faith in Popery, had become infidels; and now, perhaps, they were in many cases tired of their infidelity, as well as disgusted with their nominal religion; and were looking for something else, many of them despairing of ever finding the thing they wanted. The colporteurs were often, at the instigation of priests, stoned by vagrant boys, or set upon by dogs; the law not allowing them to say anything against Popery. These difficulties in the past were, however, nothing in comparison with what they were compelled to foresee in the future. As evangelical Christians, they had no legal existence in France—they were outlaws. As was the position of Protestants before the revolution of '89, such was the position of the Free Church in France now."

THE BEST RECOMMENDATION.

A YOUTH seeking employment, went to one of our large cities, and on inquiring at a certain counting-room if they wanted a clerk, was told they did not. On mentioning the recommendations he had, one of which was from a highly respectable citizen, the merchant desired to see them. In turning over his carpet bag to find his letters, a book rolled out on the floor. "What book is that?" said the merchant. "It is the Bible, sir," was the reply. "And what are you going to do with that book in New York?" The lad looked seriously into the merchant's face, and replied, "I promised my mother I would read it every day, and I shall do it." The merchant immediately engaged his services, and in due time he became a partner in the firm, and one of the most respectable in the city.

Presbyterian Advocate.

SPIRITUAL RAPPINGS.

A LECTURER at Richmond, who has been exposing the "Spiritual Rapping" humbug, remarks as follows:—"Statistical accounts from the various lunatic asylums, throughout the Union, report five hundred and seventy-three lunatics, as victims of this destructive delusion, while seventeen persons have committed suicide under the influence of a monomaniac belief in the spiritual powers of these juggling, pretended communicators with the immaterial world."

It is said that the devil has many imps: we presume the following are among the number: Imp-erfection, Imp-etuousity, Imp-lacability, Imp-udence, Imp-ertinence, Imp-urity, and Imp-iety.

Signs in the Stars.

The first was written by Henry Dana Ward, and published in the *Journal of Commerce* of November 15th, 1832.

"FROM THE JOURNAL OF COMMERCE."

"THE FALLING STARS."—In your paper this morning, some notice is taken of the phenomenon of yesterday. It comes so far short of the view taken of it by myself, and a number of friends who gazed upon it with me, that I send you the story of that eventful scene as we witnessed it.

"One of the family arose at five o'clock A. M., to prepare for leaving the city in the seven o'clock boat. He threw up the window to see whether the dawn had come; and behold the east was lighted up, and the heavens were apparently falling. He rubbed his eyes, first in doubt, but seeing on every side the starry firmament, as if it were broken up, and falling like the flakes of snow and whitening the skies, he aroused the whole family. At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. The zenith, the north, and the west, all showed the falling stars, in the very image of one thing, and of only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed, 'See how the stars fall!' I replied, 'that is the wonder;' and we felt in our hearts, that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.'—Rev. 6:13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling unto the earth. Larger bodies cannot fall in myriads unto a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They cannot fall unto the earth; but these fell toward the earth.

"And how did they fall?" Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy here quoted. 'It rained fire!' says one—another, 'It was like a shower of fire!' Another, 'It was like the large flakes of falling snow, before a coming storm, or large drops of rain before a shower.'—I admit the fitness of these for common accuracy; but they come far short of the accuracy of the figure used by the prophet. 'The stars of heaven fell unto the earth;' they were not sheets, or flakes, or drops of fire; but they were what the world understands by 'falling stars,' and one speaking to his fellow, in the midst of the scene, would say, 'See how the stars fall!' And he who heard would not pause to correct the astronomy of the speaker, any more than he would reply, 'the sun does not move,' to one who should tell him 'the sun is rising.' The stars fell 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as from several trees shaken, but from one—those which appeared in the east, fell toward the east; those which appeared in the north, fell toward the north; those which appeared in the west, fell toward the west; and those which appeared in the south, (for I went out of my residence into the Park) fell toward the south. And they fell not as the ripe fruit falls. Far from it; but they flew, they were cast like the unripe fruit, which at first refuses to leave the branch; and when under a violent pressure it does break its hold, it flies swiftly, straight off, descending—and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house. I walked into the Park with two gentlemen of Pearl-street, feeling and confessing that this scene had never been figured to our minds by any book or mortal, save only the prophet. What should be next we were at a loss to conceive, consistent with the usual course of events. We asked the watchman how long this had been—he said, 'About four o'clock it was the thickest.'

"We gazed until the rising sun put out the lesser falling stars with the lesser fixed stars, and until the morning star stood alone in the east, to introduce the bright orb of day. I here take the remark of one of my friends in mercantile life, who is as well informed in polite learning as most intelligent merchants of our city,

who have not made science their study. Sitting down to breakfast, we spoke of the scene, and he said, 'I kept my eyes fixed on the morning star. I thought while that stood firm we were safe; but I feared every moment that would go, and all would go with it.' Be assured, Messrs. Editors, this was the language of nature, in full flow of feeling, just after an hour's watch of the magnificent scene, and was met with an open response of approbation from other intelligent eye-witnesses. The reader will see that this remark proceeded from an almost irresistible impression of intelligent eye-witnesses, that the firmament had given way—that the whole hosts of stars had broken up—yet hope clung to the morning star, which never shone more glorious.

"In this narrative, I have spoken not of causes, but of appearances, and the appearances according to the impressions they made on men. I know not how to convey a more accurate notion of them, and yet some will say, 'It is fanciful.' Such may know my opinion, that no fancy is adequate to realize with any description, the solemn interest of the scene; and that it required no fancy to heighten the picture, but a sound, well-informed, and enlightened reason, to check the fancy, and to restrain it from running headlong into the idea of one thing which this scene is made in prophecy to prognosticate. Men will say, 'Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.'—2 Pet. 3:4. 'But the day of the Lord will come,' and although a thousand years are as one day, and one day as a thousand years, it is wise to learn from the teachings of his providence, as well as from his word. No philosopher or scholar has told or recorded an event (I suppose) like that of yesterday morning. A prophet of 1800 years ago foretold it exactly, if we will be at the trouble of understanding stars falling, to mean falling stars; or '*hoi asteres tou ouranou epean teen geen*,' in the only sense in which it is possible to be literally true. Would I stop all business? No. 'Be diligent in business,' is the apostle's word, and that must stand."

Mr. WARD, on present inquiry, has furnished the following additional remarks on the phenomenon.

"This scene astounded men from two o'clock A. M. until half past six A. M., and yet no alarm was made, no public notice was given. It is often asked, 'Why did they not arouse the city?' I reply, the overwhelming interest of the scene was such, that the man who went out of doors to wake his neighbors, forgot his purpose, in mute astonishment at the sight; and one who would extend his hand toward a bell knob, might be drawn from the reach of his design by the shower of stars that on every side alike caught his attention, and threatened his head, and seemed to fall around him.

"Many witnesses did affirm in the midst of the scene and after, that they saw the stars fall to the ground; but questioned closely, the fall was behind the houses, or over fences, and proved so far, an optical illusion.

"The dawn was a full hour that morning earlier than usual, and the whole eastern sky was transparent like molten glass, so as I never witnessed before or since. An open arch of brilliant light arose from the east, above which stood the morning star, inexpressibly glorious for its brilliance and firmness on the face of the dark, transparent, and bursting firmament.

"It is now nine years since the foregoing communication was furnished for the *Journal of Commerce*. Not a word of the description seems to be overdrawn—many things might be added to fill it up; but it is better for it to remain the honest and candid impression of the mind the day after the scene, than to be diluted with subsequent reflections. The description is right, whatever instruction it may convey to the reader's mind; but the writer's mind is disposed to receive it as in the beginning. The impressions were irresistible, and are abiding.

"New York, Dec. 7th, 1842."

FROM "THE CHRISTIAN ADVOCATE AND JOURNAL,"

DEC. 13TH, 1833.

"The meteoric phenomenon which occurred on the morning of the 13th of Nov. last, was of so extraordinary and interesting a character, as to be entitled to more than a mere passing notice. . . . The lively and graphic descriptions which have appeared in the various public journals, do not exceed the reality. No language indeed, can come up to the splendor of that magnificent display; and I hesitate not to say, that no one who did not witness it, can form an adequate conception of its glory. It seemed as if the whole starry heavens had congregated at one point, near the zenith, and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon; and yet they were not exhausted—thousands swiftly followed in the tracks of thousands, as if created for the occasion, and illuminated the firmament with lines of irradiating light. Some corruscated in their course, and thus connected themselves with oth-

ers by lateral paths of brightness; while many sped their way in straight and even lines, and left luminous streaks behind them, which continued some seconds after the meteors were lost in the distance, or extinguished in the density of our atmosphere. They differed both in magnitude and velocity, some appearing as mere points, and others of the size of Venus and Jupiter." (Signed.) F. REED.

"The *Connecticut Observer*, of Nov. 25th, 1833, copied from the *Old Countryman*, reads as follows: 'We pronounce the raining of fire, which we saw on Wednesday morning last, an awful type, a sure forerunner, a merciful sign of that great and dreadful day, which the inhabitants of the earth will witness when the sixth seal shall be opened. The time is just at hand, described, not only in the New Testament, but in the Old. A more correct picture of a fig-tree casting its leaves when blown by a mighty wind, it is not possible to behold.'

FROM THE "BALTIMORE PATRIOT."

"MR. MUNROE:—Being up this morning, (November 13th, 1833,) I witnessed one of the most grand and alarming spectacles which ever beamed upon the eye of man. The light in my room was so great, that I could see the hour of the morning by my watch, which hung over my mantel; and supposing that there was a fire near at hand, probably on my own premises, I sprang to the window, and behold the stars, or some other bodies presenting a fiery appearance, were descending in torrents as rapid and as numerous as ever I saw flakes of snow, or drops of rain in the midst of a storm. Occasionally a large body of apparent fire would be hurled through the atmosphere, which, without noise, exploded; when millions of fiery particles would be cast through the surrounding air. To the eye it presented the appearance of what might be called a raining of fire, for I can compare it to nothing else. Its continuance, according to my time, from the moment when I discovered it, was twenty minutes; but a friend, whose lady was up, says it commenced at half past four; that she was watching the sick bed of a relative, and therefore can speak positively as to the hour of its commencement. If, then, our time was correct, it rained fire fifty minutes. The shed in the yard adjoining my own, was covered with stars, as I supposed, during the whole time.

"A friend at my elbow, who also witnessed it, in whose veracity I can place the most implicit reliance, confirms my own observations of the phenomenon, and adds that the fiery particles which fell south, descended in a southern direction, and those north, took a north direction. He thinks it commenced earlier than the period at which I first witnessed it, and that it lasted longer; that when his clock chimed six, there was still occasional descents of stars. I have stated facts as they presented themselves to my mind. I leave it to the philosophers to account for the phenomenon. Yours, B."

The following extracts from "*Observations on Meteors*," by Prof. Olmstead, of Yale College, will show the nature and extent of this wonderful phenomenon:

"The extent of the shower of 1833 was such as to cover no inconsiderable part of the EARTH'S SURFACE, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition of shooting stars was not only visible, but everywhere presented nearly one and the same appearance.

"The duration and maximum, or period of greatest display, were characterized by a similar uniformity. In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"A similar phenomenon was witnessed on the 12th of November, 1799, and at the same season of the year in 1830, 1831, and 1832. The meteoric shower was repeated on the morning of Nov. 13th or 14th, for several years, but on a scale constantly diminishing until 1838, since which period the exhibitions have been too little remarkable to be worthy of particular notice.

"I feel assured that this is no atmospheric or terrestrial phenomenon, but that these fiery meteors come to us from the regions of space, and reveal to us the existence of worlds of a nebulous or cometary nature, existing in the solar system, and forming constituent parts of that system. Nor are these conclusions built on mere hypothesis, but are necessary inferences from certain facts.

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13th, 1833, probably saw the GREATEST DISPLAY of celestial fire-works that has ever been

seen since the creation of the world, or at least within the annals covered by the pages of history.

"This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from OTHER WORLDS, or from the planetary voids.

"Subsequent inquiries have led me to the belief, that the body was so distant as hardly to exhibit any apparent parallax, but was projected on very nearly the same part of the sky by all observers. This fact at once shows that the source of the meteors was far beyond the atmosphere, and confirms the preceding conclusion that it was wholly independent of the earth."

Increase of Crime.

It is a lamentable fact that crime throughout the country is on the increase. Murders for the mere purpose of plunder, highway robberies, and burglaries, are much more common now than they were forty years ago, and have increased in a ratio greater than the increase in the number of inhabitants. Without commenting upon the insecurity of life, there can be no doubt that the criminal attacks on property have multiplied of late. Once, it was hardly thought necessary to fasten the doors of a house in the night time—now, the common locks and bars are no security. There is hardly a week passes without hearing of some burglarious attempt in our city, and great care must be nightly taken to secure not only doors but windows.

One of the causes of the increase of crime may be owing to the relaxation of parental discipline. There are those in the community who endeavor to do their duty by their boys, to keep them from bad company, to make home so pleasant to them that they do not desire to wander in the night around the streets. But all are not so faithful. We fear that in many families, religious instruction, proper moral training, and effective parental influence are all wanting. We judge so from the number of rude, profane, and rowdy boys that frequent our streets. Let any one go through the city and have his mind turned towards the subject, and he will be shocked at hearing the profanity that is uttered by even the small boys. He will see from their oaths, their vulgarity, the cigars which even the little ones are sucking, and their rude, rough conduct, that they are preparing, not for a life of labor and of usefulness, but for a reckless, rowdy existence, to swell the number of the inmates of the grog-shop and the brothel, and to increase the ranks of crime. This mode of early life shows that the consideration of principle, of right, of duty, and of conscience, never enters into their education. As soon, therefore, as want presses, or ungratified desires stimulate, these boys will be ready for plunder, for there will be no checks of early instruction to restrain them. The parents of such children have much to answer for, both to society and to God, for the consequences of their neglect. Many a crime will be traced back in its origin to the want of that early control and discipline which all parents are bound to exert over their children. Hartford Courant.

Profane Swearing.

SHAME, shame on you, friend, that you should be so foolish and wicked as to employ the name of your Creator so lightly, and on occasions so trivial! You have a father and a mother,—you profess to love and honor them, and if you are a dutiful son you do love them. Now if that dear, honored father would command you, beseech you not to speak lightly of him in the presence of your associates, and bandy about his name as if it had no claim upon your regard, and if your affectionate mother would join in this request and implore you with tears to honor your father's name and never employ it except in tones of affection, what would you do? A dutiful, worthy son, what would you do? Would you, could you, condemn the injunctions of your father, and despise the entreaties of your mother? Surely not. Duty, interest, obligation, would forbid it. The honor of the family, self-respect would restrain you from a course so unbecoming.

But are you under greater obligations to obey your earthly parents, and reverence the name of your father according to the flesh, than to obey the command of the Great Heavenly Parent, the author of your existence, the bountiful Giver of every good and perfect blessing? This heavenly Father has given you existence, has endowed you with a priceless soul, capable of great enlargement and vast enjoyment, has given you inheritance in this good land, where the "lines have fallen to you in pleasant places,"—feeds you with "the finest of the wheat,"—causes his sun to rise daily and shine on you with its reviving, gladdening rays,—drops the curtain of night around you and gives you "balmy sleep," the "sweet restorer," and pleasant dreams,—fans you with his cooling zephyrs; gives you, in short, every temporal good, as well as his "un-

speaking gift," his own Son, to baptize your soul in his blood and bring it back to more than Eden's bliss,—and with all these blessings he says to you, "My son, do not dishonor my name; do not employ it in vain, frivolous conversation; swear not at all, but let your yea be yea, and your nay, nay." And now what is your conduct towards this heavenly Father, this beneficent parent who daily loads you with his benefits, crowns the year with his goodness, causes his paths to drop down fatness upon you, fills your heart with food and gladness? Do you honor him,—does his name dwell on your tongue with rapturous delight, do you hold it in cherished, grateful recollection? No, alas! You treat that sacred name with marked, malignant contempt; you associate it with the foulest words, you mingle it with vain, trifling, unhallowed language, with which you would shudder to associate the name of your earthly parent, or some earthly friend and benefactor. And yet you claim to be a gentleman, and hold yourself entitled to the honor and esteem of your fellow men!

Out upon your claim to honor and esteem! A man that dishonors the name of his God and Creator, his benefactor and friend! A man that mingles the name of the giver of all his blessings with every wrathful expression, with every impure or foolish thought that escapes his lips! Away with your claim to respect,—a man that has no regard for his father's name, or his command,—a man that has no gratitude for favors daily received and hourly enjoyed, but insults the God that bestows them by dishonoring his name, and tarnishing his glory, and that too, for the most part, without the shadow of an excuse for so doing!

Listen to the voice of God, "He that honor-eth me I will honor, and he that despiseth me shall be lightly esteemed." So it should be and so it will be with the man that contemns his Creator, dishonors the name of his father and his friend, and proves himself ungrateful for blessings received.

The Future.

For England we entertain the deepest solicitude. We do not, in our consciences, believe that true religion is on the increase, but rather on the wane. There is still, we rejoice to believe, not a little vitality, but we cannot conceal from ourselves, that it is, so far as we have the means of judging, not advancing. A spirit, other than the spirit of the gospel, has extensively pervaded the Church, and there seems reason to fear that forces are in operation which will only tend to spread the mischief. Sound doctrine still largely prevails, but doctrines which are unsound, anti-Christian, and absolutely atheistic, are raising daily into popular favor. Worse than this, to an incredible extent, there is an utter indifference to truth and falsehood,—to infidelity and to Christianity; a sort of animal spirit is possessing men, which leads them to seek satisfaction in a merely animal life. That this matter may be rightly understood, it is not enough to survey society from the mountain tops in the valley below. You must descend, and mingle with the myriads themselves,—talk with men and with groups,—press them with questions, and obtain answers, if you would know what is passing before them, and what are the principles by which they are governed. There is no class of men to whose experience we would so soon refer, on this subject, as the London City Mission agents. These men know incalculably more of metropolitan humanity than any other portion of the Church of Christ, or any class of religious agents that can be named. Ministers of the gospel, divines, and Christian students, necessarily know but little of the matter.

But if we confess our fears for the religious condition of England, these fears are not limited to her. They extend to the Continent, and they cover it. True religion, that is, Evangelical Protestantism, is making no way there. There is, indeed, everywhere, more or less of reaction. Where strongest, it is but weak; where weak, it is dying out; and where strong, it is threatened with extinction. This cause has not gained, but lost by the establishment of the empire, which has given impulse to Popery not only in France but in other countries.

Leaning on Christ.

WHEN I was a child, I had a brother who was afflicted with a disease in one of his limbs, which threatened to terminate his life. After a long and prostrating illness, his disease took a favorable turn and he began to recover. As his health and strength gradually returned, a longing desire to be upon his feet and look again upon the face of nature, would tempt him to rise from his bed and try his strength by endeavoring to stand. But finding his enfeebled powers unable to sustain the weight, he would seize upon a door that opened into his apartment, and thus maintain an erect position.

A short time since, I heard him illustrate the

reliance of the soul upon Christ, by this incident in his early history. "Christ," said he, "is that open door, on which I used to lean; while I held it fast I was enabled to stand, but letting go, I fell. So when I endeavor to stand in my own strength, I fall; all my attempts serve but to show my weakness; but holding on to Christ by faith, when I am weak, then I am strong." Young Christian, trembling believer, hold fast with an unyielding grasp to Christ. The more you feel your weakness, cling closer to the Saviour. Let your motto be,

"Weaker than a bruised reed,
Help I every moment need."

"Other refuge have I none,
Hangs my helpless soul on thee."

Strong Christian, beware of self-confidence, lest you let go your hold on Christ, and fall from your own steadfastness. Without Christ you can do nothing, but Christ strengthening you, you can do all things.

Political Crimes.

AUSTRIA and portions of Italy seem ripe for revolution. Indeed, the terrible punishments which every day take place, for political offences, show that even military despotism can with great difficulty check the exertions of the people to throw off the yoke and establish a constitutional government. According to the last advices, hanging, shooting, and whipping, seem to be the order of the day throughout the Austrian dominions. Three persons concerned in the Milan insurrection were hanged on the 16th ult. An Austrian court martial sitting at Ferrara has condemned ten persons to death, one to *travaux* forces for fifteen years, and a twelfth to two years' imprisonment. The first eleven were charged with belonging to a revolutionary society, and the twelfth with having circulated seditious prints. Marshal Radetzky has, however, commuted the sentence of seven of the persons condemned to death into prolonged imprisonment. For want of a gallows, the others were shot on the 17th. In Hungary the hanging and shooting system is in full force. Scarcely a paper is published which does not contain a sentence of death passed by a court martial. The military court at Prague has just punished three students for a "wicked demonstration in favor of Kossuth." One had sixty stripes with a rod, and the others thirty. Fifty stripes were also inflicted on a tailor's apprentice for "insulting his Majesty in the second degree." It is also said that the prisons of Vienna have been found insufficient for the number of prisoners, and barracks and warehouses are being used for auxiliaries. The number of political prisoners at Pesth is 800, at Comorn 1800, and at Arad 1600.

Boston Journal.

Expensive Conversion.

We read in the *Akbar* of Algiers: "In the reign of Braham ben Mamlouk, in 1819, a Jew became a Mussulman, under the name of Abdallah. Some years after he married an Arab woman, who died without leaving him any children. He afterwards married another Mussulman woman, by whom he had a daughter two years old. Every one thought this man sincerely converted to Islamism, when a few days back a rumor was current that he had again returned to the religion of Moses. This news turned out to be true, and the following strange ceremonies, we are informed, took place on his reception. The Rabbis commenced by cutting the nails of his hands and feet as close as possible to the flesh. They then had his head shaved, only two locks of hair being left on each side of the head. He next was made to take a cold bath in a vessel kept in the synagogue; and if he is really converted, he is to proceed there for six months at least, and take a similar bath at break of day. During this bath some eggs were broken on his head, which was then carefully washed. On leaving the bath a shirt was placed on him, and forty blows of a stick were administered to him on the back. He was then placed in a hole, and every one present threw a small stone at him. This operation being terminated, new clothes were given him and the old ones were burned. He was, in addition, ordered to fast for a certain length of time. Finally, he has been directed to whitewash his shop in the Rue Combes, and to perfume it, and all the merchandise which it contains, with incense. During a period of seven days he is to eat ashes, to purify his body. The Jews are tormenting him to make his daughter also change her religion, declaring that without that act nothing will have been done."

Miscellaneous.

WITH HANDS AND FEET.—The last days of Andree, the eminent and pious Chancellor of Tübingen in the sixteenth century, were occupied in writing a book to expose the pernicious doctrines and maxims of the Jesuits. It is in the

form of a dialogue. He seemed while writing it, to be under a strange and inexpressible pressure of spirit. He told his friends that his thoughts came so rapidly, he wanted to write with hands and feet at once, to put them down. Some one, he said, seemed to stand by his side, and urge him forward, saying, *Press on, make haste!* He completed the work in a fortnight, and the same day on which he finished it, was taken ill with the sickness of which he died a few days afterwards. Does not some one stand by your side and mine continually, saying, *Press on, make haste?* "Whatsoever thy hand findeth to do, do it with thy might."

Christian Intelligencer.

A BLESSED PROSPECT.—The ties which bind together a family who all have a good Christian hope, shall never be dissolved. Death comes among them, but we take the Bible in our hands, and inscribe on their tombstone—"Pleasant in life, and in eternity not divided." One after another falls, until the last of the circle is carried to his long home, but the grave cannot retain them. By and by the family is to meet again—husbands and wives—parents and children—masters and servants are one day to stand within the gates of the New Jerusalem, all washed and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God.

ALL HAVE NOT THE SAME OFFICE.—A poor but pious man remarked to a friend who visited him, that he had been once accustomed to repine, because he could do nothing for God's true Church, until he recollected that in building even the greatest house, the heart of the walls were filled up with small stones, and chippings, which were necessary to their strength and safety. He had ever since been contented; for though not an outside stone whose use was evident to all, he might nevertheless be one of the fillings, and known and acknowledged by the Master Builder, who had been pleased to put him to his use.

(For the Herald.)

Sketches of Travel.

No. XXXIV.

DOMO D'OSSOLA, THE SIMPLON, THE TETE NOIRE TO CHAMOUNI.

THE next morning while taking my breakfast at a neighboring cafe, I made the acquaintance of a pleasant young gentleman, whom I found to be an Italian from Turin, recently settled in the place as a practising physician. He said the population was about twenty-five hundred, and that he was not very well satisfied with his situation,—thought he should not remain here long. Turin was his beau ideal of a residence. He expatiated upon its fine buildings, and streets, and many advantages, and earnestly advised me not to go home without visiting it. After breakfast he politely offered his services to show me the place. I accepted his courtesy, and we traversed some of the principal streets on our way to the church, a very inferior building in external appearance, but somewhat richly decorated within. There were a few persons in attendance upon the service; and I tried to imagine that they might be sincere worshippers, though in forms so different from these to which I had been accustomed, but there was little appearance of devotion, and with a sigh, I returned to the hotel and passed the rest of the day in my room. During part of the time a company of Sardinian infantry was on parade in the streets under my windows.

In the night there was a violent storm of wind and rain. It passed off very quickly, however, and at 3 o'clock the next morning, when I took my seat in the diligence, it was bright star light. I had a very comfortable seat in the coupe, there was only one other passenger, we had four fine horses, and my mind was on tip-toe with expectation. I was about to cross the Alps, by that very route which had always excited my highest admiration from its association with the indomitable genius of its author—the *pass of the Simplon*. We passed through Crevola, which commands a beautiful view of the valley, crossed the Doria on a lofty stone bridge of eight arches, nearly ninety feet high, and began to feel the growing chilliness of the air as we ascended. I was surprised to find the road so good—from twenty-five to thirty feet in breadth, and the average slope nowhere exceeds six inches in six and a half feet.

We stopped at Isella, the Sardinian frontier, to have our baggage and passports examined, and then entered the *Gorge of Gondo*, one of the grandest and most savage passages in the Alps. In one place, a vast projecting buttress of rocks jutting out from the mountain on the right seemed to block up all further passage. But the engineer pierced the solid granite with a tunnel five hundred and ninety-six feet in length, called the Gallery of Gondo. Just before entering the mouth of this cavern, a roaring water-fall leaps down from the rocks close to the road, which is carried over it on a beautiful bridge. After passing the gallery, the road is hemmed in by perpendicular rocks rising to a great height, and

in some places actually overhanging it, while a mountain torrent dashing furiously over the scattered fragments which have fallen from the cliffs above, runs alongside of it for some distance. We stopped at *Simplon* to dine. The walls of the inn were covered with the inscriptions of travellers. I copied the following in my note book: "Louis Spleny, de la Hongrie, apres la malheureuse bataille de Novara, pour eviter le General Autrichien, qui demandait son extradition, le 26 Mai, 1849. Vive la Hongrie! Vive Kossuth! Vive l'Independence! Vive la guerre! Mort aux Autrichiens!" "Louis Spleny, of Hungary, after the unfortunate battle of Novara, to escape the Austrian General, who demanded his surrender, 26th May, 1849. Live Hungary! Live Kossuth! Live Independence! Live War! Death to the Austrians!" This may serve as an illustration of the spirit of those times.

Soon after leaving Simplon we reached the summit of the pass, a large open valley, bounded by snow-clad heights, with no vegetation but lichens and coarse herbage on the rocks, and an indescribable aspect of barrenness and desolation. Here is the New Hospice, founded by Napoleon, for the reception of travellers, a large stone building, occupied by three or four brothers of the Augustine order, members of the same community as those on the great St. Bernard. Several of the celebrated dogs of St. Bernard are kept here. Half a mile farther a simple cross of wood marks the highest point of the road, six thousand five hundred and seventy-eight feet above the level of the sea.

We now enter upon that part of the road which is the most dangerous of all, at the season when avalanches fall. On this account it is provided with six places of shelter, viz., three galleries, two refuges, and a hospice, within a distance of one mile and three quarters. Overhead is the gorge of Schalbet in the sides of Mount Simplon, filled with glaciers which stretch down to the road. Below is a yawning abyss, along the edge of which the road is conducted. To protect this part of it three galleries, called *Glacier Galleries*, have been constructed, partly excavated, and partly built of masonry, strongly arched. They serve as bridges and aqueducts at the same time, the torrents being carried over and beneath them, so that you are sometimes riding under a water-fall.

I shall never forget the magnificent view of the *Bernese Alps*, (which bound the valley on the opposite side of the Rhone,) as we began to descend towards Brieg. Their glittering white peaks, with glaciers stretching down their sides, seemed nearer to us than the valley which intervened, and they whispered to us of a purity and majesty that does not belong to earth.

After a detention of two and a half hours at Brieg, during which time I explored the town which contains about six hundred and fifty inhabitants, visited the Jesuits' College and the Ursuline Convent, I proceeded on my way, through *Visp*, *Tourtemagne*, *Sierre*, *Sion*, *Riddes*—the last part of the way for a long distance alongside of the Rhone which shone like molten silver in the bright moonlight, to *Martigny*, where we arrived at 3 o'clock in the morning, at the Hotel du Cygne.

I went to bed and slept till 8 o'clock, then breakfasted and took a guide a *pié*, i. e., on foot, for the Tete Noire pass to Chamouni. I thought it a singular coincidence that in my regular course of Bible reading, I had this morning the 65th Psalm, in which occurs the following verse: "Which by his strength setteth fast the mountains, being girded with power."

My guide was an old man, of fifty-five years, who had been a guide thirty years. He put my carpet bags and overcoat into a hamper, and carried it on his back. The sun came out very hot as we toiled up the path, and I felt sorry for the old man, who seemed too feeble for his burden, although he would not admit it. We soon overtook another guide, a hale young fellow with a stout mule, who had conducted a party from Chamouni to Martigny, and was now on his return. He had previously called on me at the hotel, and offered his services after I should reach Chamouni. I wished to engage him to Chamouni, but he gave me to understand that it would not do. I must hire a guide at Martigny. Such are the regulations to prevent interference on the part of the guides in one place with those in another. Now that I had hired a guide however, he was at liberty to assist me. So he put my luggage on his mule and insisted that I should mount. I did so, and found it a great relief. I enjoyed the scenery much more from the mule's back than when toiling up on my own legs. The view of the Rhone valley was very fine.

We passed over the mountain of Forclaz, and down through the forest which clothes its side by a steep path into the little valley of Trient, where we stopped at the little *auberge* for refreshment. The torrent which flows through the valley descends from the glacier of the Trient, and is icy cold even at the distance of miles from the glacier.

Crossing the torrent and ascending the opposite side, the road lies through a dense forest

for some distance, and then passes round the brow of a mountain covered with dark forests, called the Tete Noire, (i. e., "Black Head,") which gives the name to the pass. After coming out of the forest the road winds along the edge of a deep ravine, passes under an overhanging rock and through a gallery pierced through the rock, presenting successive views of the valley and mountains of great beauty and grandeur.

The summit of the pass, a sterile gorge near the Montets, is a scene of savage wildness and desolation. On each side rise the sharp peaks like needles of granite into the clear air, while the valley between is strewn with huge fragments, and marked with furrows, as if it had been the bowling ground of giants. Here the avalanches have free play during the winter.

I was growing very weary and dispirited when the sight of Mount Blanc in the distance revived me. I picked some flowers as mementoes of the time. The magnificent glaciers which stream down into the valley of Chamouni began to appear, Argentiere, Boisson, &c., the peaks of Montanvert, the Flagere, Breren, the Aiguilles, Rouges, &c., &c.: we passed the village of Argentiere, crossed the Arve, and down its banks to the hamlet of Les Pres, reaching Chamouni at 7 o'clock in the evening, where I found excellent accommodation at the Hotel de la Couronne. S. J. M. M.



The Advent Herald.

BOSTON, APRIL 30, 1853.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH. CHAPTER IX.

Nevertheless the dimness shall not be such as was in her vexation, When at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, And afterward did more grievously afflict her by the way of the sea, Beyond Jordan, in Galilee of the nations.—v. 1.

THE division into chapters, in this place disconnects the subject—the 9th, being a continuation of the 8th chapter. All commentators have admitted an obscurity in the translation.

"Nevertheless the dimness shall not be such" &c., implies a future relief from the darkness before inflicted; and the translations of Mede, Lowth and Barnes teach the same. Mr. Lord renders it, "But at length there shall not be darkness to him who had been distressed."

"At the first," is a former time, between which and that a comparison is made.

"Lightly afflicted," according to the Hebrew, says Mr. Barnes, implies "contempt and derision"—to be "made light or small." Ezekiel says, 22:7—"They set light by father and mother." Thus, in a former time, they were made contemptuous by the afflictions with which they had been vexed. 1 Kings 15:29—"In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria." 1 Chron. 5:26—"He carried them away, even the Reubenites, and the Gadites, and the half-tribe of Manasseh."

"Afterward," is at a subsequent time from that invasion. The Hebrew of "did more grievously afflict," according to Lowth, Barnes, and others, is used both to denote grievous oppression, and distinguished honor. The connection, they argue, requires that it have the latter meaning given to it here. As it stands in our translation, it would imply an affliction subsequent to the time of Tiglath-pileser, and might imply the final deportation of Israel beyond Jordan. Those writers referred to, refer its time of glory to that brought to view in the next verse.

The people that walked in darkness have seen a great light: They that dwell in the land of the shadow of death, upon them hath the light shined.—v. 2.

To walk in darkness, and to be suddenly shone upon by a brilliant light, are representations analogous to living in the obscurity of ignorance and error, and being favored with the means of dissipating those delusions.

There need be no dispute respecting the era to which this has reference; for the evangelist has written: Matt. 4:12-17—"Now when Jesus had heard John was cast into prison, he departed into

Galilee. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthali; that it might be fulfilled which was spoken by Esaias the prophet, saying, the land of Zabulon, and the land of Nephthali, by the way of the sea, beyond Jordan, Galilee of the Gentiles: the people which sat in darkness, saw great light; and to them which sat in the region and shadow of death, light is sprung up. From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand."

The portions of Judea referred to had been those more grievously afflicted; and at the time CHRIST came, they were the most benighted part of the land. The great light which they beheld was CHRIST. He, (John 1:9,) "was the true Light, which lighteth every man that cometh into the world." In another place, in view of CHRIST's coming, Isaiah says (60:1-2)—"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." At the appointed time CHRIST came. Luke 2:7, 9—"And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for the n in the inn. . . . And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid."

Thou hast multiplied the nation, and not increased the joy: They joy before thee according to the joy in harvest, And as men rejoice when they divide the spoil.—v. 3.

Instead of the word "not," the margin and several manuscripts read "to it," which is followed by most commentators. Following those it would be "Thou hast multiplied the nation, and to it increased the joy." This harmonizes better with the remaining part of the text. "They rejoice before thee, according to the joy in harvest," &c. As in the former text, the prediction glances down to the birth of the Saviour, so here, it evidently takes in the great results which that birth is to accomplish, and the second advent.

The figures used, are the apostrophe, in the address to God; and similes in the comparison to the joy of harvest, and that of the division of spoil.

The harvest,—the time of the ingathering of the fruits of the earth, was the most joyous period of the Jewish year. They celebrated it with songs and rejoicings. It was also the time of reward for the labor of the husbandmen. They divided their spoil, when they had defeated their enemies and enriched themselves by plunder, which also occasioned great joy. Those references, were therefore the most expressive to illustrate the joy that shall be in that future deliverance; and which, being in the presence of God, is evidently a religious joy—the cause of which is next described.

For thou hast broken the yoke of his burden, And the staff of his shoulder, The rod of his oppressor, as in the day of Midian.—v. 4.

A "yoke" is an emblem of tyranny; the "staff of his shoulder," was the pole used to carry burdens on, and the "rod" was an instrument of chastisement. To break these, is an expression analogous to the declaration, for which it is substituted, that they are delivered from bondage and oppression. The manner of effecting this deliverance, is illustrated by a comparison with the day of Midian, when without human help the Lord delivered his people from the hand of their oppressors. (Judges 7:22.) When "the three hundred blew the trumpets . . . the Lord set every man's sword against his fellow, even throughout all the host" of Midian, which was entirely discomfited. The deliverance here predicted, is to be signal and complete, like that. Zech. 14:12, 13—"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor."

After this comparison, the prophet proceeds to contrast this final conflict with all battles which warriors wage with each other.

For every battle of the warrior is with confused noise, And garments rolled in blood; But this shall be with burning and fuel of fire.—v. 5.

Unlike the battle of the warrior—one, by a synecdoche, being put for all warriors—this deliverance is to be by fire; and it is evidently to be effected when (2 Thess. 1:7, 8,) "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus CHRIST. It is at the epoch described in

Isa. 1:28, "the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." Isa. 66:15, 16—"For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many."

This is the epoch brought to view in the conflagration of the 3d chapter of 2d Peter; consequently the rejoicing parties are the righteous dead and changed living, who will constitute the nation of the redeemed in the regenerated earth.

The great cause of this glorious result is next brought to view.

SIGNS OF THE ADVENT.

MATTHEW 24:29—"Immediately after the tribulation of those days"—[in those days, after that tribulation—"Mark"; there shall be signs in the sun, and in the moon, and in the stars—"Luke"—shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.]—"And upon the earth, distress of nations with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth. And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh."—"Luke." MATTHEW 24:32, 33—"Now learn a parable of the fig-tree:—[and all the trees—"Luke"]—When his branch is yet tender and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things [come to pass—"Mark"], know that it [the kingdom of God—"Luke"] is near, even at the doors."

"Those days" are shown by Mark to be a period extending beyond the tribulation which is to be experienced in them. They are evidently the days during which Jerusalem was to be trodden down of the Gentiles, and at the end of which the sanctuary or koh-desh mountain is to be restored.

The signs of the near advent, are to be in those days, but after the tribulation has been mitigated. Says Bishop Horsley:

"You will find, in some modern expositions, such a turn given to the expressions, in which the apostles put their questions, as makes the two branches of the sentence, not two distinct questions, as they really are, but the same question, differently expressed. You are told by these expositors, that by the end of the world the apostles meant the end of that particular age during which the Jewish church and state were destined to endure. Such puerile refinements of verbal criticism might better become those blind leaders of the blind, against whose bad teaching our Saviour warned the Jewish people, than the preachers of the gospel. Ask these expositors by what means they were themselves led to the discovery of a meaning so little obvious in the words, you will find that they have nothing to allege but what they call the idioms of the Jewish language; which, however, are no idioms of the language of the inspired penmen, but the idioms of the rabbinical divines,—a set of despicable writers, who strive to cover their poverty of meaning by the affected obscurity of a mystic style."—*Sermons*, pp. 36, 37.

Those who find in the tribulation of those days, only the calamity of the destruction of Jerusalem, claim that the word "immediately" limits the signs to the neighborhood of that event. On this point Bishop Horsley remarks:

"I apprehend, that the whole difficulty which the word immediately is supposed to create in that interpretation, which refers the signs in the sun and moon to the last ages of the world, is founded on a mistake concerning the extent of that period of affliction which is intended by the tribulation of those days. These words, I believe, have been always understood of those few years during which the Roman armies harassed Judea and besieged the holy city: whereas it is more agreeable to the general cast of the prophetic language, to understand them of the whole period during which Jerusalem is to be trodden down."—*Sermons*, p. 41.

Of the nature of these signs, there has been some dispute. They are not exhibited in vision, and therefore are not symbols like those in Rev. 6:12-14, symbolizing analogous agents. The language is not metaphorical; for there are no objects named, which are affirmed to be the sun, moon, &c., which are to exhibit such phenomena. And there is nothing in the expression to make it necessary that the substitution or any other trope is used. Thomas Burnet, in his "Theory of the Earth," written one hundred and fifty years ago, expressed his conviction that these signs would be literally exhibited. He says:

"The last sign before the coming of Christ is the falling stars. No doubt there will be all sorts of fiery meteors at that time, and among others the falling stars, which though they are not considerable singly, yet if they were multiplied in great numbers, falling as the prophet says, as leaves from the vines, or figs from the fig tree, they would make an astonishing sight."

Last week we gave all the information in our possession respecting the darkening of the sun in past days, excepting when eclipsed. It will be noticed, that either for want of more full details respecting former instances of this kind, or because they were less conspicuous, those during the last

* Says Mr. Brooks:—"The word meta, translated both in Matthew and Mark after this tribulation," &c., often signifies of itself, when it governs an accusative, (as in both these instances,) within the period mentioned; but at the latter end of it. Schleusner, who was no friend to the exposition of the prophecy here adopted, contends nevertheless for this sense of the word in the particular example before us, and says, "Latine reddi debet per intra."—*Essays*, p. 190.

century were more marked than any in previous centuries.

The earliest and only references to former meteoric showers that we have seen are the following from Dr. Webster's work on "Pestilence."

In March A. D. 760, "falling stars or meteors were frequent."—v. 1, p. 108.

In 912 "meteors in the air were very frequent."—*ib.* p. 112.

"Diemerbroeck remarks that during the summers of 1635 and 6, at the time of the severe plague in Holland, there was a vast number of ardent stars, gliding through the celestial regions, and falling to the earth."—v. 2, p. 89.

In 1798 "about the 9th of August, the small meteors or falling stars were incredibly numerous, for several nights. They almost all shot from the north-east to the south-west, and succeeded each other so rapidly as to keep the eye of a curious spectator almost constantly engaged."—*ib.* p. 89.

The foregoing are all we can collect, and are very insignificant compared with that magnificent display of celestial fireworks exhibited on the night of Nov. 12th, 1833, and described on another page.

We did not witness them, but remember the first reference we heard made to them on the following morning, viz., "Last night the stars all fell!"

Since then this phenomenon has been several times repeated, but on a smaller scale. During the wonderful display of the aurora borealis, seen in London in 1839, and noticed in the *Herald* of April 2d, myriads of small stars shot out over the horizon, and drifted with such swiftness towards the earth, that the eye could scarcely follow their track. They were darting about in all directions, till eclipsed by the light of day.

The superior brilliancy of this display, and that of 1833, compared with any previous exhibitions of this phenomenon, so strikingly accord with our SAVIOUR's prediction as to furnish sufficient reasons for regarding them as of the last description of the celestial signs which are to precede the day of the Lord. And this being so, the dark days of 1762, 1780, and others in the last century, are not to be rejected as examples of the first kind of celestial phenomena which were to foreshadow it.

New Works.

"THE ETERNAL HOME. Strange Facts, confirming the Truth of the Bible. Lot's Wife a Pillar of Salt. Daniel's Tomb. Records of the Israelites, or the Rocks in the Wilderness of Sinai. Ruins of Nineveh. Spiritual Manifestations. The Restitution, Lake of Fire," &c.

Published by J. Litch, No. 45 North Eleventh street, Philadelphia. In marble covers. For sale at this office. Price 6 cts.

"CHRISTIAN MISSIONS. A View of the Scriptural Motives and Prospects of Evangelical Effort; being an Address before the Society of Evangelical Inquiry in the Kalamazoo Theological Seminary, at the Anniversary, 1852. By James Inglis. Detroit. 1852."

We have a few copies of this address, which will be sent by mail to those who will pay the postage.

"ARE YOU READY? The Personal Coming of Christ, and the Preparation needful. They that were ready went in with him to the marriage, and the door was shut." New York: Published by L. D. Mansfield. 1853."

Circulated gratuitously by the Advent Mission Church. Also furnished to order at \$10 per thousand, \$1.25 per hundred, 18 cents per dozen, by the publisher, at 22 Market-street, N. Y. For sale at this office.

"BOOK OF HEALTH: with Practical Remarks on Parentage, Infancy, Food, Diet, Labor, Recreation, Sleep, Bathing, Clothing, Air, Causes of Ill Health, &c. By Laroy Sunderland, author of 'Pathetism: New Theory of Mind,' 'Book of Psychology,' &c. &c. Second edition. New York: Stearns & Co., 25 Ann-street. 1852."

This is a reprint of a work of Mr. SUNDERLAND, which we noticed a few years since. In a small space it contains a vast amount of useful suggestion respecting the best modes of preserving and recovering health—by attention to habits of life, using appropriate food, exercise, and cleanliness, and avoiding all narcotics, idleness, gluttony, and other excesses.

"THE NEW BOND OF LOVE. New York: Published for the author. 1853."

This is a pamphlet of 110 pages. We have read about one-third of it. But cannot learn who it is written by, or what it is written for. The author evidently aims to imitate Carlyle, but fails. It appears to us a jumbled up mass of incoherent verbiage.

"THE LORD'S PRAYER IN FIFTY-THREE LANGUAGES. Published and for sale by S. B. Anderson, 99 Bowery, N. Y. Price 50 cts."

We are indebted to some one for a copy of this through the mail. It is interesting as a curiosity.

"YOUTH'S GUIDE."—NEW VOLUME.—We begin a new volume next month. It has been our object and endeavor, to make this little sheet a blessing to the children of Adventists, and others who might receive it. I shall spare no pains, expense, or labor to secure this end. I intend to devote my personal attention to it, and the aid of Adventists is solicited in furnishing matter for its columns. Let all the lovers of children and youth help us in this good enterprise.

We have also sought to make the paper useful to families and Sabbath schools, and shall still bear their interests in mind, and hope for their co-operation.

It will be remembered that we published this paper several years at a *sacrifice*; last year we began on the *cash advance* plan, which will be continued. No one will receive the paper unless paid for in advance. The *reception* of the paper hereafter will be the receipt for the money sent.

J. V. HIMES.

OUR ARTICLES ON ISAIAH.

We hope the readers of the *Herald* will not pass these over unread, because of their seeming length. They are in fact so many separate articles, as there are texts quoted to comment on; and they are no more connected, than are the chapters of Isaiah. Our design in the progress of these articles, is to accomplish a purpose which we planned some years since. And,

1. By an analysis and examination of the several portions of this prophecy, we expect to show that there are no unfulfilled promises to the carnal Jews, which can be adduced as evidence of their future restoration; and that the only restoration of Israel will be by their resurrection and a change to immortality at the last trump, when will be the restoration of all things spoken by the mouth of all the *holy* or sanctuary prophets since the world began. We expect to defend it against those interpretations which teach either Judaism or a millennium before the judgment; and to do this, by showing that all the prophecies relating to that epoch, are to have their fulfilment in the immortal state.

2. By applying to the language of prophecy, the laws of tropical expressions, to show that to oppose Judaism it is not necessary to spiritualize its language, as those do, who make Babylon anything but Babylon; the Assyrian, anything but the Assyrian; Jerusalem something besides Jerusalem; Zion something besides Zion; the mountain of the Lord's house, something besides the mountain on which the Lord's house was built, &c., &c. Those who thus spiritualize, greatly weaken the cause they would defend, by following so defective a system of interpretation as to subject themselves to the charge of inconsistency; and by so doing, they give license for any latitude of fanciful exposition, and pave the way for any amount of notions and fancies to be promulgated.

3. By comparing the prophecy with history, to show the eras and epochs to which it severally applies, in opposition to the *random* application which is often made of it by some Adventists. It must be taken in its connection, in its bearing, in its relation to parallel scriptures, &c., &c., or its precise meaning cannot be learned.

4. By scanning the structure of its language, to familiarize our readers with the use and laws of figures; so that when they find a figurative expression, they may know why and wherein it is figurative; and when language is fancifully applied, because of the claim that it is "highly figurative," to enable them to examine the pretension that its meaning is tropical, and hold those who fancifully apply it, to the laws and usages of language—there being no figurative language where there are no figures used; and the office of figures being not to obscure, but to illustrate the subject.

5. By an application of the same principles, to oppose ultra literalism, which never recognizes a metaphor, or other tropical use of language; and which, by thus ignoring what is self-evident, gives birth to puerile and untenable notions. And

6. By devoting the time to the study of Isaiah, which the preparation of these articles requires, to acquire a more practical knowledge of this prophecy, and thus to improve both the head and heart of the writer and readers.

We lay no claim to infallibility, and of course do not mean to dogmatize on any point. Should we make no mistakes, we shall disappoint ourselves. We solicit respectful criticisms on any of our expositions; and when we may not be convinced of error, the review of any point will do no harm; and when we may be, it will be important to correct the view taken as early as possible. What we wish, is, to *mutually* teach and learn.

We have never seen any cause to depart from the view taken and defended by William Miller, respecting the restoration of Israel, and the epoch of the consummation. While we hope to defend his views by logical and sound rules of interpretation, we have no *new results* to arrive at. But in arriving at the same results, we may *correct* some scriptural interpretations.

A familiarity with the laws of figurative language is very easily acquired. When those, who think that tropes are *mysteries*, learn the nature of tropes, the obscurity which such a supposition engenders, vanishes. When they learn that all the peculiarities of tropical expressions are comprised in the comparison of one thing with another—in affirming something respecting the nature or action of things, which in reality they only resemble—in

the substitution of analogous expressions to illustrate literal ones—in reversing the subjects, so that the cause is used for the effect, the effect for the cause, &c.,—in using a word expressive of a part to signify the whole, or the whole for a part—in addressing inanimate objects as if they had intelligence—in digressing from a discourse to apostrophize the subject—to express more than is intended to be understood—and in pointed remarks contrary to the actual thoughts of the speaker; and when they learn how simple all these forms of expression are, how easily they may be distinguished the one from another, and how applicable are the laws in accordance with which they are used, they will cease to guess at the meaning of scripture, or to make random applications of it.

THE ATONEMENT.

Two weeks since we had an article on the subject of the *sanctuary*—showing that the sanctuary to be cleansed at the end of the 2300 days of Daniel, is the holy, koh-desh, or sanctuary mountain on which Jerusalem was built, which was trodden down by the Romans, and which is to be trodden down of the Gentiles till the times of the Gentiles are fulfilled.

There are those who incorrectly teach that instead of the koh-desh mountain, the sanctuary which is then to be cleansed is that in the heavens, referred to in *Psa. 102:19*, "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth." And they base their supposition on the 16th chapter of Leviticus, and the 9th chapter of Hebrews, the last of which is an inspired commentary on the former.

The tabernacle which Moses made in the wilderness, being consecrated to God's service and typical of things in the heavens, is properly called a sanctuary. It comprised two apartments—that without and that within, the veil. The first of these, Paul calls the sanctuary; and the second, the Holiest of all. (*Heb. 9:1-3*.) The former is called the "worldly sanctuary," (*v. 5th*), and was the place where the daily service was performed. *Heb. 9:6-8*—"The priests went *always* into the first tabernacle, accomplishing the service of God; but into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing."

The holiest of all in this earthly tabernacle, was a figure of heaven itself; and the service there, typified that in the heavenly sanctuary. Under the law, the high priest could not enter into the inner sanctuary except with blood, with which he sprinkled the tabernacle and all the vessels of the ministry. And as without the shedding of blood there is no remission, it was necessary that the heavenly things which were typified by the Holiest of all, should be purified by better sacrifices than those (*v. 23d*)—viz., by the blood of CHRIST.

Not that the heavens were unclean, but man was unclean. To give him access to the throne of grace, the way was to be prepared before him with blood. Without that, he could not approach, himself nor by a representative, into the presence of God to supplicate forgiveness. While the blood of beasts could signify the legal cleansing which the worldly tabernacle needed, as typical of the heavenly, the heavenly tabernacle could only be purified by the blood of Him, of which the blood of beasts was a type. When were these heavenly things purified by the blood of CHRIST? is the question at issue.

We have seen that the way into the heavens could only be made manifest by the blood of CHRIST. While the high priest went into the Holiest of all once a year, and sprinkled it with blood, it signified that the way into that of which it was a type was not made manifest, while the type was standing. (*Vs. 6, 7*.) It follows, therefore, that when the type ceased, the way into the antitype was manifested; and as that way could not be opened without the pre-requisite purification, that that purification did then take place, by the blood of CHRIST. We not only have that inference, but it is unequivocally said that CHRIST being come, "by his own blood he entered in once into the holy place having obtained eternal redemption for us," (*vs. 11, 12*),—not into the tabernacle made with hands, but into the greater and more perfect tabernacle in the heavens. And for this cause, he is the mediator of the *new* covenant. In *v. 24th*, it reads that "CHRIST is *not* entered into the holy places made with hands, but *into heaven itself* now to appear in the presence of God for us. Thus the work typified by the high priest under the law in the inner sanctuary, has already been performed by our great High Priest in the heavenly sanctuary; and the first step in this work, was the purification by blood. He "was once offered to bear the sins of

many," and needeth not again to suffer, which would be necessary if the blood purification had never been effected. But CHRIST, "after he had offered one sacrifice for sins forever, sat down at the right hand of God; from henceforth expecting till his enemies be made his footstool. For by *one offering* he hath perfected forever, them that are sanctified."—*10:12-14*.

CHRIST is thus in the heavens, where no supplication could be made for sinners till the purifying blood was shed, "wherefore he is able, also, to save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them."—*7:25*. There CHRIST has been, ever since his entrance into the holiest in the heavens, pleading for sinners; and when he finishes that intercessory work, he will come in the clouds of heaven, "and unto them that look for him shall he appear the second time, without [a] sin [offering] unto salvation."—*9:28*.

As CHRIST could not commence his intercessory work before his blood was made efficacious in the heavenly sanctuary, and as it is positively affirmed that CHRIST has entered into the holiest of all in the heavens with his own blood, it is settled beyond all reasonable cavil, that, since then, there has been no heavenly sanctuary to purify. The cleansing of the sanctuary predicted in *Daniel 8:14*, was a sanctuary that was "trodden under foot," and against which the Lord had "indignation." The heavenly sanctuary was never thus conditioned, and therefore it could not be the subject of the prediction. And further, the sanctuary that was trodden down was the koh-desh mountain on which Jerusalem was built; it is to be trodden down till the times of the Gentiles are fulfilled, and it is then to be restored. Consequently, that is the sanctuary which is to be cleansed, when the whole earth shall be purified by the fires of the last day. Then the koh-desh mountain will be restored, and the koh-desh people will be returned to it, which will terminate the vision of the 2300 days, during which the sanctuary and host were to be trodden under foot.

We feel that an apology is due for broaching the subject, for it seems almost incredible that any could be found who could assume a position so contrary to Paul, that the heavenly sanctuary was not purified at the death of CHRIST. But we suppose that mental idiosyncrasies will never cease.

MY JOURNAL.

March 18th.—Took the cars at Lewiston for Buffalo, and was welcomed, as usual, to the hospitalities of brother H. Tanner. The church in B. is in a low state. Bro. McWilliams has labored with them on the Sabbath much of the time; but being confined to a secular calling, he is unable to perform the duties of a pastor, and the church has suffered in consequence. It is the *order* of God, that the flock should have a shepherd wholly devoted to their interests; and in large towns and cities the flock cannot be kept together, or built up, unless such a relation exist. This condition of things the church in Buffalo once enjoyed, under the labors of brother J. J. Porter, who is still affectionately remembered by them. May the Lord speedily send them a pastor "after his own heart." Bro. Edwin Burnham designs laboring with them a month, commencing the first of May, after which they hope to obtain help from other brethren.

I delivered five discourses. The attendance was good, and a deep and solemn interest was manifest. I trust that my visit will not be wholly unproductive of good results. Our faithful and energetic brother Tanner has bought the chapel for the society, and no effort will be withheld by him to promote its prosperity.

On the 19th, in company with brethren Tanner and Sayles, I visited the lovely resting-place of brother Charles Fitch, who died in Buffalo in 1844. Many serious and sad reflections crowded upon my mind as I stood near the spot. Bro. Fitch was a faithful, true-hearted servant of God. He was a brother indeed—a brother beloved. To those who were intimate with him, and knew his worth, and importance to the cause, it seemed almost impossible that he *could* be taken away. But the great Head of the Church saw not things as we viewed them, and removed him from our midst. But, "our loss is his gain." A crown awaits him at the appearing of the "righteous Judge."

Some two years since I proposed to erect a suitable monument to the memory of brother Fitch. The necessary arrangements have been made, but are suspended, in consequence of a desire being expressed by some of his friends to have his remains removed to another place. When this is done, the tomb will be erected.

Feeling that it would be for the good of the cause of Christ, for this departed servant of God to speak once more to the world on the subject of the

Advent, and the practical doctrines connected with it, I made arrangements with his widow for his papers, from which a selection will be made for publication, in connection with a brief memoir, as soon as may be practicable.

March 21st.—Took the cars for Niagara Falls, where I again had the pleasure of beholding one of the greatest natural curiosities in the world. O, how insignificant seemed man, and how great appeared the Almighty, as I looked upon that mighty, resistless torrent, whose thunders unceasingly ascended towards heaven!

Took the stage for Lewiston, and thence by steamer to Toronto, C. W. On my arrival in T., I met a son of brother Wm. Watkins, (a colored brother, late of Baltimore,) who conducted me to his father's house, where I was warmly welcomed. I found him and his family well, and surrounded with every blessing. He said he felt more like a man under the laws of the British Queen, than he did while living under the cruel and oppressive government of the state of Maryland. He still holds the Advent doctrine, and is an honor to the cause. As brother W. did not get my letter in season to make an appointment, I did not preach. This was much regretted by many, who wished me to return. I may do so at a future time. There was once quite a large and strong church of Adventists in Toronto; but it has been divided and scattered. "A few names are left," that have not denied the faith, or proved false to its claims.

March 22d.—Took the steamer Princess Royal for Wellington Square, the place of my next appointment. On my arrival at brother Truesdell's, I found that I had one day in which to rest; so I proceeded to Hamilton, nine miles distant, to visit some friends there. I formed a very pleasant acquaintance with brother J. Shipman and family, who have long been believers in the Advent doctrine, and have not been turned aside by distracting questions. He attended the meetings, and assisted in the labors. He has preached considerably and acceptably for many years. I also called on the Rev. James Inglis, pastor of the Baptist church in that city, whose articles in the *Herald* will be remembered by its readers. He cordially received me, and rendered the interview an edifying one. Bro. Inglis was educated in Edinburgh, Scotland, for the Church; but knowing that he had not been converted, he declined a living, and sought other employment. After coming to the United States he was converted to God, and united with the Baptist church, of which he is an eminent minister. He is a believer in the pre-millennial advent of the Lord, which he regards as being near, and at which time he looks for the consummation of the hope of the Church. I shall not soon forget the kindness and hospitality of brother I., nor the kindness of that portion of his flock with whom I had the pleasure of becoming acquainted. They love and prize "the blessed hope." I gave a discourse in the evening to a good audience, which came together at a notice of only a few hours.

March 23d.—Returned to Wellington Square, and found that I could not have the house in which we expected to hold our meetings. This disappointment, together with the muddy state of the roads, which it was feared would prevent brethren from coming in from abroad, almost induced me to relinquish the intention of holding any meeting at this time. However, after visiting Hamilton again, and Nelson, I concluded to hold a meeting in a log house, about three miles from the Square, in a new neighborhood, where brother D. Campbell and others had labored of late with some success. On the evenings of the 23d and 24th brethren Campbell, Crandall, Pearce, and others, arrived, which greatly cheered us. We commenced our meetings on the 24th, and continued them over the Sabbath. I delivered eight discourses to good and attentive audiences. Notwithstanding the travelling, which was about as bad as it could be, some of the people came from a distance of thirty and forty miles. But all felt amply recompensed for the sacrifices they had made. The entire season was one of joy and blessedness. Bro. Crandall, (the pastor of the church,) Shipman, Campbell, Pearce, and others, greatly aided me in the services. These brethren, with others, met in conference on the 26th, for the purpose of considering the state of the cause in Canada West. Laborers are much needed there. A committee was raised to make arrangements to secure, for a time, at least, if possible, faithful laborers for that field, where there is a wide and open door. According to the late census of the government, there are 663 Adventists in Canada West, and 1369 in Canada East. This difference in the number of Adventists in the two Provinces, is owing to the judicious labors of Dr. Hutchinson and associates in Canada East; while the Western Province has been visited by all sorts of notions, which have in many places utterly prostrated the cause. But we rejoice that the Spirit of God is

moving the faithful to make another effort. May heaven grant them success.

March 28th.—I bade adieu to the kind and generous people of Canada, and took the steamer *Ma-zappa* for Lewiston, N. Y. Had a pleasant passage across the Lake, and arrived at L. just in season to preach "Jesus and the resurrection" to a waiting, elegant congregation, assembled in the Presbyterian house, where I had preached the week previous. Brother Shipman accompanied me and participated in the services. I trust that some good was accomplished. The clergyman and people in whose house we met, have my sincere thanks, as well as those of the Adventists in that region, for their kindness and liberality.

At the close of the service, brother Gray conducted me and others to his house, to partake of his hospitality. At an early hour I was obliged to take carriage for the Suspension Bridge, (five miles distant,) from thence by cars to Rochester and Seneca Falls—having an appointment at the latter place. The time would not allow me the pleasure of stopping at R. to greet the friends; but on arriving at Seneca Falls, I found that I had no appointment there. I must say that I was glad of this, for I was weary and sick. I tarried till next day, and visited brother Pinney, (perhaps for the last time,) and some other friends. Bro. P. is a real sufferer, but a patient one. He feels that death is on his track, and soon will lay him low. His work is done—well done. I trust that we shall soon meet in that land, where the inhabitant will not say, "I am sick;"—where

"His own soft hand shall wipe the tears
From every weeping eye;
And pains and groans, and griefs and fears,
And death itself shall die.
"How bright the vision! O how long
Shall this glad hour delay!
Fly swifter round, ye wheels of time,
And bring the welcome day!"

In company with sisters Lum and Parker, took the cars for Auburn. Bro. Ingmire met us at the depot, and accompanied us to the house of brother H. L. Smith, whom we found in feeble health, but cheerful and hopeful. I spent the few hours at my disposal in calling upon the brethren, in company with brother Ingmire. They are united in their pastor, and feel much blessed under his ministrations. I gave a discourse in the evening to a full house. I had great freedom in speaking, and my testimony was received. May the great Shepherd continue to bless pastor and people. At the close of the service, I spent an hour with several of the brethren, and at eleven o'clock took the train for Rome, where I arrived at 3 A. M., and put up at Stanwick Hall.

March 31st.—Took the stage for West Martinsburgh, forty miles distant. The weather was fair and spring-like when we started, but in less than two hours we found ourselves in the midst of a thick snow-storm, which continued during the rest of the way. The old snow in the road was from two to six feet deep, through which we made, with good teams, three miles an hour! We reached Lowville, within three miles of West Martinsburgh, at 1 o'clock in the morning, and put up at the tavern, most glad to find a place of repose. Early in the morning bro. Leonard called for me and took me to his house, where I soon felt at home.

At 2 o'clock P. M. we commenced our meetings, and continued them over the Sabbath. I preached eight sermons, to good congregations. The society in that place was organized about two years ago, under the labors of brethren Burnham, Bates, Pinney, and others. Many of its members were formerly connected with the Methodist society. The ministers of that body were so imprudent and despotic in their course toward those who gave any attention to the subject of the Lord's speedy advent, that they well nigh broke up their own society, and built a flourishing one for us. Their best and most efficient members were driven out; and being determined to enjoy the means of grace, they first held meetings in a school-house, then in a large hall, and at last they built a chapel, in which a good congregation meet steadily. Bro. Leonard, formerly a local preacher, ministers to them acceptably. Bro. L. is a consistent and truly pious man, and exerts a salutary influence both in the church and in the community.—He is an ornament to the Advent cause. The church is blessed with other good gifts among its members. I may mention brother Jameson especially, who is now unable to speak much. I had a most cordial reception, and a meeting of much interest. It is likewise a consolation to feel, that if any good was done, it will not be destroyed by distracting views, or suffered to die from want of judicious culture on the part of those who are to follow up the work.

April 4th.—I bade adieu to the happy flock in West Martinsburgh, with which I had not before enjoyed a personal acquaintance. The meeting was a happy, and I trust a profitable one. The parting

with such a people was painful, but I hope to meet them again in the "better land."

To avoid a winter ride over the highland road I came, I took the stage to Watertown, and the cars thence to Rome, arriving there at 5 P. M. Made a pleasant call on brother Chase, and after a few hours' rest took the night train for Albany, where I arrived at 7 A. M. Spent the day in visiting the Adventists in Troy and Lansingburg, (in which places a precious remnant still exists,) and in the evening met with the brethren in Albany, to consult on the interests of the cause there. They are united, and feel determined to sustain the Advent interest.

April 6th.—Went to Hartford, Ct., expecting to preach in the evening; but by mistake the notice was given for the 7th. So I spent the day in visiting with brother Fassett among his happy flock, and preached the following evening to a good congregation. Bro. F. is doing well, and is very much beloved by all.

April 8th.—Returned to Boston, and preached in the evening in Chardon-street chapel. The little flock are in peace, and enjoy a degree of spiritual prosperity. The recent labors of Elder Burnham among them are much appreciated. J. V. H.

CORRESPONDENCE.



"THE KINGDOM DELIVERED UP."

BY J. P. FARRAR.

"THU cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all enemies under his feet. But when he saith all things are put under him, it is manifest that he is excepted who did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him who put all things under him, that God may be all in all."—1 Cor. 15:24-28.

Crude ideas are liable to be entertained of difficult portions of God's word, when we do not examine the context, or parallel passages—when we do not compare spiritual things (1 Cor. 2:13) with spiritual. For example the following, (general application) from a certain writer in reference to "the kingdom" being "delivered up," may be regarded as undigested, as erroneous. His comments read thus: "The mediatorial kingdom; which comprehends all the displays of his grace in saving sinners; and all his spiritual influence in governing the Church." This he understands is to be "delivered up" to the Father by Christ. Now let us analyze. 1. It "comprehends all the displays of his grace in saving sinners." This implies that the work of saving sinners will be delivered up to God at, or subsequent to the end; hence "probation after the advent" might be correct; but according to the same writer, at the end there will be "no longer need of this administration," and probation will close; this being the truth, the mediatorial office will cease, consequently delivered to no one. 2. It "comprehends all his spiritual influence in governing the Church." This implies that Christ will not govern the Church through eternity, and does not correspond with Dan. 7:13, 14, (also other passages,) unless he rules in the absence of the Spirit, (which is undoubtedly adverse to the opinion of the writer.) If he means the Church militant, such a reign ceases at the Messiah's appearing, as the Church then becomes triumphant, consequently delivered to no one. Finally, it has been well remarked, "that his mediatorial office is no where in the Scriptures called a kingdom, much less the kingdom." The phrase mediatorial kingdom, is an absurdity of itself. For a kingdom is under the government of its king; the exercise of the mediatorial office is not the exercise of kingly power, but it is mediating between two opposing parties, it is interceding for a party at the court of a superior. Such is Christ as an advocate interceding for us with the Father; as our great High Priest who is passed into the heavens, making continual intercession for us; but how does it become the office of a king to make intercession for others?"—*Advent Shield*, pp. 395-6.

Again, in a work now before me, the author, after quoting our text, remarks thus: "The particular points in these passages to which we would now call special attention, are the commencement, close, and character, of the reign of Christ. 1. His reign commences at his second coming. 2. It will continue until his enemies are subdued or destroyed, the last

of which is death. These points are clear and most conclusively proved by the evidence in the case. The number of years between the commencement and close of this reign Paul does not tell; but John does. He gives us to understand that it will be a thousand years." The idea of the writer then is:

(1), that Christ is represented here as reigning; (2), that his reign commences at his second advent; (3), that the duration of that reign will be one thousand years; (4), that it will then close as represented by the phrase, "delivered up the kingdom to God." Elsewhere in the work, (after quoting Isa. 9:6, 7,) he says: "Just so sure as Christ has been a child born and a son given, just so certain will he reign on the throne of David" in the age to come." And again: "He will be king over the whole earth, and his power be acknowledged and submitted to under the whole heavens." Now that Christ's reign on the "throne of David," (which is admitted to commence at the second advent,) and "over all the earth," is to close at the expiration of the millennium, (or one thousand years,) is in direct contradiction to inspired truth; for saith Isa. 9:7—"Of the increase of his government and peace there shall be no end upon the throne of David." Luke 1:30-33 and Dan. 7:13, 14, are also conclusive.

Farther, the one thousand years' reign, of whatever nature, must necessarily close with the close of that period, consequently delivered to no one. Thus this latter thought is as susceptible of criticism as the former, and in closing these remarks upon it the language of Professor Bush may not be inappropriate: "The scope of his (Paul's) intimations is the farthest possible from declaring that Christ is in any sense or at any time to deliver up his kingdom. How should he do this, when this kingdom was given him as the reward of his humiliation unto death? Is his reward to cease as soon as his work is done?"

Our text appears to be introduced into the chapter obliquely, (indirectly,) yet it has an intimate connection with the particular subject under consideration, viz., the certainty of the resurrection, inasmuch as it informs us of events to transpire at the time when God's people shall "awake and sing." "Afterwards they who are Christ's at his coming." Then cometh the end, &c. Let us notice a few terms in verse 24.

1. "End." This, we have reason to believe, is what Peter alludes to (1 Pet. 4:7) by "the end of all things," which he declares to be "at hand." 1. The earth in its present condition. (Matt. 24:35; 2 Pet. 3d.) Its end will be burning. So thought Pollock, as his poetic mind gave birth to the following glowing, sublime language:

"The earth,
Inanimate, debased, and stained by sin,
Seat of rebellion, of corruption long,
And taunted with mortality throughout,
God sentenced next; and sent the final fires
Of ruin forth, to burn and to destroy.
The saints its burning saw; and thou mayst see.

See how the mountains, how the valleys burn!
The Andes burn, the Alps, the Apennines;
Taurus and Atlas, all the islands burn;
The ocean burns and rolls his waves of flame.
See how the lightnings, barbed, red with wrath,
Sent from the quiver of Omnipotence,
Cross and recross the fiery gloom, and burn
Into the centre! burn without, within,
And help the native fires, which God awoke,
And kindled with the fury of his wrath.
As only troubled, now she seems to shake;
The flames, dividing, now a moment fall;
And now in one conglomerated mass,
Rising, they glow on high, prodigious blaze!
Then fall and sink again, as if within,
The fuel burnt to ashes, was consumed.
So burned the earth upon that dreadful day,
Yet not to full annihilation burned:
The essential particles of dust remained,
Purged by the final sanctifying fires
From all corruption; from all stain of sin,
Done there by man, or devil, purified.

The essential particles remained, of which
God built the world again, renewed, improved,
With fertile vale, and wood of fertile bough;
And streams of milk and honey, flowing song;
And mountains circled with perpetual green;
In climate and season fruitful, as at first,
When Adam woke, unfallen in Paradise."

2. The world or age. (Matt. 24:3; Luke 20:34; Matt. 28:20.) This is an age of sin, mortality, corruption, disease, pain, sorrow, disappointment, fears, wickedness of various kinds, the curse, and the triumphs of death; but when "this gospel of the kingdom shall be preached in all the world for a witness unto all nations, then shall the end come." 3. The Gentile rule, or wicked authorities. (Dan. 2d; 1 Cor. 15:24-26.) In Daniel we have a succession of kingdoms brought to view by the image, until we reach the feet and toes, symbolizing the present state of the old Roman empire; these are to be "blown away like chaff and no place found for them"—have an end, and be succeeded by God's everlasting kingdom. The text teaches that "all rule and authority shall be put down."

2. "Kingdom." This is undoubtedly the same as brought to view in verse 50—a dominion to be possessed by the saints subsequent to their resurrection (Matt. 25:34), the restored kingdom of Israel (Acts 1:6) in which Christ shall have David's throne. (Luke 1:32, 33.)

3. "Delivered." Professor Bush writes that the phrase "delivered up" is more properly rendered "made over." Again, the following quotation from the *Advent Shield*, p. 400, may assist us in ascertaining its true import. "According to Webster, it is 1. 'To free, to release, as from restraint, to set at liberty.' 2. 'To rescue or save.' 3. 'To give or transfer,' which according to Prof. Bush, and also Prof. Mills, of Andover, is the sense of its original. . . . Thus the 'delivering up of the kingdom' is the rescuing it from the usurpers that now administer its government, from the prince of the power of the air, and the restoring it to its rightful Lord." "Making over, transferring, or giving," is undoubtedly its proper signification, and coincides with its use in the following passages: "For the kingdom of heaven is as a man travelling into a far country, who called his own servants and delivered unto them his goods. And to one he gave five talents," &c. (Matt. 25:14, 15.) "And the devil said unto him, all this power will I give thee and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it."—Luke 4:6. Thus the kingdom is to be transferred from one to another—made over, or given to another to have control over—to govern.

(To be continued.)

LETTER FROM HALLOWELL, Me.

DEAR BRETHREN AND SISTERS:—We are plainly taught in the Scriptures, that "through tribulations deep, the way to glory lies"—that it is not strown with flowers unmixed with thorns, yet, notwithstanding, "Wisdom's ways are ways of pleasantness, and all of her paths are paths of peace." Those who tread the "narrow way" are so upheld by grace divine, that afflictions seem light, and like Paul, they can "glory in tribulation." Hope flings its bright and soul-cheering rays upon their pathway, and rejoicing in its beams the Christian girds up the loins of his mind, and joyfully pursues his journey—walking in his Saviour's footsteps—following his example, and manfully overcoming the obstacles that he encounters, knowing that if he endures unto the end he will share in the glories of his Redeemer's kingdom.

How much we need that energy and strength of purpose which characterized the primitive saints, when they could glory in tribulation, and count not even their own lives dear unto themselves, if they might but win Christ, and be found in him, not having their own righteousness, but the righteousness which is by faith. Do we not fall short of possessing that humility and deep purity of heart that were so conspicuously manifest in their lives! That zeal for the Lord of hosts that made them so efficient in his cause! I think that there is a great lack, but is it necessary? Have we not the same exceeding great and precious promises that they had? Is not God just as willing to fulfill those promises to us, as to them? Cannot the Holy Spirit communicate unto us all that strength, zeal, faith, boldness, and comfort, that it communicated unto them? Has not Jesus' blood the same efficacy now that it possessed when first freely shed? We are constrained to reply in the affirmative. Why, then, are we not those patterns of piety and steadfastness that the primitive saints were? Why does not our light burn as brightly, and we exert as salutary an influence? We must look within for a reply. It is because we are not co-workers together with God, in the advancement of the work of holiness in our hearts and in the world, as they were. Let us but enter into the design of God with all our soul, and, so far as we are permitted, zealously labor to carry out those plans, and our souls would become like a well watered garden.

God designed by means of the atonement to elevate man from the degradation of sin, to a state of holiness and communion with himself. It was his purpose that those who had been thus elevated should co-operate with him in the work of saving souls. He has provided for them an assistant, one who is amply qualified, being perfectly acquainted with God's purposes. This assistant is ever at hand to counsel, direct, and give success. No Christian can excuse themselves from engaging in the work appointed them on the ground of incapability, for the agent provided is able to meet every necessary demand of our being. And O what a privilege—what an honor to be permitted to co-operate with God in the great work of redemption. But yet, how many times we have shrunk from it, and refused to bear the cross through shame, and

thereby grieved our loving Father, and deprived ourselves of the Holy Ghost. But what shall we do in such a case? Shall we decide never more to labor for God because we have often been disobedient? No, no! Such a procedure would only enhance our guilt. We will throw ourselves at the foot of the cross, confess our sin, and by a repeated act of faith in the atonement, appropriate its virtues to our guilty souls, and have the pollution all removed. I do rejoice that there is a fountain yet open for sin—that there is yet a balm in Gilead—still a physician there. Were it not the case we might despair in view of our shortcomings. But when crushed down in view of our own deficiencies, we can fly to Christ, who is all our sufficiency. How kindly he receives us when we come to him. Let our refuge be alone in his bleeding side, for there, and there only is safety. Your sister in Christ.

M. D. WELLCOME.

April 8th, 1853.

LETTER FROM WAUPACHEE, Wis.

"WHEREFORE comfort one another with these words."

The second advent of our Saviour when he comes to be glorified in his saints and to be admired in all them that believe, is one of the most consoling subjects that a true believer in Christ can dwell upon. In this life all our joy is mingled with sorrow. This life is a life of sorrow. While the cause of sorrow exists, the affection will be felt. All we can behold here is changing and corruptible. Sure there is much to overcome which is opposed to God: fightings without and fears within. The enemy lays his grasp upon us and we fall under his sting. The grave cries victory over us, but there is a time coming when all these scenes will change. This mortality will put on immortality, and this corruption incorruption. Then the saying that is written will be brought to pass, O! death, where is thy sting? O! grave, where is thy victory? All things are to be made new. All tears will be wiped from all faces. The curse will be removed. Well might the apostle say, comfort one another with this glorious promise: the Lord will come with the voice of the archangel, and the trump of God will awake the sleeping saints and change the living.

When we think the event may be near, every lover of the Saviour will rejoice at the thought. When they read the signs in the heavens and the earth which the holy prophets, Christ and the apostles declared should come, then they know the event is near; then every heart will leap with joy, and respond with the Revelator, "Even so, come Lord Jesus, come quickly." If we believe God's word, we know the event is near. This dispensation will soon close. Soon it will be said, Behold, all things are made new. Can we who have been called of God to sound the alarm to a guilty world cease to comfort the dear saints of God with these words, the Lord is coming? I feel sorry that my circumstances are such that I am compelled to labor with my hands, so that I am deprived of the privilege in a great measure of feeding the household of faith with this meat; but I must submit until the Lord opens some other way for me. I hear the cries for help on every hand. The harvest is truly great, but the laborers are few. My heart is in the work. I long to be in the field again. When I see what havoc the enemy has made in our ranks, and see how many preachers have left the field, my heart is pained. I look back and see in the movements of '43 and '44, that our ranks were strong. Many were ready to take their lives in their hand and go into the world and preach the gospel to every creature. Then, means were plenty to support them and their families; but there must be now a wrong somewhere. I am trying to do what I can under my crippled circumstances. The Lord teach me my duty, and help me to do it, is my prayer.

I would say to my preaching brethren, be strong; maintain your integrity; keep to the point: the Lord is at hand, he will soon set up his kingdom; do not contend about those questions which gender strife; give the alarm to the world; feed the flock of Christ; do not be found smiting your fellow servants. The Lord bless and keep his people unto his coming.

MOSES CHANDLER.

Feb. 21st, 1853.

LETTER FROM GENESEE GROVE, Ill.

BRO. HIMES:—I would say to you, grow not weary in the ways of well-doing, for in due time you shall reap if you faint not. Doubtless you will rejoice to learn that there are some in the "forest" that rejoice that the coming of the Lord draweth near, and in the hope of a speedy and glorious resurrection. For years we have rejoiced in this blessed hope midst toil, and care, and privations, and while varied afflictions have thickly

crowded the pathway of life, it has pointed us to a land of rest, a glorious inheritance, a happy meeting and a permanent home. It is truly lamentable that while the last prophecies are fulfilling the Church is sleeping, and wickedness is increasing; but I rejoice to learn that there are many of like precious faith throughout the land and in New England whom I remember full well, and on whom my thoughts and affections still dwell. I felt to praise God as I read in the *Herald* a letter from brother P. B. Morgan. When I last saw him he was a motherless infant; and I feel thankful that the Lord has guarded, guided and protected him, and that he is preaching not only a crucified and risen Saviour, but a coming Lord. May he continue faithful even unto the end, that he may meet his sainted mother in the realms of bliss.

We are happy to learn that brother Ira Morgan, brother Matterson and sister Matterson also are laborers in the vineyard of the Lord. And now as distance separates us from those we would gladly see, and death holds in its strong iron grasp the loved ones of earth, when I reflect on the joy that shall be revealed and the glory that shall follow when the blessed Saviour shall come, to unite the Church militant and the Church triumphant in one, I can but say, roll swiftly round ye wheels of time and bring the wished for day.

"Sweet bower of prayer
May we thy consolations share,
Till from Mount Pisgah's lofty height
We view our journey's end in sight;
Put off this robe of flesh and rise
To seize the everlasting prize;
Shouting as we pass through the air,
Farewell, farewell, sweet bower of prayer."

SARAH MITCHELL.

March 20th, 1853.

"She hath Done what She could."

Nor what she would; for her heart was full of love, overflowing with gratitude and joy. Had she been possessed of more, she would willingly, cheerfully, have done it. The Lord does not require his children to do what they cannot, but he does require them to do what they can. The servant with one talent was not condemned because he had but one talent, or because he had been unsuccessful in its application, but because he had omitted to use it at all. He had not done what he could.

My dear sisters, have we done what we can for the promotion of the Advent cause, and for the rescue of poor sinners, or the recovery of the wanderers. Have we done all we can for the circulation of the *Herald*, and for the support and comfort of the "faithful and true watchman?" Has not the fear of reproach, or a criminal lukewarmness and love of ease, kept us back from effort, and prevented good which might have been effected?

The cause of God is not to be carried forward by prayer alone. This has its place, and without it we cannot expect to succeed. But we must do as well as pray. *Pray and do, do and pray*, is the rule for Christ's laborers; and if we cannot accomplish all we desire, if we do all we can, under the guidance of a spirit of self-denial—the Spirit of him, who for our sakes became poor, we shall receive the "well done, good and faithful servant, enter thou into the joy of thy Lord."

Afflictions may damp me, they cannot destroy; One glimpse of his love turns them all into joy; And the bitterest tears, if he smile but on them, Like dew in the sunshine, grow diamond and gem."

DORCAS.

BRO. JOHN RUSSELL writes from St. Louis (Mo.), March 7th, 1853:—"I am very much pleased with the enlightenment and piety displayed in the *Herald*, and all the Advent publications which I have had the opportunity to peruse. We have a great many among the evangelical brethren, Baptists, Presbyterians, Methodists, and Episcopalians, at least partially Adventists, and not a few strikingly so, in St. Louis. We have much need of stated preaching, and a publication agency located here. This is an intelligent, most interesting and important point for the diffusion of light and truth. Respectfully and affectionately your brother in the truth."

BRO. ROBERT DARLING writes from Georgia (Vt.), March 28th, 1853:—"It is with pleasure that I sit down this moment to inform you that the *Herald* is a gem to me. It brings good tidings, it heralds the signs of the times that are to precede the Lord's coming. It presents the tumultuous condition of the world. Oh, the world, it seems to be assuming a position to meet the last struggle. Dear brother, may God by his Holy Spirit enable you and I with all his waiting ones in the time of peril to live by the faith of the Son of God."

"I am glad in my heart that many that were our enemies are becoming our friends. Pray for us. We earnestly solicit the prayers of all the scattered saints. Yours in hope of soon seeing Jesus."

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." JOHN 11: 25, 26.

DIED, at Providence, on Saturday, April 9th, WILLIAMS THAYER, of Woodstock, Ct., in the 58th year of his age. Brother Thayer's labors in the Advent cause have made him extensively known; and he will be missed, both as a man and a Christian, in the region where he has lived. The little church with which he was connected has, in his removal, sustained a loss, but we have the consolation of believing that he sleeps in Jesus; and when he who is the believer's life shall appear, that he will appear with him in glory.

THOMAS HUNTINGTON.

Brooklyn (Ct.), April 19th, 1853.

DIED, in Berkshire, Vt., February 21st, Mr. NAHUM GREEN, in his 83d year, after lingering a few weeks. The last two were attended with much suffering, which he patiently bore. And as the cold messenger of death drew near, hope, blessed hope, beamed in his eyes with the radiance of the morning star, sweetly falling asleep in Jesus. Thus side by side lay our dear parents in the cold tomb. They rest. In five brief years no less than five of our family have been laid in their lowly graves. Our departed father saw the darkening of the sun in 1780. In by-gone years oft have I lingered by his chair, hearing him relate the shadowing of this eventful sign. Father in his youthful days united with the Baptists, and there remained until his death. We mourn the loss, yet mourn in hope. Soon we expect the morning, the unbaring tomb, and the song of victory.

A. VAUGHN.

By the providence of God we are again called to mourn the loss of one very dear to us. Our little son, LEWIS BENJAMIN, died on Wednesday the 30th ult., aged four years five months and eleven days, after a distressing illness of a few days. Thus in about a year, has death made an inroad into my dear family, and taken two of our number from us; but not without the sweet assurance that they rest in hope till the resurrection morn. How comforting to the Christian parent's heart to know that our children "shall come again from the land of the enemy." With the poet I can say—

"Farewell, sweet children, thou art gone to the grave.
And thy bright lovely forms are enshrouded in gloom,
But thou art sleeping in him who is mighty to save,
And the light of whose glory has dawned on the tomb."

A discourse from 1 Thess. 4:18 was delivered by brother H. G. Buck, of the Wesleyan Methodists. How comforting to the heart of the bereaved one is the near approach of our blessed Lord to raise his sleeping saints, to give them the kingdom and dominion, with all its greatness, glory, and power, a land "where the inhabitant shall never say I am sick."

"Then hail, blessed state! hail, ye songsters in glory!

Ye harpers of bliss, soon I'll meet you above!
And join your full choir in rehearsing the story,
Salvation from sorrow, through Jesus' love."

B. WEBB.

Champlain, (N. Y.) April 18th, 1853.

DIED, in Odelltown, C. E., April 13th, after an illness of nine days, sister ELIZABETH GREEN, wife of brother Lewis Green, aged thirty-five years and two months. Sister Green had been a constant reader of the *Herald* for some years past, and believed we were correct in giving "our message" to a guilty world. Yet it was not till the fall of 1851, when brother I. R. Gates held his meeting in Odelltown, that she gave her heart fully to God. Since that time her daily walk has shown that her life was hid with Christ in God, and that her hope was "that when Christ who is her life shall appear, she would appear with him also in glory." Sister Green became united to brother Green by marriage in 1838, to whom she was an affectionate wife, beloved by those who knew her. Her loss will be keenly felt. By this dispensation of Providence, a kind husband is bereft of his companion, and five children of a kind and tender mother. But they "sorrow not as those who have no hope." They believe

"The dead in Christ shall first arise,
At the last trumpet's sounding,
Caught up to meet him in the skies,
With joy their Lord surrounding.
No gloomy fears their souls dismay,
His presence sheds eternal day,
On those prepared to meet him."

A funeral sermon was preached by the writer, from Acts 26:6, to a large audience of mourning relatives and friends.

B. WEBB.

BRO. HIMES:—The following note is to inform you and the friends generally that death has again entered the dwelling of brother and sister George and Mary Howland, of Topsham, and taken another of their dear children from the family circle. Their daughter ANGELIA is no more. She departed this life March 27th, 1853, of consumption, aged 18 years, five months, and sixteen days. She began to fail about one year ago, and gradually declined notwithstanding all the efforts of kind friends for her recovery, until death closed her suffer-

ings here. But they sorrow not as others who have no hope. In the course of her sickness she was frequently visited by brother E. B. Fernal and other Christian friends, who endeavored to give her such instruction from the word of God as we trust by his blessing led her to cry to the Lord for mercy, who in answer to the prayers of his children, for Christ's sake, forgave her sins, and she was enabled a week or two before her death to praise the Lord in hope of a better resurrection. She warned her young friends not to put off repentance as she had done until a death bed, as the pains of the body were enough to bear without the guilt of sin and the sorrows of repentance in such a trying hour.

CLARKSON GOULD.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy, in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*,

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.
2. Judicious selections, from the best authors extant, of an instructive and practical nature.
3. A well-selected summary of foreign and domestic intelligence, and
4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 23, 1845, and which are, in brief,—

- I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.
- II. The Personal Advent of Christ at the commencement of the Millennium.
- III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
- IV. His Reign on the Earth over the Nations of the Redeemed.
- V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at the Advent.
- VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
- VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
- VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through Christ, at the Resurrection.
- IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly."—"The second woe is past; and behold the third woe cometh quickly."—Rev. 11: 14—the time in which we may look for the crowning consummation of the prophetic declarations. These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them, also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

OUR BOOK DEPARTMENT.

NOTE.—Any book not weighing over four pounds can be sent by mail to any part of the United States. This enables those living at a distance, who wish for single copies of any works published, or for sale at this office, to order them in this way, by addressing

J. V. HIMES.

TERMS OF POSTAGE.—If pre-paid where it is mailed, the postage is 1 cent for each ounce, or part of an ounce, for any distance under 3000 miles; and 2 cents for any distance over that.

If not pre-paid where it is mailed, it will be 3 cents for each ounce or part of an ounce, under 3000 miles, and 3 cents over that, at the post-office where it is received.

Those sending the money to pay postage, in addition to the price of books ordered, will have their postage pre-paid at the Boston Post-office. Others are supposed to prefer paying at their own office. The amount of pre-paid postage, under 3000 miles, on any book, is given in connection with its price.

MEMOIRS OF WILLIAM MILLER.—This is a 12mo. work, of 430 pages. It contains a fine mezzotint likeness of Mr. Miller, and a very full history of his life and public labors. Price, \$1. Postage, 20 cts.

A BRIEF COMMENTARY ON THE APOCALYPSE. By Sylvester Bliss.—This contains 384 pages, 18mo. It endeavors to explain the various symbols of the Apocalyptic visions, in accordance with the laws of symbolism, as the principles on which symbols are used are evolved by those which are divinely interpreted. Price, 60 cts. Postage, 15 cts.

THE ADVENT HARP.—This book contains Hymns of high poetical merit, adapted to public and family worship. It contains 454 pages, about half of which is set to choice and appropriate music. Do. do. in gilt binding. Price, 60 cts. Postage, 9 cts. " 80 cts. Postage, 9 cts.

POCKET HARP.—This contains all the hymns of the former; but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. Postage, 6 cts.

DO. do. gilt. 60 cts. Postage, 6 cts.

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it. Price, 75 cts. Postage, 12 cts. Do. do. gilt. \$1.

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DO. do. in paper covers. 15 cts. Postage, 3 cts.

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch. Price, 37½ cts. Postage, 6 cts.

ADVENT TRACTS (BOUND).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated. Price, 25 cts. Postage, 5 cts.

The first ten of the above series, —namely, 1st. "Looking Forward," 2d. "Present Dispensation, —Its Course," 3d. "Its End," 4th. "Paul's Teachings to the Thessalonians;" 5th. "The Great Image;" 6th. "If I will that he tarry till I come;" 7th. "What shall be the sign of thy coming?" 8th. "The New Heavens and Earth;" 9th. "Christ our King;" 10th. "Behold, He cometh with clouds;" —stitched, 12½ cts. Postage, 2 cts.

ADVENT TRACTS (BOUND).—Vol. II. contains, "William Miller's Apology and Defence;" "First Principles of the Advent Faith, with Scripture Proofs," by L. D. Fleming; "The World to come; The present Earth to be Destroyed by Fire at the End of the Gospel Age;" "The Lord's Coming a great Practical Doctrine," by the Rev. M. A. Chaplain to the Bath Penitentiary; "Glorification," by the same; "The Second Advent Introductory to the World's Jubilee;" a Letter to the Rev. Dr. Radies on the Subject of his Jubilee Hymn; "The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family. Price, 33½ cts. Postage, 6 cts.

The articles in this vol. can be had singly, at 4 cts. each. Postage, 1 ct.

KELSO TRACTS.—No. 1. Do you go to the Prayer-Meeting? —50 cts. per hundred. No. 2. Grace and Glory.—\$1 per hundred. No. 3. Night, Day-break, and Clear Day.—\$1.50 cts. per hundred.

ADVENT HERALD.

BOSTON, APRIL 30, 1853.

The Anniversary Conference.
PLACE CHANGED.

SINCE the notice for the conference was given, I have had an interview with several brethren in the ministry, who much desire that it should not be held in our crowded cities, but in some neighboring town, in which better accommodations may be enjoyed. And the Advent church in Salem, having invited the meeting there, it has been thought best to hold it in that place. Salem is thirteen miles from Boston, and the conveyance by railroad is direct from any part of the country.

The friends will, therefore, it is hoped, as far as may be practicable, unite in this gathering, as it may not be advisable to hold more than one full meeting.

The meeting will be held in the Sewell-street chapel, commencing May 17th, at 10 o'clock, A. M., and continue till the 20th. Brethren will inquire for Elder L. Osler, at the chapel, who will see that they are provided for. J. V. HINES.

Letter from L. Osler.

DEAR BRETHREN:—Seeing that the Conference is appointed for this place, I have the privilege of assuring you in behalf of the church here, that your coming among us is anticipated with interest and pleasure. We are prepared unanimously to welcome you to our city and our homes; and we hope, by the blessing of God, to make your visit with us mutually pleasant and profitable.

As a church, we are enjoying peace among ourselves. The trials through which we have been called to pass during the last three years, in common with our sister churches throughout the land, have resulted in our refinement, purity, and union.

During the last winter we have been favored with a work of God among us. Sinners have been converted, wanderers have been reclaimed, and the church has been comforted and revived. We are still laboring "to seek and to save that which is lost."

The candid of this community are beginning to appreciate our position, as they learn that we maintain purity of discipline and consistency of conduct.

Having thus briefly given you our condition, and position as a church, may I be permitted, in view of the contemplated Conference, to suggest a few thoughts equally important to us all, who are engaged in the cause of our coming Master.

First: Let us my brethren make this Conference a subject of special prayer; and if our coming together be in the spirit, it certainly will not end in the flesh.

Second: Let us meet under the influence of the hope we cherish, and in our deliberations be guided by the faith we maintain. This course cannot fail to secure the divine blessing, and result in good to the cause at large.

Finally: The present is a propitious time for the spread of the truth bearing on the times in which we live, and all that is needed on our part to secure success, is united, consistent, faithful labor, in connection with holy living.

Come, then, my brethren, with the blessing of God with you, being "filled with the Spirit," and let us meet together "with one accord;" and though we may not enjoy an ancient Pentecost, yet we may realize "how good, and how pleasant it is for brethren to dwell together in unity." Your brother in the hope of the gospel.

Salem, April 16th, 1852.

NEW YORK.—I spent a few days in that city last week. Had pleasant interviews with Elders Mansfield, Porter and Whiting. The church in Hester-street have commenced their chapel in Forsyth-street, which will be completed in the course of the summer.

I also spent a day in Newark, N. J., with brethren Litch, Jones, and others, on matters of mutual interest, which, resulting harmoniously, I trust may tend to advance the cause. The church in Newark, under the labors of brother Jones, is progressing.

Returned home on the 23d, and on the 24th preached three times in Chardon-street, baptized two, and received four into the church.

FUTURE LABORS.—I shall be obliged to remain in the vicinity of home for about one month to come. After that, I contemplate visiting Vermont and Northern New York. During the summer I shall endeavor to fulfil my promise to brother Boyer and others, in visiting Pennsylvania at the time of their camp-meeting. In autumn I shall, if God permit, visit the far West. I shall make the necessary arrangements after the coming annual conference.

J. V. H.

The Murder at Fall River.

THE *Fall River News* publishes the following account of the murder of Ellen Murphy, by her husband John Murphy, by pouring sulphuric acid down her throat. In fiend-like barbarity it exceeds anything of the kind we ever heard of. Both parties were addicted to habits of intemperance:

"Last Saturday, it appears, the wife being

abroad on one of her drunken rambles, the husband went in pursuit of her, to bring her home, having a rope in his hand. Before setting out, however, he had procured half a pint of gin from a woman in the neighborhood, on credit, and drank it. Having got his wife home, about 8 o'clock, he threw her upon her bed, and, compelling the oldest daughter to hold her mother, he tied the hands and feet of the latter together with cords, then tied her to the back bed posts with cords proceeding from the hands and the feet. He also passed a rope around her body, thus securing her more firmly. Meanwhile, he quieted her by telling her that if she would let him tie her he would give her some liquor. Having made her fast, he went out into the shed, and returned, bringing, in some vessel, a quantity of some liquid, telling his wife that he would now give her a sup of liquor. He then attempted to get the oldest daughter to administer the liquor to her mother, but she mistrusting wrong, firmly refused. Having stripped the woman of all her clothes except her chemise, and having pulled that off from her neck and shoulders and torn it open in front, he proceeded to turn the liquid which he had brought from the shed, down her throat. It appears as though he was aware that this liquid would stain and discolor any article of clothing, but was ignorant of the fact that it would stain the skin. The liquid given the woman appears and is supposed to have been sulphuric acid. On having this stuff turned down her throat, the poor woman struggled and showed signs of nausea. She was too strongly confined with the cords, however, to free herself, or to do anything for her relief. The five children went to bed in another bed-room, while the savage husband staid about the couch of his agonized, dying wife. The latter, by words or signs, called for water, telling her daughter that she was burning up inside. Some water was given her by one of the daughters. The daughters, it appears, lay in bed the most or all the time, but the eldest two kept note of their father's operations. About 12 o'clock, according to the account of the girls, he gave his wife another quantity of liquid in a cup. This he called 'tea.' It is judged to have been a quantity of the acid diluted. The dying woman continued to moan until about 3 o'clock on Sunday morning, when, as the daughters state, the noise of her plaints ceased. It is probable that death occurred at this point of time. The husband unbound his wife, stripped the chemise off and put on a clean one. He then fled. The daughters went to the house of B. F. Winslow, Esq., and told him that their mother lay dead in the house, having been murdered by their father. This was early on Sunday morning. Mr. Winslow, on going to the house, found the woman dead and in the position already described. The spectacle presented was a horrid one. There was a column of froth from the mouth about an inch high; and the sides of the chin, neck and breast were furrowed with rills of the liquid, which had marked its course over these parts with crooked, black lines."

India and China.

ACCOUNTS from China state that the rebellion was making rapid progress. The rebel troops were but sixty miles from Nanking, and Tien Tuh, their chief, had sent a message to the authorities demanding its capitulation, which they declined and were fortifying it. Nanking was the capital of the empire before the downfall of the Ming dynasty, and Tien Tuh has declared his determination to re-instate it in its former position. He has also issued a notice that he will be there on the first day of the Chinese New Year, which will be on February 8th, to worship at the tomb of his imperial ancestors, near that city. The progress of the rebel forces had entirely interrupted trade, and business had been for a month quite at a stand still. The rebel forces are brave, numerous (estimated at from 80,000 to 100,000) and efficient, while the government troops are lazy, rascally and inefficient. The more intelligent Chinese believe that the rebels will succeed, and will possess at least the southern part of the Empire. The China correspondent of the *New York Commercial* says:

"The mass of the population are as indifferent to a change of government, or a change of rulers, as the French; and they would give themselves no uneasiness at the prospect of Tien Tuh becoming their Emperor, if they were assured their own lives and property would be secured to them. Indeed, they are so ground to the earth by oppressive taxation, and by the exactions of the mandarins, or public officers, that many of them think no change could be for the worse. This new aspirant to the Dragon throne promises a reform in all these abuses. In advancing his claims he has one advantage in the minds of the people—he is a lineal descendant of the native Chinese Emperors who held the throne before the Tartar conquest. This fact gives him some importance as an individual, in estimation of the 'hundred names,' for they often recur with as much affection and enthusiasm as a Chinaman can feel, to the glories of the ancient regime under the laws of Han. The end of these things is not yet."

DESTRUCTION OF THE STEAMSHIP INDEPENDENCE BY FIRE.—The steamer Independence was lost on the 16th of February, having run ashore on the shoals off Margaretta Island, on the coast of lower California, where she took fire and burnt. Five hundred passengers were on board, all of whom leaped into the water and tried to swim ashore, of whom one hundred and forty were lost. After striking, the Independence backed off, but finding eight feet of water in her hold, Captain Sampson ordered the pilot to run her ashore on the beach at a spot three hundred yards from land. There the ship took fire from the intense heat of the furnaces; the flames spreading rapidly and creating the most frightful consternation among the passengers. A heavy surf running at the time, all the boats were swamped in trying to make the first trip ashore. To add to the horrors of the scene, the fire reached the powder

magazine, which exploded, scattering the fragments in every direction; many of the passengers were blown into the sea, and others jumped in and were immediately carried off by the strong current that was sweeping from the shore. Many who had previously reached the shore were unable to render any assistance, and were obliged to remain passive spectators of hundreds of men, women and children perishing by fire and in the sea. The number lost has been variously estimated at from 150 to 200.

The ship finally swung round broadside to the beach, where her coal also took fire, and she was totally destroyed. The passengers who were saved found themselves on an uninhabited island, without water, where they remained for forty-six hours in a state of intense suffering; finally, by firing a cannon, they were enabled to attract the attention of some whaling vessels lying in Magdalen Bay, a few miles off, who came to their assistance with provisions and finally took them off.

THE SLAVE TRADE.—We learn from a creditable source that three Portuguese captains, and one Catalan merchant, arrived from Cuba, by the Cherokee and Black Warrior steamers, and are now in this city making arrangements for despatching vessels to the coast of Africa, to engage in the slave-trade, between that coast and Cuba. They have already contracted for three clippers to be built at Baltimore, and are making other preparations in this city.

It is known that there are in this city several mercantile houses extensively engaged in the slave trade, and that half-a-dozen vessels have recently left this and other American ports for the African coast. These vessels clear for some Cuban port, where they never arrive: and being provided with false papers, and sailing under the American flag, they succeed in reaching the coast, obtaining cargoes of slaves and landing them in Cuba, with the connivance and complicity of the Spanish authorities. Our correspondence from Havana has contained important statements on this subject from time to time.

Our authorities would do well to exercise more than ordinary vigilance in regard to vessels clearing for Cuban ports.—*New York Times*.

RUSSIA, AS A MARITIME POWER.—It is well known that the Emperor Nicholas has always been aware of the advantages which would accrue from a development of the resources of the empire as a maritime power. With every facility for building and manning ships of war, Russia has hitherto labored under peculiar disadvantages. Hemmed in on all sides, her ships are almost useless. In the North, besides her frozen seas and harbors six months of the year, she is at the mercy, so to speak, of one or two powers, who could at any moment shut her out from communication by sea with the rest of the world; and on the South, the Turkish jealousy, as to the Straits of the Dardanelles, has effectually closed to her the Mediterranean as a field for warlike demonstrations. A free passage for the fleet through these Straits, at all times, and under all circumstances, is now said to be demanded, and if not already conceded, will undoubtedly form the subject of very grave consideration with the English and French Governments.

OCEAN POSTAGE.—The *Washington Republic* says that, in consequence of incorrect instructions, the postage on newspapers from certain European countries to the United States, by the Collins line, had been collected twice—once on the other side and once on this. The English Postmaster General discovered the mistake, and has offered to pay over the funds he has collected. The amount will probably be small. The *Washington correspondent of the New York Herald* says:

"The Post Office department has just adopted regulations by which the postage on newspapers, when sent from the United States in the British or open mail to Great Britain, for transmission, is two cents each, to be prepaid, instead of four cents, as stated in the postage tables last published, being the United States postage only. When newspapers for those countries are to go in the United States and Prussian closed mail, the rate required to be prepaid is six cents, being the full United States, British, and German postage."

BLACK SNOW AND SULPHUR SHOWERS.—A correspondent of the *New York Journal of Commerce*, referring to the recent fall of black snow in Walpole, N. H., mentions several instances in which colored snow and rain has fallen. Other depositions of rain have frequently happened in which small fish, frogs, reptiles, earth-worms, mollusks, salt or brine, and, in short, any substances, which have ascended into the air, have been found, and which have again been sent back to the earth's level from whence they came. Sometimes these depositions are of a vegetable, earthy or mineral kind. No explanation of the phenomenon is given, though it is probable that the foreign substances are taken up by a high wind and wafted over a great extent of country to the place where they are deposited.

Professor Gray, of Cambridge, has examined some of the powder which recently fell at Cincinnati, and which was supposed to be sulphur. It proves to be the pollen of a pine—the usual material of such showers.

SUMMARY.

A girl, about fourteen years of age, who was at Sunday School last Sunday, in good health, undertook the next day to jump the rope 200 times without stopping. She did so, but the unnatural exertion threw her into an illness, which proved mortal. She was buried on Tuesday.

The *Hartford Bank Note List* says that it is contemplated to run a "lightning train" between New York and Boston, over the New Haven and Springfield and Western Roads, stopping only at

New Haven, Hartford, Springfield and Worcester, thus gaining an hour and a half over the time now occupied by the express train.

The *Cell*, a Catholic paper in Buffalo, in an article upon the school system, says to Irishmen: "Better languish and die under the red flag of England, than live to beget children of perdition under the flag of a proselytizing Republic."

In other words, it is better to be the victims of famine at home, than to live in this land, where an education is provided for all children who will accept it.

The arrival of Gen. Santa Anna in Vera Cruz, on the 1st inst., seems to have been the occasion of much rejoicing. The unanimity with which he has again been called to the head of the nation, shows the confidence felt in his government, and the joy and enthusiasm upon his arrival were natural. In the public accounts it is stated that the General was conducted from the steamer to the shore by the authorities, with great solemnity.

An explosion of fire-damp, attended with a most deplorable loss of human life, occurred at Wigan, Lancashire, England, 25th ult., at the Arley Mine of the Ince Hall Coal and Cannel Company. The number of those actually known to be killed is twenty, but twelve others are known to be missing, and twenty-five were still in the mine whose fate had not been ascertained. About twenty have been more or less seriously hurt by the explosion.

Appointments, &c.

I WILL preach in Providence, R. I., evenings of April 28th, 29th, 30th, and Sabbath, May 1st, all day.—J. V. H.

D. T. TAYLOR will preach in Waterbury, Vt., Sunday, May 1st; on Caldwell's Manor, C. E., Sunday, May 8th.—Will brethren Colton and Spear appoint the place?

MOSES CHANDLER will preach at Whitefield, N. H., May 11th and 12th, evenings, or as the brethren may appoint; Sugar Hill, Sunday, May 15th.

ADVENT MEETINGS.

ATBURN, N. Y.—The Second Advent church in this city hold public worship every Sabbath. Elder Ingmire is their pastor.

POST-OFFICE ADDRESSES.

My Post-office address is now Cheshire, New Haven county, Ct. IMA MORGAN.

My Post-office address is Rouses Point Village, N. Y. D. T. TAYLOR.

BUSINESS NOTES.

Wm. Trowbridge, \$5.—Have credited you \$3.52 to balance book account, 75 cts. for book and postage and 73 cts. on Herald, which, with the other dollar, pays to 60c.

J. G. White.—On acct \$3, which leaves \$3.33 now due.

H. H. Jones, \$2.50.—Have credited the eight copies of the Y. G.; but as they are all directed to post-offices in Vermont the postage will have to be paid there. Therefore we have credited 50 cts. to Jer. Jones on the Herald to No. 612.

C. G. Ames, 56 cts.—Sent.

Wm. B. Little, \$1.—Sent. Was received.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON

(Nearly opposite the Revere House.)

BY JOSHUA V. HINES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

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The No. appended to each name is that of the HERALD to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 653 is to the close of 1853.

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ADVENT



HERALD

J. V. HIMES, Proprietor.

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WHOLE NO. 625.

BOSTON, SATURDAY, MAY 7, 1853.

VOLUME XI. NO. 19.

Restitution.

ADVENT HARP.

Air.

1. This groaning earth is too dark and drear, For the saints' eternal

Base.

home: But the City from heaven will soon be here, We know that

moment is drawing near, When she in her glory shall come.

Her gates of pearl we soon shall see, And her music we soon shall

hear, Joyous and bright our home will be, And we'll walk in the [shadow of

Life's fair tree, With our Saviour for - ev - er near.

2. We'll gladly exchange a world like this, Where death triumphant reigns, For a beautiful home in that land of bliss, Where all is happiness, joy and peace, And nothing can enter that pains: There is no more sorrow and no more night, For the darkness shall flee away, The crucified Lamb is its glorious light, And the saints shall walk with Him in white, In that happy eternal day.

3. O there the loved of earth will meet Whom death has sundered here, The Prophets and Patriarchs there we'll greet, And all shall worship at Jesus' feet, No more separation to fear, Though trials and grief await us here, The conflict will soon be o'er, This glorious hope our hearts shall cheer, We know that our Saviour will soon appear, And then we shall grieve no more.

CAN INSECTS TALK?

CHAMBER'S *Edinburgh Journal*, in a late issue, quotes the following from the *Natural History of Animals*, by Rymer Jones:—A striking instance of the possession of a capability of spreading intelligence, and that of a somewhat abstruse character, is furnished by experiments, that have been made by Huber and others upon bees. Every one is aware that the queen-bee is the object of the greatest solicitude and attention to the workers of the hive; and yet, among so many thousands, all busily employed in different and distant parts of the colony, it would appear impossible for them to ascertain, at least before the lapse of a considerable time, whether she was absent from them or not. In order to see whether bees had a power of conveying news of this kind, the queen-bee has been stealthily and quietly abstracted from the hive; but here, as elsewhere, ill news was found to fly apace. For some half hour or so, the loss seemed not to be ascertained, but the progressively increasing buzz of agitation gradually announced the growing alarm, till shortly the whole hive was in an uproar, and all its busy occupants were seen pouring forth their legions in search of their lost monarch; or eager to avenge, with their stings, the insult offered to their sovereign. On restoring the captured queen to her subjects, with equal secrecy, the tumult speedily subsided, and the ordinary business of the community was resumed, as before the occurrence. That in such cases as those above narrated, information, and that of rather a complex character, was transmitted by one insect to another, cannot be doubted; but by what means? All that has been ascertained upon this point is, that the ants and the bees cross their antennae in a peculiar manner with the antennae of the others that they encounter, and this action, being repeated again and again, seems to be a mode of communicating intelligence common among the insect races.

THE PERILS OF FALSEHOOD.

In the beautiful language of an eminent writer: "When once a concealment of deceit has been practiced in matters where all should be

fair and open as the day, confidence can never be restored, any more than you can restore the white bloom to the grape or plum, which you have once pressed in your hand." How true is this, and what a neglected truth by a great portion of mankind! Falsehood is not only one of the most humiliating vices, but sooner or later it is certain to lead to many serious crimes. With partners in trade—with partner in life—with friends—how important is confidence! How essential that all guile and hypocrisy should be guarded against in the intercourse between such parties! How much misery would have been avoided in the history of many lives, had truth and sincerity been controlling motives, instead of prevarications and deceit! "Any vice," said a parent, "at least among the frailties of a milder character, but falsehood. Far better that my child should commit an error, or do a wrong and confess it, than escape the penalty, however severe, by falsehood and hypocrisy. Let me know the worst, and a remedy may possibly be applied. But keep me in the dark—let me be misled or deceived—and it is impossible to tell at what unprepared hour a crushing blow, an overwhelming exposure may come."

POPERY IN HOLLAND.

During the past year the Papists have been endeavoring to effect the restoration of the hierarchy in Protestant Holland; and it was feared that they would succeed in their efforts. The following from the last number of the *British Banner*, shows that they have consummated their object. It says:—In the course of the last year, in recording some events which marked the progress of Popery, special reference was made to Holland, and to the attempt of the Vatican to achieve the same thing it had effected in England, mapping out the whole country into Papal bishoprics. What was then feared, has now been realized. The emissaries of Rome have played their part with their usual dexterity and success; and, we regret to say, that the recent Allocution of the Pope announces the melancholy fact, that the

hierarchy of the Romish Church has actually been re-established in Holland, with the consent of the Dutch Government. Thus has been achieved another triumph, by which the Papal clergy may well set great store. In the darkest and dreariest times, Holland was the strength of Protestantism, and presented a refuge to the persecuted of other lands. Its Protestantism was its glory—the source of all its commercial success, and the moral power that led to it. Now, alas! its principles are in jeopardy, and the chances are, that each successive year will but diminish its strength and add to the force of its opponents. We are pleased to think, that, notwithstanding the infatuation of public men, there is still some spirit left in the Protestant community of the Netherlands, by whom meetings are being held after the manner of England, in the case of the Papal Aggression, to give an expression to public opinion. On the 3d inst. one of these gatherings took place at Utrecht, when an Address was adopted. [The Address may be found on the next page.]

The King is honestly apprised of the perils to which he has exposed Protestantism, and the certainty of conflict between the two systems. It would appear, that the symptoms of the contest are of already beginning to be manifest, and this, all concerned may be well assured, is but the ripple before the storm. From the subsequent part the excellent Address, the Memorialists would seem to have copied from England, since they petition the Sovereign to interdict the use of territorial titles, and to prevent the Pope of Rome acting as the Chief of the Church of the Netherlands.

Thus, then, it would seem, that a scene similar to that enacted in England the other year is being enacted over again in Holland; and it is to be feared, it will be attended with no less success. A tempest is being raised, and through that inexperience may conclude that the enemy is about to be driven from the gate. But not so. The Papal clergy will but look on and laugh, well knowing that the hurricane will pass away, leaving them unhurt, and that a lull will follow, when they can, without let or hindrance, return to those courses to which they look for a permanent triumph over all that is Protestant.

STEAMBOAT DISASTER AT ABERDEEN.

The following from the *British Banner* gives an account of the loss of the *Duke of Sutherland* steamer, almost within reach of the shore, in which it says:

We are able to furnish an illustration of a very affecting character. In a private letter to a friend in London now before us we have the following:

"I do not know if you have heard of the awful wreck of one of our London steamboats just at the very entrance of our harbor, which melancholy event occurred on Friday last, when, sad to relate, upwards of twenty persons lost their lives, amongst which was a sister-in-law of Captain Leask, who, along with a daughter of the captain, were returning from London after seeing him away with his new ship. Miss Leask was saved, but is still lying in a very dangerous state. The event has cast a gloom over the whole city. There has not been such a dreadful loss of human life since the day the *Oscar* was lost, and, strange to say, the steamer struck within a few yards of the same place as that ill-fated vessel, on the same day of the same

month (April 1st,) just forty years ago! I recollect that morning well. The steamer was the *Duke of Sutherland*, Capt. Howling, who perished, with many of his crew. The dead bodies are daily casting ashore. It is a sad sight. There was one young lady coming down (Miss Bremner) after a short stay in London, and was to be married to-day. She had all her marriage things with her,—dresses of a very expensive kind, a grand piano, and, poor thing! she had her bride's cake with her. Her intended husband was standing on the point of the pier, waiting to see the steamer come in, and saw her perish before his eyes; he is now almost frantic. Her body has been got; and this day both her and Miss (that is, Capt. Leask's sister-in-law) have been laid in their narrow bed in the town churchyard. It will be a long time ere the event be forgotten in Aberdeen."

THE BRITISH UPHOLDING IDOLATRY.

A BRITISH journal says: "In another column our readers will find an interesting communication describing certain proceedings in the Island of Zante, in which our soldiers are compelled to do homage to the idols of the natives. Zante is one of the Ionian islands, which, as is well known, are under the British crown. The established religion is that of the Greek Church, which in these islands has reached the lowest depth of superstition and idolatry. Each island has its patron saint, whose bones repose in a sarcophagus of silver; and in periods of calamity the dead man is brought from his resting place, and carried in public procession through the island. The patron saint of Zante is Dionysius. Dionysius has been long dead; and his body is now converted into a hideous black mummy, without nose or lips, and with only two teeth grinning horribly in front. On festival days this ghastly figure is brought out, and seated in a sedan chair, it is carried round the principal towns of the island. The British troops stationed in Zante are compelled, on these occasions, to present arms to the saint, and a salute of nineteen guns is fired from the castle."

HABIT.

"I TRUST everything under God," said Lord Brougham, "to habit; upon which, in all ages, the lawgiver, as well as the schoolmaster, has mainly placed his reliance; habit, which makes everything easy, and casts all difficulties upon the deviation from a wonted course. Make sobriety a habit, and intemperance will be hateful; make prudence a habit, and reckless profligacy will be as contrary to the nature of the child, grown or adult, as the most atrocious crimes are to any of your lordships. Give a child the habit of sacredly regarding the truth; of carefully respecting the property of others; of scrupulously abstaining from all acts of improvidence which can involve him in distress, and he will just as likely think of rushing into an element in which he cannot breathe, as of lying, or cheating, or stealing."

JOHN KNOX.

It was the ordinary practice of this great reformer to read every day some chapters of the Old and New Testaments, to which he added a certain number of the Psalms of David, the whole of which he perused regularly once a month. During his last illness, he had read to him every day, the seventeenth chapter of the Gospel of John, the fifty-third of Isaiah, and a chapter of the Epistle to the Ephesians. Through the belief and love of this truth, he triumphed gloriously in the last struggle. His language was: "I shall exchange this mortal and miserable life for a blessed immortality through Jesus Christ."

Would you have everybody speak well of you? Then speak ill of no one.

Loss of the Independence!

The principal particulars of the burning and wreck of the steamship *Independence*, have already been published in our columns. California papers, are filled with particulars of the sad disaster. They possess a melancholy interest for every reader, and particularly so to those whose friends were actors in the catastrophe. We copy as full an account as our limits will allow.

Capt. Sampson, of the *Independence*, publishes a full statement of the disaster. He says that at 2 A. M., of the 16th of February, he made the south point of the Island of Margarita, and intended to give a berth of three miles, but owing to a haze over the land he was deceived in the distance, and at quarter past 5 A. M., the steamer struck on a sunken reef, extending about a mile from the shore.

The sea was very smooth, the surf not breaking on the reef at all. He backed off, and finding that she was filling rapidly, knew that he would be obliged to beach her. He ran along the western shore of the island, looking for a good place to run her ashore, and had gone some four miles when the engineer reported that the water would soon extinguish the fires. He then ran the steamer ashore, in a small cove, head on. Capt. Sampson then details the landing of the passengers, after which he took a boat, and with four men pulled round the north end of the island, to Magdalena Bay, in search of assistance from ships which he supposed would be there. He found the schooner *A. Emery*, Capt. Gordon, and returned to the wreck, and found the passengers had crossed the island. He then sailed round to the other side of the island where the passengers were, and on the 3d of March, the passengers who were saved embarked on board the ship *Meteor*, Capt. Jeffries, for San Francisco. Capt. Sampson says if the steamer had not taken fire not a life would have been lost. The reef on which she struck, he says is not laid down on any chart he has ever seen. The origin of the fire is given as follows, after stating that a heavy head of steam was kept up by piling an immense amount of dry wood into the furnaces:

"At length a large gulley or ravine was discovered, which appeared to make out into a sand beach, and into this nook the bows of the steamer were turned. The crowd was now so great around the stern, to avoid the anticipated danger of the concussion, that the helmsman could with difficulty steer the ship. She was, however, beached handsomely and with considerable force. Had this been the only danger, there is no doubt that every soul on board would have been saved; but in the exertions to get up steam to hurry the vessel's progress, a tremendous heat had been made in the furnaces; the water, now fast increasing in the vessel's hold, stopped the flues and obstructed the draught into the chimneys; the furnace doors were of course burst open, and a vivid volume of flame twenty feet in length shot into the fire-room, driving everybody before it with the intense heat, and instantly setting the wood work into a blaze. All efforts to control the flames were utterly ineffectual, and from this moment the fire ran rapidly over the vessel."

A boat was launched for the shore, which was distant 300 yards, but it was speedily swamped. A second boat succeeding in reaching the shore, and a line was made fast from the ship to the shore. The account continues:

"During this time the ship remained immovable, the surf striking her in the stern and perhaps tending to set her firmer into the sand. The third boat having been lowered, it was found that she was half full of water, and of no service unless bailed out, and Dr. Corbett sprang into her for that purpose; this effected, six ladies were passed down into the boat, among whom were Miss Conway, Mrs. Haley, Mrs. Seymour, and Mrs. Coots; there were two other ladies whose names we have not learned; the boat rode the first breaker but was filled and swamped by the second, and those already on shore rushed in to the rescue of the ladies and dragged them on to the beach. Doctor Corbett was in this boat, and gaining the shore, turned towards the ship at the cries of terror proceeding from her, and beheld the quarter-deck enveloped in flames.

And now ensued one of the most harrowing scenes ever recorded in the history of shipwreck; the flames leaped rapidly across the after part of the ship, driving the masses before it, and dozens sprang into the water and were seen struggling in the surf. All the boats were now gone, and it was impossible to regain the ship from the shore or to render any succor whatever; dreadful cries and screams proceeded from the ship, which, mingled with the roaring of the sea, the crackling of the flames, and shouting of those on shore, who could only gaze helplessly on the sight, must have been an era of terror in the lives of those who beheld it from the beach. As the flames advanced forward, the unhappy victims were forced into the sea, and every surf came freighted with corpses or exhausted, half-drowned men, women, and children. Such a scene has never before been witnessed on the Pa-

cific coast. To add to the excitement, the flames had now communicated to the powder magazine, which exploded, tearing the run and stern to pieces, and splintering all that portion of the ship; the two guns, surrounded by the flames, also sent their solemn booming over the scene.

Those who were fortunate enough to get within reach of their friends on shore, were dragged half dead out of the reach of the surf, while others were swept around the stern of the steamer, or out to sea, there being a strong current making seaward from the ship. At one moment not less than thirty corpses and bodies of the dying were in the edge of the surf, some of them divested of clothing. Out of a party of eighteen Jews who were on board, sixteen perished from the weight of coin it was supposed, which they attempted to bring with them through the waves. The outward current above-mentioned, carried off numbers of persons who were good swimmers, or floated, who would otherwise have been saved; several women thus floating were swept away; the baggage, such as would float, also went out with the eddy; none of it was saved by drifting to the shore.

Some of the sailors, firemen, and coal-passers—noble fellows—disregarding their own danger, seized little children in their arms, or lashed them to themselves, and attempted to gain the shore. Several are known to have thus sacrificed themselves. We have no space or heart to insert the numerous affecting instances of courage and self-sacrifice of which we have received accounts. Among the most conspicuous is, that of Mr. Tarr, of Sacramento, who lost his life in attempting to save a son of Mr. Watson. They came ashore together—both drowned. One of the firemen, whose name we did not learn, brought on shore two children, whose parents were both drowned. Another fireman brought a beautiful boy ashore to his mother, who had just been washed to the beach. Her husband and two children were drowned, and she supposed this child had shared the same fate. The meeting may be imagined.

Most of those ashore were too exhausted to render assistance to those beating about in the surf. People ran about the beach perfectly frantic; one party attempted to launch a boat to reach the steamer, but it was overwhelmed by the surf, and this accident intimidated others, so that it was impossible to muster the requisite force to launch a second. Meantime, the ship had become a living mass of fire; the heat was intense, even on the shore, and every moment the beach received new accessions to the list of dead and dying. The scene was truly harrowing; and when at last the steamer was a charred and smoking hulk, her stern lifted, and she swung heavily round and went up broadside on the beach.

Some few provisions were saved from the wreck, such as salt beef, pork, molasses, vinegar, a few tin cans of preserved meats, and some cheese, but no water; nor was there a drop of water on the island, which we have before observed was utterly barren and uninhabited. The usual amount of suffering, particularly among the women and children, was experienced. During the first day attempts were made by the survivors, after burying the dead, to procure water by condensing steam, but the experiment failed. There were now some two hundred and seventy souls congregated on the beach, and they all went without tasting water for fifty-six hours; the salt provisions only aggravated their sufferings.

Among the incidents of the day, after the wreck, a child was born on the beach, and is now healthy and thriving; the mother was carried across the mountains in a hammock, and even walked part of the way to the boats. Many of the passengers, especially among the females, suffered much from want of clothing. The dead were buried near the wreck. Holes were dug in the sand with boards, and each corpse received a separate grave."

There were sixty graves dug, and the remaining sixty-nine were probably burned or washed away by the waves.

The *San Francisco Herald* gives a very minute account, a portion of which we copy:

"The passengers were orderly enough until the fire broke out; they saw the smoke coming up from below, and some asked the captain and crew if the ship was on fire; they answered no, and that there was no danger. They believed themselves safe, even as to the preservation of their baggage, and so great was this feeling of security that some of the ladies remained in bed. When the flames began to burst forth, and the alarm of fire was sounded, confusion and fright began to reign; men seemed deprived of reason by excess of terror, and leaped wildly into the sea, where they buffeted the waves frantically for a time and then went down like lead. The first boat that was sent to communicate by a line with the shore was swamped; the sailors clung to her and were thrown in safety on the beach. Another boat was started under the guidance of Captain Steene; this succeeded in reaching the shore with a line.

The flames now began to rage with redoubled violence, the wind driving the smoke aft, so that most of the passengers congregated about the bows; a scene of terror, confusion and suspense ensued which baffles description; many were so frightened that they made scarce any effort to swim, but went down without a struggle; others, cast back and forward by the powerful surf, battered and bruised against the rocks, gave up the fight and sank from sheer exhaustion. Most of the passengers had assembled upon the bows to escape the driving flames and suffocating smoke; a group of nine remained upon the poop until driven to the water by the heat; one of their number, seized with a sudden panic, leaped overboard to a floating spar, missed it and was drowned; the others acting more deliberately reached the shore. But few were saved by the boats—but two boat loads, we understand; most of those who were saved floated ashore upon spars, benches, and other articles thrown overboard. Many of the ladies were saved by the buoyancy of their inflated clothing, which enabled them to float upon the water.

The following act of devotion and its unfortunate result is sad to relate: A Mr. Taylor swam to the shore with his child upon his back, and placed the infant in safety upon the bank; then, through the masses of wreck, through floating spars and struggling swimmers, he made his way back to where he had left his wife clinging, in the water, to the rudder post; he bore her also to the beach, but she had been so much bruised by being repeatedly dashed against the ship's bottom by the heavy waves, that she did not survive to bless her husband for his devotion; she died on board the *Meteor*. Mr. Saunders and four others floated three miles out to sea upon a hen-coop; they were picked up by Capt. Sampson, who went to their relief in a boat. The water was chilling cold, and they were completely exhausted and benumbed with clinging beneath its surface for several hours, to their frail raft. It is supposed that many floated out to sea and were lost, as the tide was on the ebb; there was an eddy at the bow, and some were drowned by being drawn under by the suction of the sail that had been passed beneath.

There were four boats in all, three of which were of iron; they were capable of holding ten persons each. A gentleman, whose name we did not learn, attempted to swim ashore with his child upon his back, and supporting his wife by a handkerchief to which she clung; she was torn away, but managed to cling to a rope, while he proceeded and saved the child. He then returned to his wife, and they both started again. Just then, a person jumped from the ship, and falling, struck the lady upon the head; she was stunned and immediately sank, despite her husband's efforts; the latter floated to sea upon a spar; he was an Englishman, and a good swimmer, but was exhausted with his efforts; he was about to let go in despair, when a fellow-passenger, hard by, cried out to him to hold, a boat was coming. He did so, and was saved.

A great number of passengers sustained themselves in the water clinging to the cable stretched to shore. This cable was suddenly slackened, letting the unfortunate down into the water. Many were drowned by this, including several ladies; but few were saved by clinging to the rope.

Capt. Sampson and Dr. Watch, a passenger on board, threw over doors, trunks, and other articles to the swimmers. Many of those in the water were continually crying, shrieking, and praying, rendering the spectacle piteous in the extreme.

The Captain behaved with presence of mind and courage; he was the last man to leave the ship; most of the crew left early. Those who first reached the shore did all that lay in their power to assist the others; the steward, James Herron, among others, was indefatigable in his exertions.

As the swimmers approached the shore, planks were thrown out to them, and those that had regained a little strength waded out into the surf to lend a helping hand to their comrades; many, as they came in, fell exhausted upon the sand, where they lay motionless for half an hour, completely prostrated with excessive exertion. The ladies displayed the utmost kindness and consideration; they tended upon the sufferers, supplied them from the scanty wardrobes they had saved with articles of clothing, (for many of the poor wretches came utterly naked to land) and made canvas shoes to protect their feet while traversing the island in search of succor.

They remained on the island three days and two nights, during which time they suffered much from lack of water. Several water casks floated ashore, but the liquid they contained was found so impregnated with salt as to be useless. On Thursday they obtained a barrel of molasses and another of vinegar; they mixed the two, and it answered the purpose of quenching their thirst. Afterwards they managed to drill a hole into a rock with spikes, which furnished a scant supply of brackish water, which they sucked through quills. Eight miles inland some more

water was discovered, and several went thither in search of it. The island is barren and destitute of all vegetation, except a species of prickly pear; several coyotes were seen, but no other signs of life.

About fifty of the passengers carried one of the ship's boats, weighing about a ton, across the island on their shoulders, and launched her in Margarita Bay. They also carried across a small cannon, procured from the wreck, and a little powder, which by chance was brought ashore; there was sufficient to fire the piece twice, whereby they attracted the attention of those on board the whaleships, who were lying some twelve miles off. The captains of those vessels immediately despatched boats ashore with provisions and water. The shipwrecked party were taken off in the boats and distributed among the different vessels, aboard which they remained fifteen days; the *Meteor* was then chartered, and all went aboard excepting some twenty, including several ladies, who preferred to proceed in another ship to the Sandwich Islands. Seventeen children and fifteen females perished."

The *Herald* states that the *Independence* was never a favorite ship, and in the present instance the passengers generally had a presentiment of disaster, from the large number of passengers.

Romish Aggression in Holland.

THE recent Allocation of the Pope announced the fact that, with the consent of the Dutch government, the hierarchy of the Roman Catholic Church had been re-established in Holland. The prospect before them has aroused the fears of the Protestant public in the Netherlands, and meetings are holding to give expression to the general opinion. At Utrecht, on the 3d, a meeting was held, when the following address to the throne was adopted:

To his Majesty the King:

"SIRE—The subscribers, citizens of Utrecht and your Majesty's faithful subjects, respectfully come to your throne, to declare to your Majesty with how much anxiety and uneasiness of mind they expect the proposed establishment of the Episcopal hierarchy in the Netherlands with the approbation and concurrence of your Majesty's government. They are fully convinced that such an establishment of Episcopal hierarchy is entirely contrary to the spirit of the Dutch nation, which did ever attach the utmost value, not only to independence from foreign domination, but also to religious liberty.

"Since the Reformation of the Church the Dutch nation has been a Protestant one. Still she remembers of the dreadful struggle with Rome; she recollects how the Archbishopric of Utrecht and the other bishoprics, founded in 1559 by Philip II., gave way to the perseverance and courage of our fathers; but she also remembers how much blood has been spent in that struggle. Is it then possible that the restoration and establishment of a Roman Catholic hierarchy under the reign of your Majesty's illustrious dynasty should not affect our dearest feelings? Two centuries are past since the former struggle, and time has lessened the distance between the Protestant and Roman Catholic parts of the nation: the same rights, the same protection, the same liberties have been granted to both, but therefore she has not lost her Protestant character."

"This Protestant character is the fruit of her history. Since a few years the pretensions and the attitude of the Roman Catholic population have caused a great deal of trouble and suspicion; but how much jealousy and distrust shall increase—how much greater the distance—how much more pernicious the contest shall be for the prosperity and happiness of the country when by that openly established and acknowledged hierarchy Ultramontanum rises against Protestantism, provoking it to the contest, not only on the territory of religion or instruction, of history or literature, but above all on the territory of politics."

"Wherever Ultramontanum establishes and extends itself it makes war upon Protestantism with systematical contempt of the rights of other confessions. The symptoms of that contest already begin to manifest themselves, and the danger of this situation shall certainly increase when the establishment of that Episcopal hierarchy gives new strength to Ultramontanum by uniting and concentrating its adherents. We do not add anything more. Your Majesty's ancestors, to whom, besides God, the Netherlands are indebted for their existence and prosperity, have experienced it, and their history is here the most eloquent witness."

"It is, therefore, that the subscribed respectfully pray your Majesty that it may please you, by the power given to the King, in Art. 65 of the Constitution, not to grant the metropolitan to accept the title, rank, or dignity of Metropolitan or Suffragan Bishop of any part of our country conferred by a foreign prince; and that according to the Constitution, which requires neutrality

of government towards every community of the Church, the injury may not be done to the Protestants that the government should acknowledge the Pope of Rome as the chief of the Church in the Netherlands. They ask it the more earnestly as the episcopal dignity imposes duties by an oath sworn to a foreign power, and still in our times obliges the bishops to persecute all heretics, schismatics, &c., wherever it may tend to increase the Roman Catholic faith. They address this petition to your Majesty with confidence and due respect; but also as earnestly as the gravity of the matter requires, and they recommend your Majesty to the God of our fathers, who may bestow wisdom on your Majesty, and in whom all their hope and expectation is."

Four thousand five hundred and twenty-eight signatures follow this address. Others to the same effect are in the way of subscription at Amsterdam, the Hague, Rotterdam, and other principal towns of Holland.

Father Gavazzi.

THE Italian monk Gavazzi, who was so conspicuous as a friend of liberty in the late revolutions in Italy, has arrived in New York, and was publicly received at a large meeting held in the Broadway Tabernacle, on the 23d ult. He is descended from an old and honored family, and is a man of genius and an orator. His liberal principles brought upon him displeasure and imprisonment from Pope Gregory XVI. He was again received into favor by Pope Pius IX. When the epoch of the late revolutions dawned, he was the first man to parade the streets of Rome, with the emblematic colors pinned to his breast; and he struggled, afterwards, nobly for the principles of freedom. When the French entered Rome, he was a proscribed man, and escaped through the good offices of the American consul. The "Commercial Advertiser," speaking of his personal appearance, says:—"He is tall, with strongly-marked Italian features, and wears the habit of a monk." In his address, which is fully reported in the "Commercial," we find a decided renunciation of Popery, but no distinct avowal of the principles of evangelical religion. As to his religious notions, we will let him speak for himself.

"To correct a mistake into which some have fallen, I beg to be called—not a converted priest, but a *seceder* priest, because I am no Protestant. Now, in England, I did not lose the sympathy of the public because I did not call myself a Protestant; but in America, perhaps, some severe Protestant may say, 'We have no confidence in a man who will not avow himself as a Protestant.' I am no Protestant because I respect all Christian evangelical churches. If I say I am a Presbyterian, an Episcopalian may say, 'Why are you not an Episcopalian?' If I be an Episcopalian, the Methodist may inquire why I do not belong to his persuasion; and so with other denominations. Therefore, I say I am no Protestant; I am a Christian. But it will be immediately said, that all infidels call themselves Christians. Very well; but I am not only a Christian, but I am a Romish Catholic. Then, it is said, all Papists call themselves that. Yes! rightly or wrongly?"

"In the Scriptures the devil calls himself the angel of light, though in truth what is he but the angel of darkness? We disclaim that the Romish is the Popish Catholicism; the Romish is the Catholic Church established by the apostle Paul. The Romish Church is the most ancient church in Europe. When Rome had no Popes nor Popery, it had that Church, and to that Church I belong. I am proud to be an Italian; and, as an Italian, I disclaim all Protestant denominational appellations. I, as an Italian crusader, shall preach, and have preached, civil liberty in Italy; but as a preacher of civil liberty, I also shall preach religious liberty in my native land. In Germany they are Lutherans, because they are Germans; in France the Frenchmen are Huguenots, because they are Frenchmen; in America and England the people are Protestant, because England and America is Protestant; and in Italy we are Roman Catholics, because we are Italians."

"The Germans call themselves Lutherans by Luther; in France they are Calvinists by Calvin; you call yourselves Protestants by Cromwell and Knox, and we call ourselves Romish Catholics by Rome. But the time will come, when all peculiar denominational distinctions will disappear; believe me, the time will come when all mankind will call itself no more Lutheran, or Calvinist, or Protestant, but all Christian, and only Christian. The time will come when Christ will appear on earth once more, to establish his expected kingdom of universal justice; but in the meantime, I cannot accept for my Italy any Protestant denomination—I cannot accept for my native country a copy of the original which it possesses."

"But recollect, I am no Popish Catholic of Gregory VII., or Alexander VI., or Gregory

XVI., or the Pio Nino School. I am a Romish Catholic. I have no doubt you will respect my opinion, and love of my poor native land."

And again:—

"I am no Protestant, because my mission requires me to be independent. My mission is to destroy Popery—to annihilate the Pope."

The object of Gavazzi's visit to this country, is to excite sympathy in behalf of liberty in Italy. How he expects it to be manifested, we have not learned. He is now delivering a course of lectures in Italian, in the Broadway Tabernacle. We observe that some of our Popish contemporaries have already been abusing him, which is at least one thing in his favor.

Extravagance and Folly.

MEN who were in New York in 1836, and saw the abounding "wealth," splendid equipages, brilliant furniture, magnificent parties, &c., &c., of that day—afterwards saw a large part of those foolish spendthrifts bankrupt and ruined—cannot avoid such reminiscences, when they see the far greater extravagance of the present day. They cannot help asking themselves if the end will not be the same. A New York correspondent of the *Boston Transcript* notes a few items of this extravagance.

"I find that in respect to extravagance in other matters, the New Yorkers are now in advance of all former times. The rage for showy and costly articles for private dwellings far exceeds the emulation which exists between the rival hotels up town. As a matter of curiosity to the readers of the *Transcript*, a few of the fashionable styles of parlor ornament will be stated.

One of the latest patterns of parlor tables or light stands, is made of the richest decorated French porcelain, set in a gilt frame and stand. These are very beautiful; the price ranges from \$200 to \$300 each, according to the value of the painting.

French porcelain, ornamental gas fixtures for the mantel, are imported and sold for \$180 a pair.

A pair of bronzed mantel candelabra, with a clock for a centre piece, are for sale at \$800 a set. An importer stated that he had sold four sets for one house at \$3000.

A novel and unique mantel clock, valued at \$500, would be a rich mantel ornament. This clock has no hands. The hour and minutes are denoted by figures which revolve, like a modern whist counter.

One firm here have a small mantel clock for which they ask \$1200. Two birds come out and sing from the clock each hour.

Bronzed vases, with bas reliefs, are plenty at \$300 each. Porcelain tea sets of thirty-six pieces are held at \$180 a set. And so one could go through the list of household articles of elegance and utility, and name prices which would not do except in an 'age of gold.'

One cannot fail to call to mind the common illustration suggested by the upish tendency of all property in this city, and to state that we are now witnessing the brilliant ascent of the rocket; the no less certain descent of the valueless stick may not be so agreeable, particularly if it should hit us, or one near to us.

There is one point which seems to be overlooked in the fitting up of public and private houses at the present time. This is the consideration of the effect of use and time upon the expensive ornaments and extravagant fittings now in vogue. There is nothing more repulsive to the eye than dingy or faded finery. Shabby gentility is generally despised. A patch on both knees and gloves on is suggestive of a fall from competence to indigence. A dirty white vest is a sure indication that the wearer, like the garment, has seen better days. Twenty-four gas-burners in a bed-room twelve feet square, decorated porcelain spittoons, and seven hundred dollar bed-coverings, may excite wonder and attract for a time, but such matters are of short duration, from the very nature of things."

New Mexico.

WM. CARR LANE, the Governor of New Mexico, has made himself ridiculous, and perilled the relations of the United States and Mexico, by issuing a proclamation annexing to the United States the "Mecilla Vally"—a tract of land thirty-four miles wide and one hundred and seventy-eight long, on the southern border of New Mexico. In running the line between the United States and Mexico, the Commissioners of the two countries had given this valley to Mexico; but Gov. Lane, on his individual responsibility, without any authority from Washington, attempts to reverse this decision. The New York *Commercial Advertiser* says:

"The real merits of the question may be very briefly stated. The treaty of Guadalupe Hidalgo provides for a joint commission to run the

boundary line between the two republics, and distinctly states that 'the result' agreed upon by these commissioners shall be deemed a part of this treaty and shall have the same force as if it were inserted therein. The boundary line established by this article shall be religiously respected by each of the two republics; and no change shall ever be made therein, except by the express and free consent of both nations, lawfully given by the General Government of each, in conformity with its own constitution.' The provision is explicit enough. The commission left the valley of Mecilla on the Mexican side of the boundary line, and it was therefore occupied by Mexican forces. If the United States deem this an error on the part of the joint commission, it is for the General Government to make proper representations to Mexico on the subject. It is a matter for negotiation between the two federal governments, they having agreed that the 'result' of the commission shall be 'part of the treaty.' Governor Lane is not the federal government of the United States, and could not therefore 'lawfully' act in its behalf, except by delegated authority, which he does not possess. Neither has he sought the consent of the General Government of Mexico, but committed an act of violence, at variance with the treaty, upon territory to which she had, to say the least, a *prima facie* title. In any light in which his course is regarded, it stands out as one of the most unwarrantable and arrogant assumptions of authority of which there is any record in the history of this or any modern nation."

(For the Herald.)

Sketches of Travel.

CHAMOUNY—MONTANVERT—THE FLEGERE.

As I awoke in the night, I heard the wind howling furiously around the house, and the rain dashing against the windows. So, thought I, there is an end to my projected excursion for the morrow, and I comforted myself, as I turned over, with the prospect of a day of rest. Very much surprised then was I to be awakened out of a sound sleep at half past five in the morning, by my guide, knocking at the door and telling me it was time to get up and start for Montanvert. I remonstrated, and appealed to his sense of propriety whether this was the right sort of weather for a mountain excursion—a wet drizzly morning—when you could hardly see across the street. "O!" said he, "that's nothing, it will clear up by noon, and be a first-rate time." "Ah! these guides!" said I to myself, as I proceeded to draw on my clothes—"what mercenary beings they are! All they care for is to get as many 'excursions' out of you as they can, till there's nothing left but a skeleton. When you are perfectly satisfied that you are tired to death and can't go a step farther, they persuade you that you're as fresh and vigorous as ever!"

I hurried through my breakfast, equipped myself in an old overcoat, and mounted upon the trusty mule which my guide had waiting at the door, slowly wended my way through the streets, the gazing stock of the guides and stragglers of the various hotels we passed. My guide walked now in advance, sometimes leading the mule by the bridle over difficult places, and now in the rear, shouting at him, or quickening his pace by a stick. We crossed the Arve and the opposite meadows, past several farm-houses, frequently accosted by children with curiosities or refreshments for sale, and occasionally by some poor beggar, afflicted with the *goitre*, till we reached the foot of the mountain, where the path rises above the valley through a forest of pines. At a sudden turn, I noticed a little girl sitting upon a rock with a wooden box by her side, who seemed anxious to attract our attention, and as soon as she caught my eye, applied herself vigorously to a crank in the box, which occasioned a most grotesque combination of discordant sounds, bearing a slight resemblance to the "Hunting chorus" of Der Freyschutz. After playing a little, she left her box and ran after us for the pay. Farther on we met a troop of children with strawberries for sale. The multitude of visitors to the vale of Chamouny for several years past, has almost destroyed the simplicity of its inhabitants. Old and young seemed determined to make as much as possible out of strangers, and all sorts of contrivances are resorted to for this object. One has some minerals for sale, another a bunch of flowers, another a salver with little cups of milk and rum, another a few wooden toys, another some views of the scenery, &c., &c. Two or three children will start up from behind a rock and sing an Alpine song, and before the last note has ceased, hold out their hands for money. Another stations himself at some place where there is a fine echo, with a tin-horn or a little cannon, and sells you as many echoes as you wish to buy. A few of such applications would not be unreasonable, but they become so frequent and are prosecuted with such boldness and pertinacity as to annoy and disgust the traveller.

The ascent is very steep in many places; the

path is full of rocks and roots of trees, sometimes carried along the edge of the declivity by means of trees cut down and filled in with branches and soil, through which great holes often gape into the valley below, and you tremble lest your mule should put his feet into them and send you over his head down the mountain. But the sagacious and sure-footed animal soon wins your confidence, and you resign yourself to his superior discernment. We crossed several "creux," as they are called, i. e., hollows or ravines in the mountain side, down which the avalanches come in the winter season and sweep everything before them. Most of the way we were enveloped in a thick mist, but occasionally it would lift up and afford us beautiful glimpses of the valley. We had a fine view of the *Cascade d'Arveiron*. We reached the Pavilion on the summit in about two and a half hours from Chamouni. The sky cleared up and we had a fine view of the sharp peaks across the adjoining glacier, such as the *Aiguille du Dru*, the *Aiguille Verte*, the loftiest of all rising to the height of thirteen thousand feet, and a thousand nameless pinnacles in different directions.

After resting awhile, we prepared to descend upon the neighboring glacier, called the *Mer de Glace*, i. e., "Sea of Ice." This is not so easy as it seems at first sight. For the glaciers, as they work down towards the valley at the rate of a foot a day, throw up huge ridges on each side, composed of earth and stones and fragments of rock, which are ground off from the mountains by the friction of the glacier. These ridges or moraines, as they are called, sometimes sixty or one hundred feet high, must be surmounted before you can reach the surface of the glacier.

The glacier appears very different when you are upon it, from what it did at a distance. Instead of presenting a smooth surface, it is broken up into a great variety of forms; here, huge blocks, and there sharp pinnacles sixty or eighty feet high, with unfathomable crevices between, down which you gaze with a shudder, as you think of the consequences of a slip of the foot upon the narrow edge of ice along which you are walking with the aid of a pointed staff. These crevices exhibit the beautiful deep blue color of the ice, which has never been satisfactorily explained. The river Arveiron has its source at the termination of this glacier in the valley below. The water issues from a vault of ice, which is continually changing its form, as great pieces are detached from the roof and tumbled down into the bed of the stream.

A farther excursion of three and a half hours is sometimes made along the glacier to the *Glacier du Talefre*, to visit the *Jardin*, (i. e., "Garden,") a rock in the ice, which is covered with beautiful herbage, and in the month of August, enamelled with flowers. In many places you see the flowers of the Gentiana Major along the very edge of the ice. Coleridge has finely described these glaciers in his "Hymn before sun-rise, in the vale of Chamouny."

"Ye Ice-falls! ye that from the mountain's brow
Adown enormous ravines slope amain—
Torrents, methinks, that heard a mighty voice,
And stopped at once amid the maddest plunge!
Motionless torrents! silent cataracts!
Who made you glorious as the Gates of Heaven
Beneath the keen, full Moon? Who bade the Sun
Clothe you with rain-bows? Who with living
flowers
Of loveliest blue, spread garlands at your feet!—
God! let the torrents like a shout of nations,
Answer! and let the ice-plains echo, GOD!"

On our way down we met more than fifty persons, some on mules, some on foot, and some carried in a sedan-chair by two men—old and young, ladies and children. After an interval of two hours for rest and dinner, I set out again for the *Flegere*. This is a mountain on the opposite side of the valley, commanding a fine view of the *Mer du Glace*, the *Montanvert*, and the whole range of Mont Blanc. A ride of half an hour to the foot of the mountain, then a long and wearisome ascent of two hours more to the *Croix de Flegere* and the *Chalet*. Just before reaching the summit we caught a glimpse of the peak of Mont Blanc, but most of the time he was wrapped in clouds. I stopped a little while at the *Chalet* to rest and obtain some refreshment, and wrote my name in the album, and purchased some prints of the views. I came down in fine spirits, repeating the stanza,

"Mont Blanc is the monarch of mountains;
They crowned him long ago,
On a throne of rocks, in a robe of clouds,
With a diadem of snow."

I have often been asked whether I made the ascent of Mont Blanc. The name Mont Blanc is given to the whole chain of mountains of which the Montanvert is one, and those who have visited that, often speak of having been to Mont Blanc. But the peak of Mont Blanc itself is rarely visited. The attempt is often made without success, for several years. It requires a favorable combination of circumstances which rarely occurs. It is moreover attended with an expense of one or two hundred dollars, to each individual of the party, as each person must have five or six guides and porters to carry the provisions.

In the evening I visited some of the curiosity shops, which contain a great variety of articles to serve as mementoes of Chamouny—such as crystals from Mont Blanc, miniature Swiss cottages, cows and chamois ingeniously carved out of wood, and cane tops and knife handles, of chamois horn.



The Advent Herald.

BOSTON, MAY 7, 1853.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE PROPHECY OF ISAIAH. CHAPTER IX.

THE INCREASE OF THE KINGDOM.

For unto us a Child is born,
Unto us a Son is given:
And the government shall be upon his shoulder:
And his name shall be called Wonderful, Counsellor:
The mighty God, the everlasting Father, the Prince of Peace.—v. 6.

“UNTO US.” The advent of CHRIST was for our benefit. John 1: 12-14—“As many as received him, to them gave he power to become the sons of God, even to them that believe in his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” Ib. 3: 16—“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.”

“The government” by a metaphor is represented as a weight which he carries on his shoulder, which illustrates his sovereignty—that the government will be his at the epoch referred to. According to John, (Rev. 11: 17, 18,) he takes to himself his great power and reigns, when the dead are to be judged, and he gives reward unto his servants the prophets, and to the saints and them that fear his name both small and great, and destroys those who destroy the earth. Thus Daniel saw, (Dan. 7: 13, 14,) “in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed.” This is, v. 11, when “the beast was slain, and his body destroyed, and given to the burning flame.”

The SAVIOUR’S titles are various. In Judg. 13: 17 the Angel of the LORD said to Manoah, “Why askest thou thus after my name, seeing it is Secret,” or as it reads in the margin, “Wonderful.” His coming to earth was the result of the eternal Council, which devised a mediator between God and man. CHRIST is at the right hand of God making intercession for us: he is our Counsellor, our “Advocate with the Father.” (Rom. 8: 34; 1 Jno. 2: 1.) When the Father “bringeth again” as it reads in the margin, (Heb. 1: 6-8,) “his first Begotten into the world,” i. e., at his second advent, “unto the Son he saith, Thy throne, O God, is for ever and ever.”

The phrase “everlasting Father,” is in the Septuagint, and also in the Latin Vulgate, “The Father of the future age;” and is rendered by Lowth “The Father of the everlasting age.” Paul says (Heb. 2: 5, 9,) that “unto the angels hath he not put in subjection the world to come, whereof we speak . . . But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.”

“The Prince of Peace.” At his first advent were heard (Luke 2: 13, 14,) “a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.” Eph. 2: 14, 17—“For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. . . . And came and preached peace to you which were afar off, and to them that were nigh.” And when the new Jerusalem shall descend from heaven, like Melchisedec, he will be “King of Salem, which is, King of Peace.”

Of the increase of his government and peace there shall be no end,
Upon the throne of David, and upon his kingdom,
To order it, and to establish it with judgment
And with justice from henceforth even for ever.
The zeal of the Lord of hosts will perform this.—v. 7.

“The Increase of his government,” is generally understood to imply that it will continue to increase forever. It teaches, says Mr. Barnes, that “his government shall be most extended, and shall expand and enlarge forever.” And hence many argue that after the first resurrection, generation and the increase of the human family will continue. There does not, however, appear to be any warrant for such a conclusion. The Hebrew word מְרִבָּה (mar-beh) occurs in this precise form only in one other place, (Isa. 33: 23,) where it denotes greatness, abundance,—“the prey of a great spoil.” In the feminine form, (mir-bah,) it denotes largeness, amplitude. Ezek. 23: 32—“It containeth much.” In the feminine plural, (mar-beeth,) it is a multitude, (2 Chron. 30: 18) “a multitude of the people.” There is not necessarily connected with it the idea of perpetual progression.

It has evident reference to the mighty enlargement which the kingdom will undergo at the epoch of the second advent. It is not a participle, but a noun, and is something which will have been accomplished. It is the multiplication of the nation, referred to in the 3d verse, over which they are to joy as in the joy of the harvest, and as men rejoice when they divide the spoil.

That there will be such an enlargement of the kingdom at CHRIST’S coming, is shown by collateral scriptures. At his advent all the pious dead will leave their charnel houses, cast aside their winding-sheets and all the cements of the grave, and will come forth to shine as the sun in the kingdom, and as the stars forever and ever. 1 Cor. 15: 52—“In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” 1 Thess. 4: 16, 17—“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in CHRIST shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” 2 Thess. 1: 7, 10—“And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. . . . When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.” Dan. 12: 2, 3—“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.” Matt. 13: 43—“Then shall the righteous shine forth as the sun in the kingdom of their Father.” Rev. 20: 5, 6—“But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of CHRIST, and shall reign with him a thousand years.” Rev. 7: 9—“I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.” Ib. 5: 11—“And the number of them was ten thousand times ten thousand, and thousands of thousands”—or, “a hundred million and millions.”

This predicted enlargement of the kingdom will be an eternal enlargement: it will never have any diminution. Dan. 7: 14, 18, 27—“His dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed. . . . But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” Ib. 2: 44—“Then shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.”

When thus enlarged, the trial state having ended, and that of reward being entered on, the number of the elect will have been accomplished and generation will no longer continue. The texts already quoted, (1 Cor. 15: 52, and 1 Thess. 4: 16,) show that at CHRIST’S coming all the righteous living will become immortal. It is equally evident from other texts, that the living wicked will then be destroyed from the earth; for (2 Thess. 1: 7-9,) “the Lord Jesus CHRIST shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance

on them that know not God, and that obey not the gospel of our Lord Jesus CHRIST: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.” In the battle of Armageddon (Rev. 19: 21,) “the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.” Thus there are none left on the earth in mortal state; and there is no generation in the immortal one; for when the Sadducees inquired of the SAVIOUR whose wife, she who had seven husbands here, would be in the resurrection, (Luke 20: 34-36,) “Jesus answering, said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.”

“Upon the throne of David.” The kingdom of Israel was a theocracy, under the direct government of God. When the people tired of their judges and desired a king, God said to Samuel, (1 Sam. 8: 7) “They have not rejected thee, but they have rejected me, that I should not reign over them.” God however took it upon himself to designate their king, who was regarded as the “Lord’s anointed.” Saul proving disobedient, the Lord took the kingdom away from him and gave it unto DAVID. And God said of him (1 Chron. 17: 13, 14,) “I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee: but I will settle him in mine house and in my kingdom forever: and his throne shall be established for evermore.” When the time came for David to designate a successor, he said (Ib. 28: 5,) the Lord “hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel.” Ib. 29: 23—“Then Solomon sat on the throne of the Lord as king instead of David his father.” God had sworn unto David (Psa. 89: 36,) that “his seed shall endure forever, and his throne as the sun before” him. But the wickedness of David’s posterity made it necessary to suspend the government from the time of Zedekiah; of whom God said (Ezek. 21: 26, 27): “Remove the diadem, and take off the crown: this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him.” During a long and gloomy period the kingdom has been in ruins, and under the power of the Gentiles; and Jerusalem is to be trodden down of the Gentiles until the times of the Gentiles are fulfilled. At the birth of CHRIST he was heralded as the future successor to David’s throne. Said the angel, (Luke 1: 32, 33) “He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.” His kingdom, however, was then distant many centuries. When the SAVIOUR was directing his way towards Jerusalem for the last time, (Luke 19: 11, 12) “he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.” A few days later, the disciples asked him for the sign of his coming and kingdom, after answering which, he said to them, (Matt. 25: 31-34) “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

The re-establishment of David’s throne, therefore, will be in the regenerated state, when the kingdom shall be established under the whole heaven, and will be extended, not only over the literal descendants of Abraham who shall come up in the first resurrection, but over the resurrected pious from all lands. Said the SAVIOUR (Luke 13: 28, 29) “There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.” Rev. 5: 9, 10—“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God

by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.”

Death for want of Air.

The death of five men at the “Tomb,”—the city prison in New York,—who were confined in a single cell, has led to the publication of some statistics on the necessity of an abundance of fresh air for the support of life.

The lungs of every healthy man destroy about eight hundred cubic inches of air per minute, equal to four hundred cubic feet, or seventy-five hds. in twenty-four hours. A bed-room twelve feet square and five feet high, contains but seven hundred and twenty cubic feet. Let two men be confined in such a room twenty-four hours, without its being ventilated, and the vital qualities of the air will be entirely destroyed. It is not strange, therefore, that five men in a single cell, imperfectly ventilated should have died in a short time. This result should teach the necessity of having well ventilated rooms for sleeping apartments.

A man, woman, and child, will exhaust about three hundred feet of air in eight hours; and yet how many such shut themselves up for a night in a close room that will contain only twice that amount of air! We never think of retiring to sleep without having a door or window open, and often both. A deficiency of fresh air leads to pulmonary disease, as was attested in London, in an experiment on monkeys—fifty out of sixty dying in one month by tubercular consumption.

The Confessional.

THE Papists make capital, often, out of the fact that stolen property is often confessed to the priest, and by him restored to the owner. In Chicago, a short time since, the *Atlas* says:

“A distinguished lawyer was waited upon by a bishop and reverend Father of the Roman Church, and presented with eight dollars, which the bishop said was a restitution to the lawyer made by one of the reverend Father’s flock, for a wrong done to him to that amount. What was the nature of the wrong, or by whom it was done, the bishop and priest refused, of course, to divulge, as the knowledge of it had been obtained through the confessional. The lawyer refused to take the money, offered, as it was, as a payment in full for a wrong done, on the ground that a wrong could not be made right by money. The person who did the wrong must confess the deed to the injured party; that unjust suspicions of innocent persons, which might have been aroused, could be removed, that the real offender could be forgiven; and the whole account squared between the parties. The taking of the eight dollars from some unknown person, for some unrevealed wrong, was no righting of the matter at all. So the lawyer argued, to which the priest replied by leaving the money on the lawyer’s desk, and politely and quietly retiring.”

The lawyer taught the bishop a salutary lesson in ethics.

THE JEWS.—We learn by the *Witness and Advocate*, that it was resolved by the General Board of Missions of the Episcopal Church at their last meeting, that as the mission to the Jews, as it had been conducted, was not likely to produce any adequate results, therefore the services of the Church’s missionary to that people should be dispensed with.

This is not right. The command is to preach the gospel to every creature. What right has the Church to inquire about the results? Its duty is simply to obey. God will manage the results. To relinquish all efforts, because less apparent effect is realized than was hoped for, is to graduate their obedience to the results they accomplish!! We have heard believers in the world’s conversion affirm, that the belief in the pre-millennial advent would paralyze their efforts in the cause of missions. If so, their obedience is actuated on the same principle.

ADVENTURES OF AN IRISH GIANT.—We will commence in our next paper, this very interesting story. It was written by the late lamented Gerald Griffin, and is one of the most interesting stories that has ever appeared in the *Pilot*. Boston Pilot.

According to the above, this is one of the stories “that has ever appeared in the *Pilot*,” but because of its interest, it is to re-appear! Wonder how it came out of the *Pilot*, if it has ever appeared in it! and why they should republish what their readers must already be familiar with.

“YOUTH’S GUIDE.”—A new volume of this paper commences with the present month. The first number is out, and will be mailed this week.

We would remind those whose subscriptions expired with the last volume, of the terms of the *Guide*, which require it to be paid for in advance. We state this, that some who will fail to receive this number, may know the reason. We have printed the usual edition, so that we can furnish the present number to all who may renew their subscriptions.

THE SANCTUARY.

BRO. BLISS.—Your article on the "Sanctuary" was very timely, and you can do no better service to the cause at the present, than by giving the word—used 145 times in the Bible—in the original Hebrew and Greek, and classifying its various applications, as denoting the Mosaic tabernacle, the holy mountain, the holy people, the heavenly place, etc., etc., comparing all with the sanctuary of Dan. 8th chapter to be "justified" at the end of the 2300 years.

Yours with respect, D. T. T.

REMARKS.

Of the original words rendered sanctuary, the Hebrew *Mik-dahsh* is used seventy-three times. It is rendered in the following texts, Num. 18:29—"The hallowed part thereof out of it." Psa. 68:35—"O God, (thou art) terrible out of thy holy places." Ezek. 21:2—"Drop thy word toward the holy places," and Amos 7:13—"The king's chapel."

In all the other places of its occurrence it is rendered sanctuary, or sanctuaries, as in the following texts:

Ex. 15:17; 25:8. Lev. 12:4; 16:33; 19:30; 20:3; 21:12, 23; 26:2, 31. Num. 3:38; 10:21; 18:1; 19:20. Josh. 24:26. 1 Chron. 22:19; 28:10. 2 Chron. 20:8; 26:18; 29:21; 30:8; 36:17. Neh. 10:39. Psa. 73:17; 74:7; 78:69; 96:6. Isa. 8:14; 16:12; 60:13; 63:18. Jer. 17:12; 51:51. Lam. 1:10; 2:7; 20. Ezek. 5:11; 8:6; 9:6; 11:16; 23:38, 39; 24:21; 25:3; 28:18; 37:26, 28; 43:21; 44:1, 5, 7, 8, 9, 11, 15, 16; 45:3, 4, 18; 47:12; 48:8, 10, 21. Dan. 8:11; 9:17; 11:31; 47:12; 48:8, 10, 21. Dan. 8:11; 9:17; 11:31; 47:12; 48:8, 10, 21.

In these seventy instances of its use, it evidently has reference to the Jewish places of worship, excepting those marked *, which seem to refer to the land, and those marked †, in which God is a sanctuary for his people.

The other Hebrew word rendered sanctuary in the Old Testament, is *koh-desh*, which occurs 421 times.

In seventy-one places of its occurrence it is rendered sanctuary. In the three hundred and fifty other places, it is rendered consecrated, consecrated things, hallowed, hallowed things, holiness, holy, holy day, holy portion, holy thing, most holy, most holy things, or saint.

The great number of these prevents a reference to them in detail, but *koh-desh* is applied to anything holy or consecrated,—as in the following examples which are given in the order of their occurrence. Ex. 3:5—"The place whereon thou standest is holy;" 12:16, "the first day there shall be a holy convocation;" and in the seventh day there shall be a holy convocation;" 15:11, "who is like thee, glorious in holiness;" v. 13, "unto thy holy habitation;" 16:23, "the holy Sabbath;" 22:31, "ye shall be holy men unto me;" 26:33, "the veil shall divide unto you between the holy place and the most holy;" v. 34, "in the most holy place;" 28:2 and 4, "holy garments;" 29:35, "unto the holy place;" v. 36, "holiness to the Lord;" v. 38, "of the holy things. . . shall hallow in all their holy gifts;" v. 43, "to minister in the holy place;" 29:6, "the holy crown;" v. 29, "the holy garments;" v. 30, "in the holy place;" v. 33, "because they are holy;" v. 34, "it is holy;" v. 37, "an altar most holy;" 30:10, "it is most holy;" vs. 13 and 24, "after the shewel of the sanctuary."

It is rendered *sanctuary* seventy-one times in the following: Ex. 30:13, 24; 36:1, 3, 4, 6; 38:25, 26, 27; Lev. 4:6; 5:15; 10:4; 27:3, 25. Num. 3:28, 31; 32, 47, 50; 4:12, 15, 16; 7:9, 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 85; 8:19; 18:3, 5, 16. 1 Chron. 9:29; 24:5. 2 Chron. 30:19. Psalms 20:2; 29:2; 63:2; 68:24; 74:3; 77:13; 78:54; Psa. 102:19; 114:2; 133:4; 150:1. Isa. 43:28. Lam. 4:1. Ezek. 41:21, 23; 42:20; 44:27; 45:2. Dan. 8:13; 14; 9:26. Zeph. 3:4.

In the above places those marked * refer to the land; that marked †, to heaven; and that marked ‡, to Judah. The other places refer to the Jewish sanctuary.

The same word is rendered *holy*, in connection with the place of Jewish worship, the garments of the priests, the consecrated oil, the utensils of the sanctuary, &c.; and in all the instances of its use, it is in connection with the persons, things, or places dedicated to God, or the names and attributes pertaining to him,—of which we can only present a few illustrations. Lev. 21:6, "therefore shall they be holy;" 22:32, "neither shall ye profane my holy name;" 23:20, "they shall be holy to the Lord;" 25:12, "it shall be holy unto you;" 27:21, "the field shall be holy unto the Lord;" v. 28, "every devoted thing is most holy;" v. 32, "the tenth shall be holy unto the Lord;" Deut. 26:15, "Look down from thy holy habitation;" 37:2, "he came with ten thousand of saints." 1 Chron. 16:10, "Glory ye in his holy name;" 2 Chron. 20:21, "that should praise the beauty of holiness;" 31:18, "they sanctified themselves in holiness;" Ezra 8:28, "Ye are holy unto the Lord;

the vessels are holy also;" 9:2, "the holy seed have mingled themselves;" Neh. 11:1, "Jerusalem the holy city;" v. 18, "in the holy city;" Psa. 2:6, "my holy hill of Zion;" 3:4, "he heard me out of his holy hill;" 15:1, "who shall dwell in thy holy hill;" 43:3, "bring me unto thy holy hill;" 48:1, "the mountain of his holiness;" 51:11, "take not thy holy Spirit from me;" 87:1, "his foundation is in the holy mountains;" 98:1, "his holy arm hath gotten him the victory;" 99:9, "worship at his holy hill;" Isa. 6:13, "the holy seed shall be;" 11:9, "in all my holy mountain;" 27:13, "in the holy mount;" 35:8, "the way of holiness;" 48:2, "the holy city;" 52:1, "O Jerusalem the holy city;" 56:7, "will I bring to my holy mountain;" 57:13, "shall inherit my holy mountain;" 62:12, "the holy people;" 63:18, "the people of thy holiness;" 64:10, "thy holy cities are a wilderness;" 65:11, "that forget my holy mountain;" v. 25, "in all my holy mountain;" 66:20, "to my holy mountain Jerusalem;" Jer. 2:3, "Israel was holiness unto the Lord;" 11:15, "the holy flesh is passed from thee;" 31:23, "mountain of holiness;" Ezek. 20:40, "in mine holy mountain;" 28:14, "the holy mountain of God;" 36:38, "As the holy flock;" Dan. 9:16, "Jerusalem thy holy mountain;" 9:20, "the holy mountain;" v. 24, "thy holy city. . . to anoint the Most Holy;" 11:23, "the holy covenant"—and twice in v. 30; v. 45, "the glorious holy mountain;" 12:7, "the holy people;" Joel 2:1, "in my holy mountain;" 3:17, "Zion, my holy mountain: then shall Jerusalem be holy;" Obad. v. 16, "my holy mountain;" v. 17, "there shall be holiness;" Zeph. 3:11, "because of my holy mountain;" Zech. 2:12, "his portion in the holy land;" 8:3, "the holy mountain;" 14:20, "holiness unto the Lord."

The foregoing use of the word in the Old Testament, shows that its signification is not limited to the Jewish sanctuary, or its antitype, but that it is applicable to anything dedicated, or consecrated.

The word *sanctuary* occurs but four times in the New Testament—in Heb. 8:2; 9:1, 2; and 13:11. It is in the Greek *agios*, which is everywhere used in the Septuagint, for "koh-desh," and occurs in the New Testament two hundred and thirty-nine times,—sixty-two of which it is rendered *saints*,—the only word in the New Testament which is thus rendered. To find these see *Eng. Concordance*. In the other places of its occurrence, it is rendered "holy," "holiest," "most holy," "Holy One" and "holy thing." With the exception of Acts 2:29; 13:35; 1 Cor. 9:13; 1 Tim. 2:8; 2 Tim. 3:15; Titus 2:2; Heb. 7:26; and Rev. 15:4, it is the only word which is rendered *holy*—(see *Concordance*); and it is used in *Holy Ghost*, *holy city*, *holy angels*, *holy prophets*, *holy Father*, *holy kiss*, *holy mount*, &c.

The foregoing, although very dull and disconnected, is the nearest that we have been able to comply with what we conceived to be the spirit of your suggestion.

Railroad Accident.

A TERRIBLE accident occurred last evening, April 25th, by the collision of the express from Chicago with an emigrant train on the Central Road, at the crossing eight miles from Chicago. A gentleman from the scene of disaster reports that twenty dead bodies had been removed when he left, and the injured were dying almost every minute. The Chicago papers contain heart-rending details of the accident.

The entire road in the vicinity of the catastrophe was covered with the ruined cars and the dead and dying. One by one the wounded and uninjured crept from beneath, and the shrieks of the women and groans of the dying added to the horror of the scene. One poor woman, with both her legs broken, lay with a dead child in her arms, and two little ones, uninjured, clinging to her. A young woman stood by the dead bodies of her father, mother and brother, shrieking like a maniac. Three children, from eight to ten years of age, were taken out and recognized by their father, who is left alone. Beneath the edge of a car appeared the bald head and hand of an old man, a leg of one and the mangled body of another. The scene at the depot was awful in the extreme. When the remains were brought in, the floor was covered with blood, and a heap of limbs gathered together in a corner, while many bereaved ones were searching for lost friends and relatives.

New Works.

"CARLOTINA AND THE SANFEDISTI: or, a Night with the Jesuits at Rome. By Edmund Farrere. New York: John S. Taylor, 17 Ann-street. 1853."

This is a novel, developing a love story, and an attack on the Jesuits. The Jesuits are doubtless bad enough, but for humanity's sake do let all our exposures of men and parties be based on facts, without resorting to fiction.

Being told that it was equal to "Uncle Tom's Cabin," we read the book; but much of the plot is unnatural and improbable. If this mode of party warfare is to be countenanced, who is safe? It is the easiest thing in the world to get up a work in opposition to any sect or party, if we may draw upon our imagination, and represent them as scheming, plotting, lying, seducing, &c., just as we please to fancy, for the sake of heaping disgrace on them. Let any one imagine their own party thus treated, and they will see the injustice of the thing. We will not countenance that against others, which would not be just in our own case. Let our opinions be founded on facts, and on those only.

"ON MIRACLES. By Ralph Warlaw, D.D. New York: Robert Carter & Brothers, No. 255 Broadway. 1853."

The substance of this work was delivered from the pulpit in seven Lectures on the evenings of the first Lord's days of seven successive months. It is designed to meet the abounding scepticism of the times—under its new, as well as its old phases. It is evidently well adapted for the end designed.

"THE LAST WITNESS; or The Dying Sayings of Eminent Christians and of Noted Infidels. By Osman C. Baker, A. M. New York: Published by Carlton & Phipps, 200 Mulberry-street. 1853."

This is a small pocket compilation of the last words of noted persons, in their own language.

"THE NEW BIBLICAL ATLAS, and Scripture Gazetteer; with Descriptive Notices of the Tabernacle and the Temple. Philadelphia: American Sunday School Union; 146 Chestnut-street."

This is a very good Biblical Geography, with maps, and the topography of the Bible in a clear and simple manner.

The Anniversary Conferences.

PLACE CHANGED.

SINCE the notice for the conferences was given, I have had an interview with several brethren in the ministry, who much desire that it should not be held in our crowded cities, but in some neighboring town, in which better accommodations may be enjoyed. And the Advent church in Salem, having invited the meeting there, it has been thought best to hold it in that place. Salem is thirteen miles from Boston, and the conveyance by railroad is direct from any part of the country.

The friends will, therefore, it is hoped, as far as may be practicable, unite in this gathering, as it may not be advisable to hold more than one full meeting. The meeting will be held in the Sewell-street chapel, commencing May 17th, at 10 o'clock, A. M., and continue till the 20th. Brethren will inquire for Elder L. Osler, at the chapel, who will see that they are provided for. J. V. HIMES.

FOREIGN NEWS.

The Dutch Government has protested against the establishment of the Catholic hierarchy in Holland, and has withdrawn its Minister from Rome.

The king of Sweden has resumed the government of the kingdom. The Commission appointed to officiate during his sickness has been cancelled.

The hasty withdrawal of paper money affects trade at Vienna.

Further explanation, containing little intelligence that is new, has been given respecting the withdrawal of the Sardinian Minister from Austria.

The English and French Ambassadors have arrived at Constantinople. The former has assured the merchants of a continuance of peace.

Nothing new is received relative to Prince Menschikoff.

Ghika has resumed the government of Moldavia.

Two thousand persons were present at the soiree in honor of Mrs. H. B. Stowe's arrival. Dr. McDowal of Glasgow, presided. The lady was received with the most enthusiastic demonstrations of respect. On the succeeding evening, Mrs. Stowe attended a soiree of the Glasgow working classes. On the next morning she proceeded to Edinburgh, and thence would journey to London.

There will be no fete at Paris on the 5th of May.

It is proposed to remove the ashes of the Emperor Napoleon I. to the church of St. Denis, the burial-place of the sovereigns of France. Application is also made to the Austrian government for the remains of Napoleon II., and it is said that the request will be complied with.

An Austrian commission, under Rechberg, is to proceed to Italy to examine into the state of affairs, and propose definite measures for the organization of Lombardy.

There is great distress in the manufacturing suburbs of Vienna, and the shawl and ribbon manufacturers were almost at a stand still. The distress is attributed to the paper currency.

"One lost mind, Whose star is quenched, hath lessons for mankind Of deeper import than each prostrate dome, Mingling its marble with the dust of Rome."

CORRECTION.—The P. O. address of Anson Smith is W. Arlington, Vt. In giving this some weeks since we gave it as Amos Smith, by mistake, which will explain why he did not get his paper—it being sent to W. Arlington. Brethren must be very particular in writing their names distinctly.

BRO. HIMES will preach in Chardon-street chapel Sunday, May 8th.

LONDON RAGGED SCHOOLS.

BY J. W. BONHAM.

ARTICLE I.

A CRISIS produced by a combination of unhappy circumstances frequently leads to the conception, suggestion, and adoption of meliorative measures before unthought of. Extreme cases require extreme and peculiar remedies, with such modifications as their varied manifestations demand. The low moral condition of the large number referred to in my previous communication, whose degradation appeared to place them beyond the pale of civilization, although born in and still residents of the city termed the emporium of commerce, and the centre of civilization—Christian London—could in a large majority of instances be traced to a want of early training, and the pernicious example of parents, ignorant and vicious, recklessly regardless for the welfare of their offspring, and who could see them heedlessly plunging into ruin, and receiving their only instruction for this world and the future from thieves and vagabonds, without a pang of remorse, or blush of shame! And although the evils of youthful neglect in the adults with whom the city missionaries came in contact were so glaring, new germs of evil for future development, and additional schools of vice accumulated most fearfully.

Lord Ashley, (now the Earl of Shaftesbury,) who takes a deep interest in the improvement of the moral condition of the people, stated in the House of Commons, that there were thirty thousand naked, filthy, roaming, lawless children, who formed the seed-plot of nineteen-twentieths of the crimes which desolate the metropolis.

Such a condition of things called loudly for men who could trace effects to their causes, and causes to their effects,—men of integrity and influence, in whose meliorating projects the public would have confidence, and in whose hands they could trust their funds for testing their practicability—men willing to undergo such sacrifices of ease and worldly aggrandizement as the peculiar condition of things required. The necessary advocates of a proposed scheme appeared; funds were placed at their disposal; and men suited to the extremity of the case provided. And to facilitate the object of the city mission, and palliate the evils of juvenile delinquency, considering means for the prevention of crime preferable to stringent laws for the punishment of crime, in the year 1844 the "Ragged School Union" was organized; and children of the vicious, and the outcasts of the rising generation were induced to enter the schools, "in order to learn that there were other occupations, aims, ideas, other modes of living in the world, and other modes of pride than dexterity in thieving!" The various schools established opened wide their doors for the reception and instruction of those too poor, too ragged, and too filthy to be admitted into ordinary charity schools; and although the idea of being in any way associated with common day schools denominated "Ragged Schools" would tempt the fastidious to shrink from any connection therewith, respectable and devoted Christian men and women were not ashamed to become teachers; while the office of the "Ragged School Union" is 15 Exeter Hall, London, and the Union has had for its officers and patrons such names as the Right Hon. Lord Ashley, M. P., Chairman of the committee; R. C. L. Bevan, Esq., Lombard-street, Treasurer; M. W. Locke, Hon. Secretary; E. Jennings, Esq., Hon. Solicitor; and Mr. W. A. Blake, 4 Southhampton Row, Collector.

For sometime the promoters of ragged schools for the children of the very poor, had to contend with many obstacles, not only from those who considered the scheme impracticable, but also from the apparently untameable nature of those designed to be instructed and rescued. But they were not disheartened in regard to their noble work. True philanthropy for the depraved, high-toned principle in the execution of their plans, and living faith in the subduing power of the grace of God encouraged them to proceed in their arduous enterprise; and although for a time they saw but little good accomplished, they sowed the seed, and through the divine blessing of Him who came to seek and to save the lost, during the few past years have seen that their labors were not in vain; and the cheering indications of effecting still greater good, dispel the rays of discouragement which even now beset them. They feel that

"One lost mind, Whose star is quenched, hath lessons for mankind Of deeper import than each prostrate dome, Mingling its marble with the dust of Rome."

The following quotation from an article entitled *The Claims of the Destitute* will give an idea of the difficulties to be surmounted:

"It is not to be supposed that the task of edu-

* As article entitled "The London City Mission," which the writer intended to precede this. We did not discover this until the above was in type.

eating ignorant and vicious children, and giving to them those desires and dispositions for which their previous pursuits have unfitted them, is either an easy or a pleasant one. There is nothing of the romantic in such an occupation, nothing to captivate the fancy or please the taste, and there is much that is painful and irksome; yet may such teaching be found not unprofitable, either to the teacher or the pupils, for in this, as in all other things in which mercy plays a part, it is indeed

Twice blessed:
It blesseth him that gives and him that takes.

"The teacher who would do his duty in a Ragged School must resolve in a great degree to abandon his favorite pursuits, to do violence to his tastes,

To spurn delights, and live laborious days," in order to seek the welfare of those whom almost all the world besides seems ready to abandon in despair, who are frequently quite insensible to the benefit designed for them, and disposed to regard the efforts of those who would serve them with suspicion, and to repay them with ingratitude. More than this, he must not be surprised if he finds that his labors are despised and misrepresented by many, and appreciated but by few. He who can thus hold on his course consistently and bravely, can hardly fail to come forth from it, a better and a wiser man; for who would not be rendered wiser and better by the constant exercise of patience and long suffering, of self-denial and resolution?

Nor are these virtues required or exhibited in a less degree because the sphere of a Ragged School teacher's labors is a humble one. Providence has not dealt with us so unkindly as to limit the use of heroic qualities to heroic occasions. An actor may acquit well his part, although the stage be mean, and the spectators ignorant and vulgar; and the same qualities which at other times and under other circumstances might have raised a man to the rank of a hero, or inspired his canonization as a saint, may be traced in the conduct of a city missionary or a Ragged School teacher. His work may be despised, but if well and boldly done, it can never be despicable. His profession will compel him to associate with the sordid and depraved, yet his motives may be the loftiest and the purest that can influence a human being. We are vowed to a new knight-errantry—to succor those who have no other human helper—to relieve them from the thralldom of vice; and into contest with these enemies of our race we bring a system, and a discipline such as the world has never yet exerted in such a cause. Nor should we pause, although no renown is to be earned, no trophies to be won. The tattered pennon, the crushed helmet, and the splintered spear, are not for us. We boast not of burning villages and ravaged harvests, and fellow-creatures mangled and slain. If these be the symbols of fame, then is our warfare an inglorious one, and so would we have it. He who would labor with us must be won to his task by far other inducements than the desire of renown and power. He must be influenced by love for One who so greatly loved us—he must be influenced by the belief that however degraded and fallen his fellow-man may be, still, although long hidden and obscure, he has within him capacities for boundless excellence and unending happiness.

In 1844 there were but twenty Ragged Schools, two hundred teachers, and two thousand scholars. In 1848 there were eighty-two schools, one thousand and fifty-three teachers, and seventeen thousand two hundred and forty-nine scholars. In 1844 the sum collected for their support amounted to but sixty pounds,—or about \$300; but in 1848 the sum contributed amounted to four thousand one hundred and forty-two pounds sixteen shillings and eight pence,—about \$20,000. New schools have since been established, duly qualified teachers appointed to take charge of them, and funds to sustain them willingly contributed.

"THE KINGDOM DELIVERED UP."

HAVING noticed the above terms let us read verse 24—present a few inquiries, and give scriptural answers. "Then cometh the end (of the earth in its present condition—world or age—Gentile dynasty,) when he shall have delivered up (given or transferred to, to rule over,) the kingdom (of Israel in which Christ shall have David's throne, and the immortal saints be subjects) to God. Now we ask, 1, who delivers up the kingdom to God to govern? Ans. "Even (verily) * the Father when he shall have put down all rule, authority, and power," &c. 2. Who receives the name God to whom the Father gives the kingdom? Ans. Christ. "His name shall be called the Mighty God."—Isa. 9:6. 7. "Unto the Son he (the Father) saith, Thy throne, O God, is for ever and ever."—Heb. 1:8. 9. (Matt. 1:23; Jno. 1:1.) That the Father is to give the kingdom to Christ, is a truth taught in the Old and New Testaments. (Ezek. 21:25-27; Luke 1:31-33; Dan. 7:13, 14.) "It shall be no more until he (Christ) come whose right it is, and I will give it him." "The Lord God shall give unto him (Jesus) the throne of his Father David." "There was given him (the Son of man) a kingdom." "All things shall be subdued unto him," (the Son.) Christ is "expecting" this "until his enemies become his footstool."—Heb. 10:12, 13. To inform the readers of this article that the writer is not alone in this opinion, the following from the learned translator, Wakefield, is introduced:

* Verily is not a synonyme of "even."—Ed.

"Next they who are Christ's at his coming. Then will the end be when God the Father delivereth up the kingdom to him," (Christ.) In notes appended to this translation, we find the following upon verse 24: "The received reading of this verse anticipates, and is not consistent with verse 28, nor with other passages of the New Testament. All difficulties are avoided by the present translation which rests on the authority of the Ethiopic version. Moreover the Coptic and Syriac versions have Patan (or Pasan) dunamin." Again, Moody, in his New Testament, in which he "expounds and illustrates" passages "according to the usual marginal references in the very words of Holy Scriptures," expounds verse 24 of our text by Dan. 7:13, from which the conclusion is drawn that he entertained a like opinion. Farther, it is evident that he who "puts down all rule," and is represented as reigning in verse 25, delivers up the kingdom. Now we inquire, 3d, who is represented as reigning? Nearly, if not all expositors, believe it is Christ; but "to the law and to the testimony;" let the Scriptures speak. "The Lord (Father) said unto my Lord, (Christ) Sit thou on my right hand, until I (Father) make thine enemies thy footstool." (Psa. 110:1; Matt. 22:41-45.) "Unto the angels hath he (the Father) not put in subjection the habitable earth to come." But who hath, or will the Father put it in subjection to? "What is man that thou art mindful of him? or the Son of man that thou visitest him? Thou (Father) hast put all things in subjection under his (Christ's) feet. But now we see not yet all things put under him."—Heb. 2:5-8. "He (the Father) is expected who did put all things under him," (Christ.) Thus it is plain that the Father puts down all rule and authority—puts all enemies under his feet, consequently is represented as reigning. Notwithstanding Satan "is the god (2 Cor. 4:4) of this world," to a certain extent, and "rules in the hearts of the children of (Eph. 2:2) disobedience," yet the Father overrules and permits him to advance thus far (case of Job.) and no farther. (Dan. 4:25, last clause.) He will ere long turn out the usurper (Satan; carefully read the parable of the tares and wheat, and explanation in Matt. 13th chap.) and the kingdom will be "made over," "transferred," or given to its rightful Lord, (Christ.) Now although the Father puts down all rule by the Son of David (Psa. 2:7-9,) and his saints, (Rev. 2:25-27, as did the Roman government Jerusalem by Titus, to use an illustration,) yet we must not fail to discern the character brought to view by the pronoun "he," as "he shall put down," "he shall reign," "he shall put all enemies," &c., in order to retain the order, precision, and harmony of the Bible.

Verse 26—"The last enemy death shall be destroyed."—(Macknight.) The allied powers of Europe struck a decisive blow against the farther conquest of Napoleon at the battle of Waterloo, if I mistake not, terminating in his temporal destruction as a ruler. So at Christ's coming at the end, a blow will be given to death that will bring it under Christ's feet; and when the Father through Christ shall have performed his whole work upon the enemy, the result will be destruction; yet not in the sense of non-existence, for death will forever hold the sinner whether conscious or unconscious. His being subdued, or as expressed being "under Christ's feet," will be manifested; (1,) by its forever losing its grasp upon God's people at their resurrection; (2,) by its forever losing its grasp upon inanimate creation; and (3,) by its making no more new conquests. Finally, death, the devil, and the wicked, will be confined to the lake of fire. (Rev. 20:10, 14, 15.) All will be subdued to Christ except the Father, who is to be "all in all."

RECAPITULATION.

We will now recapitulate by way of a paraphrase. "Then (at the resurrection of the just) cometh the end, (of the earth—world—earthly kingdoms) when he (the Father) shall have delivered up (given or transferred) the kingdom (future dominion of Christ and his saints) to God; (the Son) even the Father, when he (the Father) shall have put down all rule, and authority, and power. For he (the Father) must reign till he (the Father) hath put all enemies under his (Christ's) feet. The last enemy that shall be destroyed is death. For he (the Father) hath put all things under his (Christ's) feet. But when he saith, 'All things are put under him,' (Christ) it is manifest that he (the Father) is expected, who did put all things under him, (Christ.) And when all things shall be subdued unto him, (Christ) then shall the Son also himself be subject unto him (the Father) who put all things under him, (Christ) that God the Father may be all in all."

Thus, notwithstanding the Father will reign until he hath put all enemies under Christ's feet, the phrase "till" does not necessarily of itself imply cessation. The following passages as presented by

Prof. Bush, illustrating the phrase as here used, are to the point: "'Lo I am with you always, even unto the end of the world' (Matt. 28:20). Would he cease to be with them then? 'Until the law sin was in the world' (Rom. 5:13). It surely did not leave the world then." In like manner God is to reign (before delivering up the kingdom) till all enemies are put under Christ's feet; yet subsequently "be all in all."

In illustrating this subject, the following points have been elicited:

1. It is plain that the Father reigns; as this whole subject has an intimate connection with Christ as David's son and Lord.
2. The Father puts all things under Christ's feet.
3. Christ, as the Son of man—of David, sits at the Father's right hand—on his Father's throne (Rev. 3:21); "expecting" his reign till that time.
4. Consequently the Father only has the kingdom to deliver up.
5. The word "delivered," signifies to transfer, to give, to have control, or rule over.
6. As there must be a receiver, as also a giver, Christ is the receiver.
7. Although there is a oneness between the Father and Son, yet we learn that we must retain the Bible distinction upon the subject, else the order, precision, and harmony of the word is lost.

REFLECTION.

Dear readers, let us reflect for a moment upon the solemn reality that Christ's enemies are to be subdued at the close of this probationary period. Happy will it be for us if among his friends at that time; but if among his enemies "ill." But methinks I already hear some sinner say, "I do not hate God; I am not his enemy." Let me illustrate by asking what better proof do we desire that a citizen is an enemy to the government, a child an enemy to his parent, than to see them break the law or command, either by commission or omission? The commands of God are, "Thou shalt not swear, steal, kill, bear false witness, commit adultery, covet," &c. We are "enemies in our minds by wicked works," if we do. The law of God is, "Thou shalt love the Lord thy God with all thine heart."—Matt. 22:37-39. We are enemies if we do not—if we neglect it. How often when God's Spirit is striving with the sinner, does he say, "Go thy way;" and as Christ calls those his enemies who do not desire him to reign over them (Luke 19:27,) so we thus manifest our enmity by saying, "Go thy way."—Acts 24:25. We are not willing Christ should have possession by his Spirit here of our hearts, much less to personally reign in connection with his Spirit. Hence the Nobleman will say on his return, clothed with power to reign, "Those mine enemies who would not that I should reign over them, bring hither and slay them before me." To this agree the words of the prophets. (Psa. 50th; Isa. 66:15, 16; Mal. 4:1; 2 Thess. 1:5-9.) God forbid my readers, that we should be embraced in the above class—among the Lord's enemies in that day. Thank God it may be otherwise.

"But if you trifle with his gracious message;
Cleave the world, and love its guilty pleasures;
Mercy, grown weary, will in righteous judgment
Quit you forever!"

"O guilty sinner hear the voice of warning;
Fly to the Saviour, and embrace his pardon;
So shall you meet him and with joy triumphant,
Coming to judgment!"

and he will address you in the blessed—inviting, and heaven-born language, "Come ye blessed of my Father." The Lord is near; he whose right it is will soon possess the kingdom; and to him that overcometh (saith Christ) will I grant with me to sit in my throne."

NOTE.—We have published the above article, but do not see that the subject is relieved of difficulty by it.—Ed.

LETTER FROM SCOTLAND.

To Protestant reformers, and especially to all who reject the pre-millennial reign of the Lord Jesus Christ with his risen saints.

We are exhorted by Paul to "prove all things and to hold fast that which is good," which is a certain warrant and assurance to us that every important and essential article of the "one faith" can be proved and known. Christians should also be "fully persuaded in their own minds," which no man can well be, without proof of that which he is to be persuaded of. But from a single glance at the state of the world, and of professing churches, any man may at once see that there are few men anywhere who have fully obeyed these exhortations, else we would find a greater unity of faith, and less sectarianism than we everywhere find. This Babel diversity of creeds among all professing Christian sects clearly shows a departure from the one apostolic faith and hope of the people of God, and lost or greatly disfigured the hope and "the gospel of the kingdom."

As there is only one God, it is obvious that there is, ever has been, and ever must be but "one faith."

This one faith was given, believed, and held by God's people at the beginning of every successive dispensation in its simplicity, and in its plainest and most obvious sense as recorded in the Scriptures, and it is ever so believed by God's people. It was only by denial and contradiction of or departure from this faith, that controversy and heresy first began in every dispensation, and ended in the loss or rejection of the faith. It is certain that every apostasy originated in unbelief, and the wicked perversity of men; for it could not have taken place if the simple record of God's word had been believed and received in its plain and obvious sense. God says just what he means, and means for us to understand, believe and receive just what he says and nothing else. If it were not so, the Scriptures could be no certain guide; for if some meaning not plainly indicated by the letter of the Scripture, called the spiritual sense, were intended, the Bible would be a trap to ensnare, mislead, and deceive men, instead of a light to guide them. So long as men simply and naturally interpreted the symbols and figures of Scripture, and believed what was recorded, the one original and apostolic faith was to a great extent pure. In the third century after Christ, Origen brought into vogue a new method of explaining Scripture, and drew various senses different from the plain import of the words, which were foisted upon the simple as the spiritual meaning of the passages, thus perverting the faith, and laying the foundation for the fundamental changes which soon after took place.

The present state of the professing Christian churches proves the existence of apostasy, from the one faith. What constituted this apostasy and when did it begin? In other words, what doctrine opposite to the original faith and hope of the apostles and early Christians was adopted by the visible churches by which the apostasy was consummated, and the one true faith superseded in the primitive church? Is that doctrine still held in the visible churches, or has it ever been condemned and rejected by the churches of the reformation?

I have elsewhere proved by scriptural and ecclesiastical history that the universal and undisputed faith and hope of God's people, Jews and Christians, for centuries immediately before and after Christ was a belief in the coming of Christ and the resurrection and reign with him of all his saints upon the renewed earth during the millennium and forever. This faith and hope in the second coming and kingdom of Christ, and the reign with him of all his risen saints in that millennial kingdom forever, was just "the gospel of the kingdom" foretold by all the prophets, and preached by the Lord Jesus, and by all his apostles, and is the one original faith of God's people, and should appear when the head of that old serpent the devil is bruised and he is cast into the abyss. (Rev. 20:1-6.) I have proved that this original faith was first called in question, and began to be superseded not sooner than the Nicene Council and the establishment of Christianity as the usurped or pretended religion of the Roman Empire. The original belief was gradually discouraged and suppressed as a heresy, and the modern theory, transposing the second advent of the Lord and the resurrection of the saints from the beginning to the end of the one thousand years of Rev. 20:1-8, became universally prevalent along with the other heresies of the Popish system in the visible church, which thus became the great apostasy of the Gentiles. Thus the original faith and hope of the people of God was set aside in the professing Christian Church, and superseded by another theory and system of faith by which the millennial kingdom and the entire future of God's revealed purpose is radically changed; and this modern theory which constituted the great apostasy from the one original faith of the people of God, is all but universally believed to this day by Popish and Protestant churches.

Here then are the two theories of the one faith, the one certainly original, and the other modern; and there is no difficulty at all in settling the question which of them is the true faith of God's people. It will be granted that the one true faith of God's people is the original belief, and that it must have the whole evidence of Scripture and history to prove and bear it out, while it is certain and obvious that the modern theory cannot have a vestige of support from either Scripture or the history of the people of God. And surely no man of common intelligence should have any difficulty in settling a question where all the evidence of Scripture and history is on one side. Neither should any man honestly searching for the truth, be long perplexed by the cunning sophistries of the supporters of the modern Romish system of prophecies. If I am wrong why do they not prove me so? for I must in such case, have perverted Scripture and history by wholesale, but I have challenged all the Protestant clergy holding that modern theory of a

post-millennial advent of the Lord (as confidently as ever Luther challenged the Pope and all his clergy,) to prove and expose my perversions and sophistries, as I have exposed in my "Root of Popery dug up," those of Mr. Brown of Glasgow, the chief living advocate of the modern theory. I have no scruple in denouncing this modern theory as a gross perversion of Scripture and falsification of history, destructive of "the gospel of the kingdom," and that it must be the invention of an enemy of the truth, because I believe it impossible to have originated and been generally adopted by a mere mistake of men.

This modern theory was foisted or forced upon reluctant Christians by the apostate but state established professing Christians during the domination of antichrist; for we have the confession of the votaries of the modern view, that "the seed of the doctrine of gross Chiliasm has always remained in the Church," which I hold to be a precious testimony to the continuous existence and preaching of "the gospel of the kingdom," even during the dark ages. Nearly all the clergy of the Protestant churches hold and avow this modern theory as their own, though it has been impugned as a Popish heresy, with proofs before their kirk sessions, Presbyteries, General Assemblies, and the Scottish Reformation Society of Edinburgh, which is itself composed of the ten different Protestant and reforming denominations, yet none of the clergy of all these sects, with all their outcry against Popish aggression, and all their professions of wishing reform, have made an open attempt to meet the arguments and evidence laid before them, or confessed themselves wrong. I have often told them, and again tell them that they dishonor their profession as Protestant reformers and Christian ministers, by refusing to take up the subject laid before them, or to defend the belief they hold when impugned as a Popish heresy. Were the Papists wrong in refusing to take up and test the doctrines of the reformation propounded by Luther, Calvin, and Knox? Much more are our Protestant clergy wrong in refusing to take up and reform the modern heresy of the post-millennial advent theory which they hold, to the condemnation of the original faith of the Church of God, as proved from Scripture.

God and Satan, Christ and antichrist, and all their members, are directly opposed to each other, and their respective kingdoms cannot be established or dominant in the world at the same time. But Satan has had possession, and his kingdom has been established in this world since the fall of man, and is destined to continue till that "old serpent the devil and Satan be bound and cast into the abyss for a thousand years, that he may not deceive the nations till the thousand years be fulfilled."—Rev. 20:1, 2. Christ has often told us that his "kingdom is not of this world," (John 18:36,) but of "the world to come."—Heb. 2:5. His kingdom has not yet come, but will as assuredly come and be established over all the earth as he taught his people to pray, "Thy kingdom come, thy will be done on earth as it is in heaven." The majority of professing churches believe and teach that Christ's kingdom has already come, and is being gradually extended and established till it will swallow up Satan's kingdom by the conversion of all nations to Christianity in the millennium without any second coming of the Lord.

Before the adoption of Christianity as the religion of the Roman Empire there was open and undisguised war between Satan and his people and the people of God; but having assumed the profession of Christianity and pretended to establish it as the religion of the empire or world, he changed his tactics and aimed at its destruction by transposing the Lord's second advent from the beginning to the end of the thousand years of Rev. 20th. No sooner was the profession of Christianity adopted by Constantine and set up as the faith of the empire, and its professors dignified with the name of the Church of Christ, than the apostasy was set up as the Church of Christ. The apostate woman took her seat upon the beast, but "the woman clothed with the sun," or the true ecclesia, being persecuted by the apostate usurper, soon fled into the wilderness in which she was during the dark ages, while the antichristian Church sat enthroned on the seven hills of Rome. The Church of Christ during this dispensation, or the world that now is, never was to be a visible state establishment, its very name, *ecclesia*, the *election*, being inconsistent with such a state, which literally and accurately describes the apostate visible establishments of Christianity. The people who looked upon the visible established [state] churches as Christ's Church fell into the delusion of Satan, and were ignorant of or denied "the gospel of the kingdom," but still continue to pray for the extension and establishment of Messiah's kingdom, meaning thereby the establishment of the professing Church

or of some sect or parties of the apostate visible Church. Nearly all Protestant and Popish churches by their missions aim at, and expect to usher in a happy millennium by inducing the nations to adopt their creeds and profess their faith, and agree in denying the second coming of the Lord and the resurrection of his saints before that millennium. But were they able to accomplish this, the millennium which they would bring about would be a direct denial of the kingdom of Christ and his saints as held by the Jewish and Christian ecclesia for centuries before and after Christ. The poor widow who fled into the wilderness never looked for such a millennium as this, but her only hope of deliverance was in crying upon the Judge to avenge her upon the adversary, and in the coming of the Lord, the bridegroom, to deliver her. But the woman who sits as a queen and says she is no widow, and looks for no coming bridegroom, but expects a happy millennium without him, holds the theory of the antichristian apostasy.

Having in vain overtured, entreated, and urged the clergy of Edinburgh to test and prove these things by the word of God, and having spent much of my time and money without seemingly creating any interest on the subject, as my books are unasked for, I feel at a loss what to do or how to act, and meanwhile, addressing these remarks to all opponents professing to be reformers, I commit myself and my cause to God, crying for help, guidance and direction in this time of need.

I am &c., JAMES SCOTT.

Edinburgh, Jan. 24th, 1853.

CREATION'S MUSIC.

LISTEN unto the tones
That fall from Nature's ever sounding lyres;
In unison the whole creation's groans
Burst from the unnumbered choirs.

In wailings like despair
The stormy tempest pours his fearful wrath;
—Howls the wild wind, borne on his wings of air
Along his viewless path.

—The ever rolling waves
In mournful cadence throw their breaking surge;
As if they chanted o'er their countless graves
A wild, funereal dirge.

—The warm south wind that brings
Perfumes of rarest sweets from summer bowers;
—Even the little zephyr as it sings
Above the dying flowers,

Tell in their gentle moans
Something that moves us like a piteous tale:
Hear we not sighings in the whispering tones
Of every balmy gale!

Rustle the forest leaves,
With lonely sound their waving boughs among:
—And e'en the softly pattering rain-drops weave
A melancholy song.

The river's murmurs deep
The mighty cataract's perpetual roar:
The din of ocean's armies, as they keep
Their march along the shore.

A plaintive sound give all,
Creation's harp is tuned to notes of woe,
Breathing a requiem o'er the dreadful fall—
That laid its glory low.

For, ah, methinks not such
The melody caught by the heavenly band,
When first the harpstrings quivered to the touch
Of the great Master's hand.

When the high anthem rung
Its symphony divine in seraphs' ears,
While all the sons of God his praises sung
Throughout the echoing spheres.

Joyful the grand refrain
Reverberating thro' the air and sky;
As earth's glad choirs responded to the strain
Of heaven's high harmony.

But ah, that baleful blast
That o'er the sweet toned harp its discord flung;
Across the myriad strings its poison cast,
And left them all unstrung.

But the dire woe shall end;
Of the sad song its closing notes we hear:
The weary chords their last lamentings send
Forth to the listening ear.

For God himself ere long,
Unto his harp its glory will restore;
Tune it anew, and bid the immortal song
Roll on for evermore.

Letter from Shipton, Canada East.

BRO. HIMES:—Brother Porter continues to labor in the gospel, to the health and edifying of the church in Shipton. We feel to praise God that he has blessed us with the labors of a scribe well instructed unto the kingdom, who is able to bring things new and old out of the treasures of his word. The church are evidently being built up in the most holy faith; a peculiar people, instructed in word and doctrine, united in our efforts to sustain the ministry, to advance the cause of truth, to proclaim the gospel of the kingdom of God, and to honor the Lord our God in the consecration both of ourself, and substance to his service. May the Lord add his blessing, that his name may be glorified in the salvation of some.

We were favored with the labors of our much respected brother Thurber two days last week, and over the Sabbath. He labored with good acceptance to large and attentive congregations, presenting much of Bible truth in the spirit and power of the Holy Ghost, and with the meekness and love becoming the disciple of Christ. The whole congregation appeared to be seriously impressed, and several desired an interest in the prayers of God's people. The church and friends unanimously invited brother Thurber to visit us as often as he could at stated periods, and he has consented to come once in three months, and we hope the cause will prosper the friendly labors of this devoted servant of God. Yours in the Lord, GEORGE BANGS.

April 20th, 1853.

EXTRACTS FROM LETTERS.

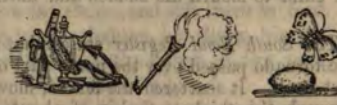
BROTHER JOSHUA BURNHAM writes from Atkinson, April 23d, 1853:—"Bro. Himes, I am thankful for the *Herald*, notwithstanding all our unworthiness. Since I wrote, I have been the subject of affliction, still I would not name these things by way of complaining. I have not had one affliction too much, nay, I think I feel a little as did Mr. Whitefield, when in the midst of affliction and trials, he cried out, 'Strike on Lord, for now I know that thou lovest me.' And again, Paul says: 'The Lord chasteneth every son whom he receiveth.' O my God, sanctify those afflictions to my good. My faith in the Advent doctrine, I mean the old Advent faith, is strong as in the Bible itself, for after looking it over and over again and again, I can make nothing else of the Bible. I hope I may enjoy a place in the affections of those who look forward and love the appearing of the King of kings, though I cannot keep up with the systems and theories of those who call themselves Adventists. O brother, be humble. Signs thicken around fast. I remain as ever, your unworthy brother in Christ."

BRO. M. L. BENTLEY writes from Truro (Mass.), April 21st, 1853:—"Bro. Himes, I am still with the brethren in this place, and by their urgent request I have consented to remain with them for the present. The cause is in a good state, although we have our trials in common with our brethren, but we trust that it will work for our good. I proposed to the brethren the necessity of having gospel order. I pointed out the benefit, and also the duty of observing the gospel rule. All were agreed to give their names to be placed in the Bible, and agreeing to take the word of God as their rule of faith and practice. It is our prayer that we may be bound together in love, live in peace, grow in grace, and increase in knowledge. We hope to be ready to be inspected by the King when he cometh to examine his subjects; we are looking for him soon. We have no confidence in the times set by some of our brethren, our time is now. Therefore we watch, 'for we know not when the time is.' Pray for us."

BRO. A. F. THOMAS writes from Holden (Mass.), April 25th, 1853:—"Brother Prosper Powell visited and preached for us last Sabbath, the first time he has been able to preach since last December. His health is poor, and his pecuniary circumstances embarrassing, consequently his mind is burdened. If brethren, to whom the Lord has given an abundance of this world's goods, who have bowels of compassion for the Lord's poor servants, will send him aid in this time of need, and thus, by giving to the poor, lend to the Lord—it will be very gratefully received. 'The poor,' says Christ, 'always ye have with you, and whensoever ye will ye may do them good.' Who will do it, and share in the blessing of him 'who considereth the poor?'—Psa. 41:1-3.

NOTE.—We have no need to speak of the worthiness of brother P. He is well known, and is worthy the sympathy of our brethren. Brother P.'s address is Three Rivers, Mass.—J. V. H.

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." JOHN 11:25, 26.

DIED, April 9th, 1853, FORMAN FOWLER, aged 47 years. Brother Fowler's sickness was short, but very distressing. His disease was typhoid fever. He embraced the doctrine of the soon coming of Christ, the resurrection, restitution, and immortality, in the kingdom of God, in '47, under the labors of brother Chapman. From that time till his death

he was a decided advocate of truth. The theme of an incorruptible inheritance was one of peculiar interest with him. He leaves in the town of Wolcott, where his residence was, a companion and little son, aged seventeen months, to mourn his loss, but our sister sorrows not as others that have no hope. The blessed promises of the Bible assure her that them that sleep in Jesus will God bring with him. May the Lord sustain her in this her hour of affliction and privation with the consolations of his grace. The funeral was held in the Methodist chapel of Red Creek. A discourse was preached by the writer to a large congregation, from 1 Thess. 4:13. E. C. COWLES.

South Butler, April 20th, 1853.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy, in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*,—

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.
2. Judicious selections, from the best authors extant, of an instructive and practical nature.
3. A well-selected summary of foreign and domestic intelligence, and
4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845, and which are, in brief,—

- I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.
- II. The Personal Advent of CHRIST at the commencement of the Millennium.
- III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
- IV. His Reign on the Earth over the Nations of the Redeemed.
- V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at the Advent.
- VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
- VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
- VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through CHRIST, at the Resurrection.
- IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY;"—"The second woe is past; and behold the third woe cometh quickly!"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

OUR BOOK DEPARTMENT.

NOTE.—Any book not weighing over four pounds can be sent by mail to any part of the United States. This enables those living at a distance, who wish for single copies of any works published or for sale at this office, to order them in this way, by addressing J. V. HIMES.

TERMS OF POSTAGE.—If pre-paid where it is mailed, the postage is 1 cent for each ounce, or part of an ounce, for any distance under 3000 miles; and 2 cents for any distance over that.

If not pre-paid where it is mailed, it will be 1 cent for each ounce or part of an ounce, under 3000 miles, and 3 cents over that, at the post-office where it is received.

Those sending the money to pay postage, in addition to the price of books ordered, will have their postage pre-paid at the Boston Post-office. Others are supposed to prefer paying at their own office. The amount of pre-paid postage, under 3000 miles, on any book, is given in connection with its price.

MEMOIRS OF WILLIAM MILLER.—This is a 12mo. work, of 430 pages. It contains a fine mezzotint likeness of Mr. Miller, and a very full history of his life and public labors. Price, \$1. Postage, 20 cts.

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ADVENT HERALD.

BOSTON, MAY 7, 1853.

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"ARE YOU READY? The Personal Coming of Christ, and the Preparation needed." They that were ready went in with him to the marriage, and the door was shut." New York: Published by L. D. Mansfield. 1853.

Circulated gratuitously by the Advent Mission Church. Also furnished to order at \$10 per thousand, \$1.25 per hundred, 18 cents per dozen, by the publisher, at 22 Market-street, N. Y. For sale at this office.

Gunner's Essays.

"TWELVE ESSAYS ON THE PERSONAL REIGN OF CHRIST, and Kindred Subjects, by F. Gunner, Minister of the Gospel. Philadelphia. 1851."

CONTENTS.—Introduction.—On the Revealed Purpose of God in Christ.—On the Means in operation for Accomplishing the same.—On the Agency and Character of Christ.—On the Character of the Eminent Church.—On the Right and Title of Christ to an Inheritance.—On the Character and Location of the same.—On the Manner of Taking Possession.—On the Jewish Restoration.—On the Fall of Man, and the Means of his Recovery.—On the Kingdom of God.—On the New Heavens and New Earth.—On the Signs of the Times.—Conclusion.—Scriptural References.

A notice of this work has already been published in the *Herald*. It is neatly got up, and may be obtained at this office. Price, in boards, 62 1-2 cts.; paper, 50 cts.

SUMMARY.

—Violet Proctor died at the Alms-House, in New Bedford, at the advanced age of 108 years. Such instances of longevity are rare.

—A comet will make its appearance in 1856, whose period of revolution is three hundred years. It was seen in the years 104, 392, 683, 975, 1264, and the last time in 1556. It is remarkably brilliant.

—A man named Jacobs has been convicted at New London, Ct., of placing obstructions on the rails of the Willimantic Railroad, and sentenced to eight years imprisonment in the State Prison. A well merited punishment for such malice.

—A sad accident occurred in Hinsburgh, Vt., on Tuesday last. Two men, named Plumber and Blanchard, assisted by two boys named Plumber and Stevens, were engaged in repairing a well, and having taken away some brick work near the top, the whole party were engulfed by the earth caving. Mr. Plumber was rescued alive; the other three died before assistance reached them.

—A procession of coal-heavers, on a strike, persisted in marching on the track of the Hudson River Railroad, in Hudson-street, New York, April 28, detaining the mail car. The mail agent, Mr. Levi Feck, remonstrated, and warned the men of their danger in detaining the mail. They heeded not the warning, and Mr. Feck fired into the crowd with a revolver, slightly wounding one of the men in the leg. The car was then suffered to pass.

—The *Los Angeles Star* mentions the following as among the "entertainments" afforded the inhabitants of that city, and which indicate that it must be a desirable place for residence to those

who believe variety to be the spice of life. The *Star* says—"On Tuesday of last week we had four weddings, two funerals, one street fight with knives, a lynch court, two men flogged, a serenade by a calithumpian band, a fist fight, and one man tossed in a blanket."

—Mr. Bryant, editor of the *New York Evening Post*, who is travelling in the East, writes that the ancient bigotry of the Moslems is fast relaxing. Not only do the Turks get drunk like Christians, of which I was sorry to see some examples on board the Austrian steamer that brought me hither from Beyroot, but they submit to contact with the Christian, and do not think themselves, as once they did, contaminated by it; and they suffer our presence in their most holy places.

—The *Baltimore American* learns through a private and reliable correspondence, that in many parts of Ireland the desolation caused by the departure of the people is as painful as it is amazing. The most active have come to America to prepare the way for their families, and few remain except the very young and the very old. The traveller may ride twenty miles and more, over the finest soil, without seeing a farm-house, or a single human creature who is not a pauper.

—We learn from the *Lowell Courier* that Mr. Robert Gardner, of Lowell, called at the drug-store of Mr. Hale, on Wednesday evening, for some pulverised rhubarb, and Mr. Hale not being in at the time, what he supposed was rhubarb was put up by a boy in attendance. Mr. Gardner took the medicine just before going to bed, and about 11 o'clock he was found to be in great distress, and he died in a short time. From the boy it was learned that Mr. Gardner had taken 40 grains of pulverised opium instead of rhubarb—the boy understanding him to call for opium.

—On Wednesday a visit was paid to the State House by Mr. James Peebles, from Oxford, New Hampshire, who entered on his 101st year on the 1st day of September last. Mr. Peebles was born in New Salem, in this State, and has been in the ranks of useful laboring citizens from a period dating before the American Revolution. He is a blacksmith by trade, and works regularly at that occupation. Last Saturday he walked 20 miles and shod a pair of oxen and a horse. The old gentleman looks hale and hearty; and his memory and mental faculties generally seem as active as if he was only three score years.

—Mr. Bartlett, late Commissioner of the Mexican Boundary Survey, has addressed a communication of two columns to the *Providence Journal*, in reply to the proclamation of Gov. Lane of New Mexico. Mr. Bartlett corrects the most important statements of Gov. Lane, and shows that the Valley of the Mecilla has always been in the undisputed possession of Mexico, and under the jurisdiction of the State of Chihuahua.

—The same paper publishes information received from high authority, that the King of the Sandwich Islands has made another and strong appeal to the government of the United States for protection against the designs of France, which clearly threaten the subjugation of his dominions.

—Wm. Cook, of Provincetown, states that on Friday last, while the fishing schooner Rio Grande was catching fish six miles off Nauset three lights, a very large cod was caught, in the stomach of which was found the left arm of a child apparently five or six years of age. The arm was of the whole length from the shoulder blade; and the flesh was gone as far down as the elbow, below which the whole was perfect, even to the finger nails. The matter excited a good deal of surprise on board the schooner, and a green hand who was dressing the fish on discovering the contents of the stomach, threw down his knife and ran away from his work. It may be the remains of some poor emigrant child, who died and was thrown overboard at sea.

—The *Washington Republic* says that a man and his wife, with a child four years old, have been in the habit of strolling around the streets soliciting alms. The parents were both addicted to intemperance, and were frequently unable to obtain sufficient to furnish them with food, and lodging, and clothing, suited to the season. A few days ago the female having been permitted to enter the yard of a dwelling, fell to the ground in a state of complete exhaustion, and almost pulseless. Sympathizing strangers directly came to her relief, and removed her to the house, where, under the direction of Dr. Marbury, the usual remedies were applied, but without effect, and she died.

—As Mr. Joshua Treadwell, assistant depot master on the Portsmouth, Saco and Portland Railroad, at Kennebunk, Me., was attempting to get upon a train which was backing upon a side track yesterday, he missed his footing and fell between the engine, tender and first car. The tender and locomotive passed over him, crushing his body in a most shocking manner, and killing him instantly. Neither the engineer or fireman knew of the accident until they observed the mangled body lying on the track. The deceased was an exemplary man, about thirty-five years of age, and leaves a wife and one child to mourn his sudden and untimely death.

—The *South Bend Register* states that a destructive tornado passed over the north part of the State last week. It scattered the fences, mowed a road through the thickest timber of about eighty rods wide, uprooting trees, small and large, with perfect ease. On the east side of Portage Prairie, it unroofed Esq. Witter's barn, laid his trees flat, carried off some panels of his fence to parts unknown, stole a rick of straw, and did divers other injuries. It unroofed houses and barns by the dozen. As far as known at South Bend, no lives had been lost, but one young lady had her arm broken. At one house their week's wash of clothing, which was hanging to dry in the loft, was carried off and lost. Some persons saw the tornado lift a calf from the ground, whirl it around

with great force, and carry it a considerable distance into the woods, where it was afterwards found unhurt. At Keohler and Duey's farm on Harris Prairie, a wagon was standing in the yard. After the hurricane had passed, the wagon box was found splintered to pieces, the wagon forcibly uncoupled, and one of the axles broken short off in the hub.

—The *Journal de Geneve* circulates the following story:—Mazzini is said, on leaving London, to have gone direct to Paris, where he stopped at the Hotel Meurice as an English gentleman, with light hair and rather weak eyes, and provided, of course, with a correct English passport. From thence he went to Strasburg by railway; the police, however, had got on the scent, and followed, but could not meet with any such gentleman there. The only individual they found was a respectable English gentleman, with brown hair, very lively eyes, and quite a different passport. While the French police were therefore directing their attention to Lyons with a view to the apprehension of the light-haired man, the brown-haired Mazzini was playing off the same counterfeit again on the German police, and passed through Germany to Milan, where he is reported to have stayed a few days.

—The Crystal Palace is progressing rapidly. Four hundred workmen are employed, and a larger number will soon be put on the work. The iron frame work, with the exception of the dome is nearly completed. The entire building exclusive of the dome is ready for the reception of the roof. The glazing of the first story is nearly completed, and that of the second is begun. The glazing is translucent, having the appearance of ground glass. The area of the floor and galleries is equal to about four acres, and the Palace is represented to be superior in all its arrangements to its famous prototype of Hyde Park. A great quantity of goods designed for exhibition have already arrived from abroad, and are stored in the United States bonded warehouses. Over 4,000 applications from exhibitors have been received from this country alone, while those from Europe number about 3,000, of which 700 are from England, 800 from Germany, and 500 from France.

—The late accident on the Camden and Amboy railroad, by which the engine, tender, mail, and baggage cars, were precipitated through a draw at Rancocas creek, and came so near producing the most fearful consequences in the wholesale destruction of human life, seems to have been occasioned by an act of the grossest carelessness either of the company or its servants. The bridge tender says his instructions were to raise the draw at any and all times for the passage of vessels, without reference to the approach of trains, and that under such circumstance it was his custom to *signalize the engineers that the draw was up by waving his hat*. No other signal has ever been provided, although one has been repeatedly promised; and the only assurance of safety to a train of cars running at the rate of thirty miles an hour, was the absence of the uncertain signal of a waving hat! and the only warning in the midst of fog and rain of the eminent peril of plunging into the river, was the presence of the aforesaid hat.

The bridegroom says he has passed trains over in this way for fourteen years, and never got one into the water before.

THE MECILLA VALLEY DISPUTE.—A despatch, from the office of the *New Orleans Picayune* gives the following additional particulars of the boundary troubles in New Mexico and Chihuahua:

"After Col. Sumner's refusal to comply with the request of the Governor to seize the valley, the Governor called upon Col. Miles, who also refused, under instructions which he had previously received from Col. Sumner, and also because he believed Gov. Lane was doing wrong. A Mexican garrison, consisting of one hundred regular troops and one hundred and twenty-five national guards, was at Mecilla to defend the valley from such seizure. The national guards stationed at El Paso had also received orders to hold themselves in readiness for service at a moment's notice. In addition to the above, the Mexican Government had sent a special express to Chihuahua for troops and arms. A report was current that all Americans had been ordered to leave Mecilla—but the report was not credited. Governor Lane intended visiting El Paso the day after issuing his proclamation, but the Prefect sent him word that if he did he would arrest him. The American Consul advised the Governor to remain where he was. The Prefect had informed the Americans, however, that he would see their persons and property protected."

BUENOS AYRES.—A letter dated Montevideo March 12, says:

"The chief interests in public affairs in this part of the world still centres in the civil war at Buenos Ayres. Within the last fortnight there have been hopes of an early pacification. This indeed may have taken place, judging by the latest intelligence, within the forty-eight hours past. It is devoutly to be wished that such may prove the fact. At the beginning of the passing month, a commission from the General Congress of the Provinces, in session in the city of Santa Fe, with proposals of mediation from Urquiza, was received by the governmental or city party, and a corresponding deputa-tion appointed by it, for conference on neutral ground. With a view to this an armistice of eight days was agreed upon and proclaimed, with the privilege of free ingress and egress to and from the city for all unarmed persons of either party. On the very first day, however, a treacherous and atrocious breach of the truce occurred, in the assassination of a company of young men and officers from the city, who had availed themselves of the opportunity thus afforded of visiting the country. They were ten in number; some of them belonging to the most distinguished families in the place, two being aids-de-camp to the Commander-in-chief. A sortie was made, a day or two afterward, in retaliation, and a hundred of the outside party captured.

The expedition was headed by a popular and leading officer, who demanded from the Government the decimation of the prisoners, in expiation of the crime of their party, or the acceptance of his resignation. The issue is not yet known. It was at first feared that this frightful atrocity would interrupt the deliberations of the commissioners, and put an end to the prospects of peace; but thus far such has not been the effect."

Appointments, &c.

J. M. ORROCK will preach at Derby Line, Vt., Sunday, May 8th; Foster's Mills, C. E., 12th; Magog, (in the Ward school-house), Sunday, 15th, during the day, and at the Outlet in the evening; Russia, 19th—where brother J. Randall may appoint; Waterville, Sunday, 22nd—will spend part of the day in West Shefford, as bro. Harvey may appoint; Lawrenceville, 24th. Meetings (Sundays excepted) at 5 P. M.

N. BILLINGS will preach at Berlin Sabbath, May 15, where brother John Barnes may appoint—(will be at the Saxtonville depot on Saturday the 14th, on the arrival of the last train of cars from Boston); at Rye Beach, N. H., Sabbath, 22nd—will some brother call for me at the Greenland depot, on the arrival of the first train of cars from Boston on Friday, the 20th?—S. B.

L. D. THOMPSON will preach in Cabot, Vt., Sabbath, May 15th; in Whitefield, N. H., 24th, 5 P. M.; Sugar Hill, 25th; Landaff, 26th; North Haverhill, 27th; Loudon Ridge, Sabbath, 29th; Abington, Mass., Sunday, June 5th.

MOSES CHANDLER will preach at Whitefield, N. H., May 11th and 12th, evenings, or as the brethren may appoint; Sugar Hill, Sunday, May 15th.

D. T. TAYLOR will preach in Cambridge, Vt., Sunday, April 19th, and in Waterbury the two Sundays following.

THE ANNUAL SECOND ADVENT CONFERENCE for Canada East and Northern Vermont, will be held at the Outlet, Magog, C. E., and commence on Thursday, June 9th, at 10 A. M., to continue over the Sabbath. The object of the Conference is to take into consideration the wants of the cause, and the best means of supplying them. It is desirable that each church within the limits of this Conference send one delegate, or more, that the cause may have a general representation. The ministering brethren, so far as may be practicable, will attend. As the business of the Conference will be taken into consideration at an early stage of the meeting, it is hoped that our brethren will endeavor to be present at the commencement. The brethren at the Outlet will do what they can to accommodate those who come from a distance. There is also a Temperance Hotel in the neighborhood, where those wishing to provide for themselves can find entertainment. During the Conference, discourses on important questions connected with our faith and duties may be expected. Let there be a general gathering, and with the blessing of God, we shall prosper.

J. M. ORROCK, Secy. C. E. Com.

ADVENT MEETINGS.

ALBANY, N. Y.—The Second Advent church in this city hold public worship every Sabbath. Elder Ingmire is their pastor.

NEW YORK.—The Advent Mission Church have removed from Washington Hall to No. 68 East Broadway, over Botanic Hall, Third floor, where services will be held at 10 A. M. and 3 P. M. until the completion of their chapel.

BUSINESS NOTES.

J. B. RANDALL.—It should go to Payne's Point. Sent tract.

J. I. WHITMAN.—You are credited to No. 658—Jan. next.

P. G. SPRAGUE.—\$2 for subs. to Y. G.; W. S. M. was paid for two copies of Y. G. to No. 84. Stopping one of them, the \$2 you send pays for the other five, leaves one copy to her paid for another year, and 75 cts. which we have credited you on the Herald to No. 658—Jan. 1st, 1854.

M. L. BENTLEY.—Sent you books by express, via Sandwich, the 2d.

J. F. MILLIKEN.—Sent you books to Camden, Me., by express, the 3d.

THE ADVENT HERALD

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BY JOSHUA V. HIMES.

TERMS.—\$1 per semi-annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2. per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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WONCHESTER, Mass.—J. J. Bigelow.
R. Robertson, Esq., No. 89 Grange Road, Bermondsey, London, is our agent for England, Ireland, and Scotland.

RECEIPTS.

The No. appended to each name in that of the Herald to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

J. Burnham, 648; A. Williams, 614 and tracts; I. H. Smith, 628 and Y. G.; A. Amos Smith, 635—It had been directed to W. Arlington? We send back Nos. 61; G. W. Clement, 644; M. Tewksbury, 644; B. Morley, on acct.; J. Eager, books sent; Mrs. E. Vankleek, 633; R. Richards, 612; S. Brown, 648; W. M. Spencer, 634; E. Newton, 618 and Y. G.; S. Fellows, 651; S. M. Case, 632—each \$1. H. Noyes, 654; A. Mixer, for books; P. H. Cory, on acct.; L. G. Ingralls, 654 and Y. G.; H. Holmes, 654; M. S. Whiting, 716; E. A. Clifford, 658; G. Blake, 659; R. Atkinson, 685—each \$2. F. A. Collier, 632; L. Wade, 638 and eight copies of Y. G.; A. Wares, 632, with Y. G., book, and postage—each \$2. J. J. Bigelow, 632—50 cts. J. W. Heath, 632—77 cts. C. W. Perkins, on acct.—\$6.75. C. Hardy, 659—\$1.13. W. H. Ingraham, 632—\$1.02, and \$3.72 for subs. and postage on Y. G. J. Gillett, 650—\$1.13.

ADVENT



HERALD

J. V. HIMES, Proprietor.

WHOLE NO. 626.

BOSTON, SATURDAY, MAY 14, 1853.

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VOLUME XI. NO. 20.



THE CROSS.

Higher, higher to the cross
May I daily humbly climb;
Like the friend "whom Jesus loved,"
There to view "that sight" sublime.

Nearer, nearer by the cross,
May I venture, though with fears;
As the three sad Marys stood—
Faith, and Hope, and Love in tears!

Lower, lower at the cross,
May I contrition fall;
Meekly plead, "Remember me,"
Ask to serve the "Lord of all!"

Longer, longer on the cross,
May I wonder all forgiven;
Live beneath its shadows here,
Bear it on my heart in heaven!

Never, never from the cross
May I devotion move;
Watch and wait upon him there,
Look and lose myself in love!

Oh, the glory of the cross,
When around his head will shine
Crowns, like stars about the sun!
Grant me, Lord, that sight divine!

Evangelical Magazine.

RELIGIOUS EXCITEMENT IN CINCINNATI.

RELIGIOUS troubles appear to be rife in Cincinnati. Lately they had a most exciting contest for School Directors, in which the Catholic candidates were all defeated. A few days ago we mentioned that the Mayor of the city had forbidden a Protestant street preacher from holding forth on the Sabbath, on the plea that his sermon against the Catholics had the tendency of inciting to riot. It appears by the *Cincinnati Atlas* of Monday, the 25th ult., that on the very Sunday on which he was forbidden to speak, the preacher in question did, as usual, mount upon the head of a barrel in the midst of the market space, and was speaking to a crowd of about a hundred orderly and respectable persons, when the Mayor, attended by the regular police and a large body of special officers, appeared upon the ground, and seizing him, obliged him to desist. This was in the morning. In the afternoon of the same day, under the direction and auspices of Archbishop Purcell, a great Catholic procession, numbering from five to ten thousand men, with badges, flags, banners, and a large number of bands of music, marched through the streets to lay the corner-stone of a Catholic church. The Catholic church bells were rung during the whole time, the brass bands, comprehending nearly all in the city, were playing, and the procession marched through half the town, blocking up the streets, making a very ostentatious parade, which created a great deal of excitement, sufficient to render some of the streets impassable to church-going people, and to disturb the stillness of the Sabbath. The Mayor had out a large police force to protect the procession. These circumstances will explain the telegraphic statement we published, relative to a public call on the Mayor to resign. That officer appears to have been determined at all hazards to prevent a riot on the occasion of this procession; but, in doing so, has thoroughly aroused the Protestant population, and added fuel to a religious excitement which was already very deep and bitter.

CHRISTIANS DEFENDING SLAVERY.

THE following remarks from the *N. Y. Tribune*, strike us as being very just:
There are those who profess to be the especial guardians and teachers of religion, who are doing much to make and multiply Infidels. We allude to the professedly religious people who quote the Bible in defence or palliation of slavery. Such men are guilty of treason to Christianity for the meanest of all human motives, namely, that they may amass wealth and be applauded by flagrant violators of the Golden Rule. Infidelity has no more efficient promoter on earth than the man who, professing Christianity, cites the Bible to excuse or palliate iniquity. And

we regard a newspaper, which professes to inculcate the religion of Christ, whose teaching was, "Whatsoever ye would that others should do to you, do ye also unto them;" and at the same time defends African Slavery as it exists among us, as an engine for the spread of Infidelity, a thousand times more potent than any merely secular or professedly Infidel journal would be. We look upon a man who professes to be a disciple of Jesus Christ, and who fails to rebuke and condemn such wrongs and evils as are involved in the perpetuation of Slavery, as one who says "Lord, Lord!" but does the opposite of what Christ commanded. We never take a professedly religious sheet into our hands and find it extenuating Slavery, that it does not excite in us an inexpressible loathing.

COLORS POPULATION IN NEW YORK.

THE colored population of the city of New York is stated by the *Journal of Commerce* to amount to 18,000; among whom are a considerable number of intelligent people, alive to the misfortunes of their race and exerting all their influence to produce a moral and intellectual renovation.

There are fourteen colored Protestant churches, all of which are provided with colored pastors except one Episcopal. There are eight or nine schools, mostly under the public school system, in which are gathered 3000 colored children.

The following incident is cited as an illustration of the unjust deep-seated repugnance to the colored race:

"A colored p. d. of this city not long since hired a house for his occupancy. Those who had hired the other houses in the same block, on learning who was to be their neighbor, remonstrated so earnestly with the landlord that he was glad to buy him off at an expense of \$35. Their objections might not all have been owing to the color of his skin, as he was afterwards informed that the whole range of buildings was occupied by disreputable persons, who might have thought a clergyman of any color would be in their way. In settling up this matter, it became necessary for him to go about two miles up town during the severe rain storm of last Saturday night; but he had only to choose between riding on the outside of an omnibus, or going on foot. The latter alternative was chosen, and he had to walk both ways."

HANDS OFF.

It's all very fine to talk of Prof. Morse having harnessed the lightning, previously tamed by Franklin, but a short stay in a telegraphic office during a thunder storm, will convince any reasonable man that leviathan is not so tamed. On such occasions, the fierce element, awakened by the roll of old Jove's thunder to think of the time when it shot unfettered through the expanse of ether, chafes indignantly at the presumption of man, and on the first convenient opportunity, kicks over the traces in a manner, not at all to be trifled with. It conveys a plain intimation that any little favors it may render in pleasant weather are owing more to its good nature than any prowess of a human conqueror, as an elephant sometimes condescends to obey the command of a child and totes it about for amusement.

But when there is any sport going on above, any muss in which sharp cracks and hard knocks are the order of the day, the nimble-winged servant takes the responsibility of neglecting the drudgery allotted him by his earthly master, and is off among the clouds, rattling his brilliant chains in mockery of Franklin, Morse, Bain, Faxon, and the united force of the Washington Patent Office, who have gravely docketed him as a bondsman. Nor has he much respect for the fugitive slave law, for he resents an attempt to force him back into the harness with a snap, surpassing all the "Jerry rescuers" in the world.

There was a very fine illustration of this on the line of the New York, Albany, and Buffalo

Telegraph Co. yesterday. The roll of heavenly artillery in the morning announced a gala day, and immediately after breakfast the "tamed lightning of Franklin" began to kick over the traces. It is but justice to the animal to say that fair warning was given to the drivers that he was "in for good time." But business pressed and Superintendent Wood refused the application for a holiday and ordered the work to go on. Then the leviathan rose in all his might. At the first click of the key, he rolled hot shot into all the offices from Albany to Buffalo. His compliments reached the Utica offices with a crack as loud as a pistol, which left one relay magnet hors du combat, and set the operators "a thinking."

Wood rallied his men and once more set them at the batteries; but the enemy had passed on and was committing havoc elsewhere. The stillness of death was all the answer to be got from the West, till somewhat later it was announced by a piano at the House office that the Morse office at Buffalo was a victim of the strike. The same blow that finished the relay here, pitched into Buffalo with a warmth that melted every relay, and as the report said, fired the papers and tables in the office. The field was won and the forked messenger had his holiday, though the operators went through the motions occasionally during the day, to keep up appearances and make greenhorns think they had still got the old fellow bottled.

Utica Gazette.

RELIGIOUS LIBERTY IN NEW GRENADA.

THE Carthage papers recently received, glory in the expulsion of the Jesuits, and call for the absolute liberty of worship. Some of the articles on this subject are very able; and cannot fail to produce a powerful impression. The following passage from one of them, is a very fair sample of their tenor and spirit: "When in this Republic we shall see every person go to the sanctuary and worship the Almighty in his own way, we shall say it is the consummation of civilization, toleration, and liberty." Another article calls for the "emancipation of the church," and the repeal of that clause in the Constitution which declares that "the Catholic Apostolic Roman religion is the only one whose worship the Republic maintains and supports." In short, the leaven of religious liberty is diffusing itself through the body politic, and the result can hardly be doubted.

INSTINCT OF A HORSE.

We do not remember ever to have heard of a more remarkable exhibition of equine intelligence than was communicated to us a few days since by Mr. Allen, of this place. The circumstances as they were narrated to us are as follows:

"Mr. A. has had for a considerable time a span of sprightly little horses that he has never separated. In the stable, in the field, in the harness, they have always been together. This has caused a strong attachment to grow up between them. A few days ago, he went with them out to Lake Minnetouka, on a fishing excursion. Taking them out of the carriage, he led them down to the lake, and tied them with stouppes, several rods apart, on a strip of grass that grew upon the shore, and left them to feed. Returning to the shanty, he threw himself upon the floor to await the return of the party who had repaired to the lake to fish.

Not much time had elapsed before the sound of an approaching horse's feet attracted his attention, and a moment after one of his span appeared at the door. The animal put his head in, and giving one neigh, returned at a slow gallop, yet under evident excitement, to the spot where, but a few moments before he and his companion had been seemingly safely fastened. Surprised to find his horse loose, and struck with his singular conduct, Mr. A. immediately followed, and found the other lying in the water, entan-

gled in the rope, and struggling to keep his head from being submerged.

"While Mr. A. proceeded to disengage the unfortunate horse, his noble benefactor stood by, manifesting the utmost solicitude and sympathy, and when his mate was extricated from his situation, and again upon his feet on *terra firma*, the generous creature exhibited the most unquestionable signs of satisfaction and joy. That this intelligent animal should have noticed the misfortune of his mate—that he should know where to apply for rescue, and in his efforts should sunder a three-fourths of an inch rope, and finally, that he should exhibit so high an appreciation of the event—are circumstances to astonish us, and commend themselves to the thoughtful consideration of those who would limit the power of reasoning to the '*genus homo*.'"

St. Anthony's Express.

POPERY.

A FEARFUL tragedy recently occurred in the lower part of the city of Philadelphia. Two women were most inhumanly murdered in their own house, by a fiend in human form. The murderer, who was promptly arrested, tried, and convicted, principally upon the testimony of his own son, a boy of eighteen years of age, manifested throughout his trial the most obdurate state of feeling; endeavored to screen himself by implicating his son, who bore witness against him; and when clearly convicted, took off his hat, and, to the horror of the assembled crowd, huzzahed! He was, moreover, implicated by the testimony as a desperate offender, and as one to whom the shedding of blood seemed no crime, if money could be obtained thereby. This fearfully guilty man, in reply to a question by an attending officer, professed that he was never better prepared to die than at that time, and that should he be hung, he would, he was sure, go straight to heaven, because his priest would intercede for him!

A DOG STORY.

THE following well authenticated dog story is worth telling: A provision dealer of this city, who lives in Somerville, owns two dogs, one a smaller dog. Frequently the provision dealer walks to this city, and is usually accompanied by the small dog. Near East Cambridge the dog had been often attacked and bitten by a large dog of that vicinity. The Newfoundland dog has never been in the habit of accompanying his master, but the other day, the gentleman found, after starting for the city with his small dog, that the Newfoundland was also following him. He drove him back twice, and finally supposed he had gone home. On reaching East Cambridge, the little dog's enemy made his appearance and commenced his usual attack, but the little cur instead of running, as was his custom, this time turned upon his enemy and showed fight. The mystery of this courage was, however, soon explained, for directly came bounding towards the combatants, the little dog's old friend, the twice driven back Newfoundland, and the two Somerville dogs together turned too and gave the East Cambridge bully a thorough trouncing. This accomplished, the little dog went on his way rejoicing to Boston, while the Newfoundland turned on his track and trotted towards Somerville, saying, no doubt, as well as dog can say—"There, sir, now learn to let a little fellow, half your size, alone, when he goes by your kennel, or you'll get it worse next time."

Boston Journal.

THE MINISTER'S GREAT TRIAL.

"I must needs profess," says Baxter, "that it is a very grievous thing in mine eyes, that after all our pains with men's souls, and after the rejoicings which we had in their seeming conversion and zealous lives, we should yet see so much ignorance, levity, and giddiness of professors, as that they are ready to entertain the most horrid abominations!"

Mormonism.

THIS is one of the many startling problems, which must be solved ere the world would be able to enter on a state of Millennial blessedness, on the principle of post-millenarianism. Should the present condition of things continue daring untold ages, as many believe, Mormonism will have to be met, and grappled with; but the difficulty of the undertaking is well depicted by the *N. Y. Times*, in the following graphic description:

A new Territory, carved out of the recent conquests from Mexico, stretches from the summit of the Rocky Mountains on the East, through thirteen degrees of longitude, to the land of gold. A branch of the Indian family,—the Paw-Utahs,—roamed its prairies and claimed it as their own. But a new tribe and sect,—driven from State to State, fleeing before an indignant people, from Ohio, from Missouri and Illinois, struggling with cold and hunger, and encountering the most fearful hardships and privations, daring the ferocious savages that dwelt along their route, and dragging slowly along their children, goods and domestic implements, at length made their tedious way to the home of the Utahs; and having, as they no doubt supposed, reached an isolated spot, so far from all organized society that they would be free from disturbance for many, many years, they set themselves down in the valley of the Jordan,—in the "land of the Honey Bee"—plant their absurd faith and begin a new nation. Some six years have elapsed since, and the census of the Great Salt Lake City probably enumerates, at this day, some forty or fifty thousand people,—while in other parts of the world, two hundred and fifty thousand more embrace the Mormon faith. In that far-off wilderness, so recently known to the moccasin, the arts are flourishing in a high degree. Woollen factories to be supplied by fleeces from the Jordan valley,—sugar manufactories, to be fed with beets,—potteries and cutlery establishments send their hum through the astonished land. No such noise did it expect to hear for half a century to come. On a mountain terrace, overhanging the city, the site of a contemplated university is already laid out and enclosed. School-houses are springing up, and are supplied with competent teachers from a central Normal School. Gigantic preparations are in progress to build a temple, which is intended to surpass every existing or historic structure in splendor and magnitude. The city is laid out on a scale of magnificent proportions, to which, hitherto, the world has been a stranger,—a scale corresponding with the breadth of territory on whose bosom they dwell,—corresponding with their expectations of growth, and compared with which the narrow avenues of modern and ancient cities, are but mere mathematical lines,—already, three miles in breadth and four in length, its streets are regularly diagramed, each eight rods wide, with side walks of twenty feet,—every block forty rods square, containing eight lots of an acre and a quarter each, and every tenement obliged by law to retreat twenty feet from the front line, to make room for a delightful margin of shrubbery and trees. A perennial stream flows through the city, and pours its pure waters down both sides of every street, and carries irrigation to their bounteous gardens. A warm spring bubbles from the mountains, and following the pipes, reaches a public bathing-house. A soil of exuberant productiveness stretches around them. Comparatively little solicitation is necessary from the hand of man to bring its grains and fruits to maturity. Twenty miles to the north-west slumber the heavy waters of the great Salt Lake. This vast body of the purest brine, so densely impregnated that men cannot sink in it, if they try,—fills a basin of thirty by seventy miles, and will, doubtless, be the scene of the exhaustless salt manufacture for those future generations that will inhabit the immense domain between the Rocky Mountains and the sea. Already a United States mail route reaches from the city to San Diego on the Pacific coast, near which the Salt Lake Mormons have, thus early, established a colony. Other and outpost settlements are planting around them, on the Weber and Timpanagos. Mormon missionaries are proselyting the world, and converging their converts to the city of Utah. The unconquerable mountains of Wales are sending their hardy sons to preach and practice the Mormon creed in the Western world. And here, between the Rocky Mountains and the Sierra Nevada, over eleven hundred miles from San Francisco, and about two thousand four hundred miles from the city of New York, rapidly grows this incipient community,—bound together by a burning enthusiasm and a common faith, compacted by persecutions, wielded by self-support and self-defence,—its founder a sot, and its Bible a theft,—one of the strangest phenomena to which the present, or any age, has given birth. How far was it from the minister, Solomon Spaulding, when, at Cherry Valley, in this State, he composed his

imaginary history called "*Manuscript Found*," that it would be seized by an ignorant and truthless drunkard, proclaimed to have been engraven on golden plates, become the Scripture of a new and numerous sect,—in thirty years' trial three hundred thousand zealots in its wake,—count its worshippers in England, Germany, Sweden, in the mountain fastnesses of Wales, Normandy, the East Indies and the Sandwich Isles,—and found a great City and State in that territory, which, at the time he wrote, the foot of white man had never trod.

But grave questions are arising, and will hereafter arise, between the Mormons and us. How shall we tolerate their defiant bearing and the introduction of those social items of their creed which are in hostility to our laws, and repugnant to our sentiments of morality and social order? Who shall yield, they or we? Will persuasion conquer their stubborn doctrine, and gentle words exterminate polygamy, or must that principle become engrafted upon American Institutions? Can Federal laws reach them, and, if not, is it not quite clear that the laws of the State of Utah will be moulded by Mormon will? The outside population can never overtake them. There they are in the path to our Pacific possessions, perchance in the very line of the Atlantic and Pacific Railway,—soon to be brought into intimate communion with our Eastern population,—a fixture, a permanence, a perpetuity,—spreading with unexampled rapidity, drawing enthusiasts from distant countries, and ready to uphold every tenet of their strange faith with argument and blood. To reconcile and harmonize this incongruous creed with freedom of conscience and American institutions, to prevent such a stain as polygamy from darkening our national escutcheon, and at the same time to avoid the sanguinary results of civil war, are desirable achievements, the way and mode of which are yet concealed from the wisest speculators in future events.

Buenos Ayres.

THE condition of things in this city is most lamentable, according to the following from the correspondent of the *N. Y. Commercial Advertiser*:

It was my intention, when at Buenos Ayres, some six weeks ago, to give you an account of the mode in which the parricidal and fratricidal warfare then existing, between the *insiders* and *outsiders*—the besieged and the besiegers was carried on. At the distance of six thousand miles, you, in our happy and blessed land of unity, fraternity, liberty and peace, will scarce give credence to a truthful description of the state of things; one on the very spot can scarce believe what his eyes see, much more what his ears hear, of the wanton sacrifice of limb and life daily occurring, without an object or an end except, apparently, the pleasure of shedding blood. Every morning and every evening, Sundays and week days alike, an hour or two is spent in skirmishes, at various points along the lines, by which the city is encircled, except on the river side—not in the hope or expectation of bringing hostilities to an earlier or surer end, but in mere bravado and savageness. Parties, numbering from five or six to twenty or thirty each, make their appearance, on one side or the other of the respective defences, and challenge to fight. If outsiders, they dash up on horseback in their savage costume of red poncho and cap, and red *chcripa* or breech cloth—looking as wild as the Indians of the prairies, or the Arabs of the desert—till within a tolerably safe distance of the barricades; then, planting the butts of their carbines upon the thigh, fire at random and with taunts and ribaldry, dare the insiders to meet them. These, sallying forth as far as a cautious prudence justifies, fire in return with a like latitude of aim, retorting, at the same time, the opprobrious epithets and scurrility.

The report of the musketry rapidly brings accessions to each party; and, after an hour or two spent in the amusement, during which there is a great waste of gunpowder, the spilling of some blood, and the loss of a few lives on both sides, each quietly retires, with a better appetite for the breakfast or the supper, as the case may be, awaiting them at their quarters.

One evening, when at Buenos Ayres, while watching the drill of a detachment of the National Guard at the parade ground of the Retiro, in the western suburbs, a guerilla of this kind was commenced on the flats by the river side, near by. I walked a short distance to a point commanding a partial view of the skirmish; and, with all the knowledge I have of the people, I could not help being struck—with astonishment almost—at the perfect coolness and nonchalance with which one and another of the native soldiers, loitering about the barracks, some singly and others in companies of two and three, picked up their fire-arms, examined their readiness for use, and then walked or loped off, to take part in the fray, chatting and laughing and jesting

with one another, much in the manner of sportsmen at home, at a shooting match in the country, when about to try their skill at the head of a goose or a turkey.

A few evenings before, while some two or three hundred citizens, including women and children, were quietly seeing the drill on the same ground, a party of the outsiders, through the negligence of the picket, secretly made their way through a by-street to a corner of the open square, and fired a six pound cannon directly across it. Providentially, in place of dozens of innocent and peaceable men and women, as might have been the case, a horse only was killed, and the leg of one poor man carried off by the ball.

Once or twice a week, a sortie is made in a forage for grass for the horses of the cavalry. On such occasions, the numbers amount to two or three hundred or more, and the sacrifice of blood and life on both sides is often considerable, varying from five and six to fifteen or twenty killed, with a proportionate number of wounded. On the morning of the 21st of January some five hundred of the inside troops made a detour of reconnaissance. They were very closely and very hotly pursued, on their re-entrance to the city. Numbers were killed and wounded on both sides. Among the former were two aides-de-camp of a general officer; and the commander-in-chief himself was slightly injured in the shoulder by a spent musket ball.

A company of foreigners, principally Sardinians and Basques, amounting to two or three hundred, called the "*Italian band*," are enlisted in the service of the city. At this sortie, a company of the outsiders planned an ambush for this band, but with so little success as to be themselves entrapped by them in a narrow lane with high walls on either side. The captain of the Italians demanded the surrender by a subaltern sent to them; but, in place of complying, the messenger was fired on, when the whole number, amounting to twenty-seven, were immediately put to the sword.

This same captain, or Neapolitan count, implicated in the republican movements in Naples in 1848, and in exile on that account, made a narrow escape a few mornings before the incident just stated. In a foraging excursion, he fell into an ambush and was cut off from his command. In an attempt to rejoin it, he was so closely pursued as to be seized by the skirts of his coat, and thus to become nearly unhorsed. The cloth, however, gave way, and re-gaining his seat, he had time to draw a revolver and to fire over his shoulder behind, the third ball bringing his pursuer to the ground. As he reached his troop in safety, those who had been chasing him, shouted that it was well for him that he had made his escape, for had he been caught, they would have served him as he had seen them serve a countryman of his, taken by them a few days before. And how do you think that was? By laying him, with outspread limbs, on the ground—binding him firmly with thongs of green hide, by the wrists and ankles, to four horses, and then starting them on the full spring in as many directions, tearing him alive into quarters!

Can this be believed, as having occurred in the middle of the nineteenth century, within sight of Buenos Ayres, a civilized and Christian city of 120,000 inhabitants? Yet it is unquestionably true, if credence can be given to the declaration of unprejudiced eye-witnesses of respectability and official position. And it is but one of a hundred atrocities of a similar character, if not of the same savage enormity, with which partizanship is here chargeable. What think you of such republicanism—such civilization—such Christianity?

Condition of the Turkish Empire.

HUGH MILLER thus portrays the present state and prospects of this vast but tottering empire:

"Meanwhile, the condition of the Ottoman empire reads lessons not unworthy the attention of those who believe that creeds have no influence on terrestrial well-being, and that, as regards a nation's social and industrial progress, it is all one whether a people embrace a true or false system of religion."

"1. It is a pregnant fact that the two leading superstitions in the world should not be found seated in the midst of barbarism. It is surely worth while inquiring whether this has happened of chance, or whether it is not the necessary and inevitable fruit of systems which are as untrue to nature and to the human constitution, as they are to moral and spiritual truth. What Romanism has done to Italy, Mohammedanism has done to Turkey. Both regions, the fairest of the globe anciently, these systems have blighted and cursed; they have converted them to a wilderness, consigning the very race of man to a slow but certain extinction, under the moral and physical maladies with which they have smitten them."

"2. It is worthy of notice, too, that the Pope

and the Prophet stand prominently forth at this hour as the twin obstructions to the world's advance. Islamism weighs down Turkey, just as Romanism weighs down Italy. The uremas in the East, like the priests in the West, are setting themselves in opposition to every social and political improvement, on the high ground that such changes are forbidden by the Koran, and are dangerous to the worship of the Prophet. It is needless now to try either Mohammedanism or Romanism on a religious ground, exclusively at least. It must now be plain to all that these systems are opposed to the progress of art, the diffusion of knowledge and the growth of liberty, and that they must be destroyed, if the world is not to be abandoned to barbarism. It is a false church which stands between society and a right social and political condition."

"3. It is noticeable, too, how the great European questions of the day are essentially religious, or we ought perhaps rather to say, ecclesiastical. Undeniably they are so on the continent of Europe; and we can trace the same elements in the troubles now springing up in the East. The statesman who would grapple successfully with the problems of our era, must not be skilled merely in matters of finance and internal economies; he must ponder deeply those great moral principles which lie at the bottom of human society. He must learn, at least, that the moral virtues come before the political ones; and that there are great spiritual truths which cannot be eradicated without leading to the destruction of society."

While the Turks are dwindling away, the Greek and Slavonian Christians, in Turkey, are steadily augmenting. Recent travellers have observed that, in many villages, which at the beginning of the present century, were partly Moslem and partly Christian, the Moslems have now disappeared—leaving no trace of their existence except a few crumbling turban-stones, marking what was once the cemetery, and a ruinous minaret, half hid by a grove of gaunt and neglected cypresses. Even in Constantinople itself, large districts within the walls, which, thirty years ago, were swarming with a Mohammedan population, are encumbered with ruins, and almost uninhabited.

The year upon which we have now entered completes exactly four hundred years since the Turks became masters of Constantinople. When we view the tottering condition of the Ottoman power, and the growing strength and ambition of its members, who shall say that 1853 may not be as memorable, in the annals of the crescent, as 1453? Who can be confident that the blow will not be struck this year, that shall break forever the sceptre of the Osmanli, and drive him back across the Bosphorus?

Truth Stranger than Fiction.

THE *Buffalo Courier* relates the following circumstances connected with the recent murder of a man named Beatson, in Ohio, which mark it as one of the most extraordinary affairs recorded in the history of crime:

"Less than a year ago Beatson, the murdered man, Parks, his supposed murderer, and a person named Gee, came over together in the same ship from Europe. Beatson and Parks had comparatively little money, while Gee was known to have had several hundred dollars. With this he came to Erie county, and deposited a portion of it, six hundred dollars, in the Buffalo Savings Bank. The place of its deposit became in some manner known to Beatson, who resolved if possible to obtain possession of it; but how to accomplish that object was a matter not so easily determined. A plan, however, was devised, and its execution at once entered upon. Ascertaining that there was in the city a young Englishman, who also came over in the same ship with Gee, Beatson found him out and introduced himself as Gee's brother, and succeeded so admirably in convincing his new acquaintance that such was the fact, that he went with Beatson to the Bank and introduced him as such to Mr. Howard, the Secretary. Beatson then produced a letter, previously prepared, of course by himself, purporting to be written to him by William Gee, stating that he (W. G.) had just purchased a farm near Buffalo—had paid three hundred dollars on it, and needed six hundred dollars more, in gold; that he was unable to come in person to Buffalo and draw it from the Bank, in consequence of having been injured by a kick from a horse, and had therefore deputed his brother to get it for him."

"Under this state of things—being properly introduced—William Gee being unable to draw a check—the story seeming altogether probable, and circumstances not suggesting any suspicion, the Secretary concluded to pay the six hundred dollars, and drew a check for that amount on Oliver Lee & Co.'s Bank. Before delivering the check, however, the Secretary wrote a receipt for the money, which the supposed brother was requested to sign. This Beatson declined doing, alleging as a reason that he could not write. He

did, however, make his mark, which was witnessed by the person who introduced him. Putting the check in his pocket he proceeded to Oliver Lee & Co.'s Bank, presented it to Mr. Mercer, the teller, saying he desired to have gold. Mr. Mercer said that he could not pay gold on the check, except at the usual premium, or unless Mr. Howard should request it. The cool individual said he would take it back and have Mr. H. do so. Back he went to the Savings Bank. Mr. Howard assented to his request, and inserted in the check, "pay in gold," and with this Beatson returned to the Oliver Lee Bank, obtained the gold, and took his departure. The next day that was heard of him was, that he had been murdered, and that Parks had been arrested for the crime.

"Another curious incident in this singular history, is, that, there was found in Beatson's pocket, after his murder, a paper stating that the gold belonged to William Gee; but not more extraordinary than what follows: After Parks' arrest, this paper came into the hands of the District Attorney of Summit county, Ohio, where Parks is now undergoing trial. The officer immediately wrote to William Gee, making inquiries in reference to Beatson, as to the truth of what was stated in the memorandum; but just before the letter was received, Gee was killed by the accidental discharge of a gun. When the letter arrived, it was opened by the landlord of the tavern where Gee had been staying, who at once hastened to the city to ascertain the facts.

"Strange, indeed, is the web of human life. Of these three persons, who a short time before were fellow passengers on the voyage to this country, one robs a bank of \$600; he in turn is murdered by a companion, and the third, whose money was the cause of it all, is hurried to another world by the accidental discharge of a gun. The supposed murderer is now on trial for the offence; and the evidence against him is said to be very clear.

"Murder, though it have no tongue will speak With most miraculous organ."

"In Advance of the Age."

THIS has been a favorite term with a certain class of reformers, and a consolation to the impracticables who claim to be reformers, but cannot persuade their fellow men to accept the reforms, or estimate them at the value placed upon them by their advocates. Andrew Jackson Davis publishes rambling rhapsodies about the harmonies of nature, without an idea in them worth six and a quarter cents for any practical purpose, deemed wonderful by his admirers just because they are unintelligible, and when sober men protest against the circulation of such nonsense, Mr. Davis retorts, or his friends assert, that he is not appreciated because he is in "advance of the age."

Men, and women too, more's the pity, make assaults upon the verities of our religion, the truth of Revelation, the sanctities of domestic order, the validity of marriage, and the rights of property, and ask us to return to worse than barbarism, to herd together like gregarious animals, to cast off the restraints of religion, virtue, personal purity, and domestic fidelity, and when we shrink from the degrading communism in which they would have us lose our individuality, these assailants of the Bible, and the clergy, and the Church, and the special institutions which have sprung up under their salutary influence, with most consummate conceit and self complacency justify themselves by assuming that they are "in advance of the age."

Every man whose mind is steeped in the ambiguity of vagueness, or who has a kink in his brain that makes him think differently from his common sense neighbors; every man who can use words the meaning of which no one can comprehend, and can run the endless round of phrases, of which the words, "The Ideal," and "The Real," are the type; every one who doubts revelation, and denies the deity, and scoffs at the restraints of marriage, and follows Fourier and kindred teachers through the slough of intellectual degradation and moral depravity; every one who seeks to reform—save the mark—the social condition of the human family by abrogating family ties and destroying the sanctities of family privacy; every one who believes that machine tables are filled with disembodied spirits, or that the souls of the departed hire themselves out to rap nonsensical answers to nonsensical questions for the amusement of paying visitors—all these, *cum multis aliis*, equally sage and practical geniuses, are undoubtedly, themselves declaring it, in "advance of the age."

Now we respectfully submit that this sort of people commit against "the age," bad as it is, a great scandal and injustice, for that instead of being in advance of their times, they are really a considerable distance behind: and if the age keeps up its present rate of progress in science and true wisdom, the gentlemen and ladies who are dallying with atheism, and Fourierism, and spiritualism, and socialism, and so forth, and so

forth, will be left so far in the dim distance behind, that no subsequent hurrying up will bring them abreast of their fellows. We may admit perhaps, that in one respect these crotchety gentlemen do stand in the front ranks. This we could not concede however, had "the age," been in the least degree remarkable for its modesty and lack of pretension and assumption. The reverse is the case, however; and these ladies and gentlemen far outstrip their contemporaries.

But we entirely deny that in those qualities which distinguish genuine progress—steady advancement in that which is truly great and good—this class of so-called reformers and progressionists stand even side by side with their contemporaries. They, in fact, travel backward, not forward. Measure their movements by almost any one of the theories which they have erected as guide-posts in their path of reform, and this will be found to be the case. Indeed, their theoretical finger posts all point in the very contrary direction from that to which they pretend to lead the traveller; as though some mischievous boy had passed along a road in the silence and shelter of night, and turned round all the finger posts, to the delusion and bewilderment of the next day's travellers.

The greatest minds that ever shed lustre upon truth and virtue have been deliberate believers in the truth of Revelation, and have regarded the Bible as the only, and full, and direct, and final revelation of God's will and purposes, and of man's duties and destinies. Such are the men that give tone to the popular mind and impel it in the path of true advancement. The superficial thinkers, the men who decide without investigating, who dislike the obligation of religion and restraints of morality, have been the assailants of Revelation, and such are the men who impede the true progress of a nation and retard its moral and intellectual growth. These positions are incontrovertible.

N. Y. Commercial Advertiser.

The Ministry of Southern States.

THE Rev. Thomas Spencer, one of the best men and finest scholars in England, lately deceased, travelled a few years since through our Southern States. In his diary he thus speaks of the humiliating condition of the Southern ministry:

"One of the first results, therefore, of the faithful declaration of the truth of men who are morally blind, and who prefer darkness to light, is that it provokes their rage, and leads them to thoughts of vengeance. It had been so in the case of the prophets, whom their fathers had put to death for speaking unwelcome truths concerning the Church or the State; it was afterwards so in the case of the apostles, who were made to pay the heavy penalty of bonds, beating and stoning, and, in all cases, except one, death, for the faithful declaration of their principles; and it would be so if Dr. H., or any other minister of the Episcopal, or any other church, were to reprove, rebuke, and exhort, with all authority, such as a supreme love of truth and justice can alone display. In this land of Lynch law they know that by some summary process their lives would be taken away; and though the blood of the martyrs might be the seed of liberty, and bring greater honor to Christianity than all the time-serving ministers now bring, yet they love their lives, and their places, and their incomes, and that honor which cometh from men, better than so God-like a course. When in obedience to their better feelings, before their conscience was darkened by deep alliance with slaveholding families, they had ventured to make any remark, the instant threat, the declaration that for the safety of society it was necessary that allusion to such subjects should not be tolerated, soon silenced their coward spirits; and instead of speaking God's words to men, whether they would hear or whether they would forbear, they were content to propheety smooth things, and never to allude to those peculiarities which are the besetting sins and the stumbling-blocks in the way, and which bring human nature into moral or physical bondage."

Instability—Its Curse.

"Unstable as water, thou shalt not excel."—Gen. 49:4.

"MAN by his fall was wounded both in his head and heart; the wound in his head made him unstable in the truth, and that in his heart unsteadfast in his affections. This levity of spirit is the root of all mischief; it scatters our thoughts in the service of God; it is the cause of all revolts and apostasies from him; it makes us unfit to receive his communications and to perform his pleasure; whatsoever we hear from his mouth is like words written in sand, ruffled out by the next gale; whatsoever is put into us by his Spirit is like precious liquor in a palsied hand, soon spilled. Wherever this instability is prevalent, it is a certain sign of ungodliness; for to be driven with the wind like chaff and to be

ungodly is all one, in the judgment of the Holy Ghost. (Psa. 1:5.) Most men who perish eternally, perish from prevaricating with themselves, and not living up to the judgment and resolves of their own knowledge. They miss the way to heaven, not because they do not know it, but because they know it and will not choose it. The heart is unstable as water; it cannot excel.—It hardly bears up against its corruptions so far as to dare to purpose what is good; but if it does, inconstancy quickly melts down its strongest purposes, and the next temptation scatters its good resolutions as the sun chases away the morning clouds and drinks up the early dew. Levity in Reuben not only brought ignominy and woe to himself, but it entailed forfeiture and ignoble obscurity on his posterity; and those parents who deal loosely with moral principle and religious profession, not only deprive themselves of the blessing of salvation, but by their 'lies and tightness' they also cause their children to err."—Jer. 30:3.

(For the Herald.)

Sketches of Travel.

No. XXXVI.

CHAMOUNY TO GENEVA, LAUSANNE AND FREYBURG.

AT 7 o'clock the next morning, I started for Geneva in a *char-a-banc*, which is the body of a gig placed sideways upon four wheels, at a very little distance from the ground. It is a light, strong vehicle, capable of carrying two or three persons, and can be used on roads which will not admit of any other kind of carriage. I sat upon the same seat with the driver, and greatly enjoyed the sublime views of the mountains which were continually presented to us. We passed the hamlet of *Bossons*, near the Glacier of the same name, crossed the steep ridge of the Montets, which separates the vale of Chamouny from the vale of Servoz, crossed the river Arve upon the Pont Pelissier, and after riding some ways close under the foot of the Breven, arrived at Servoz, where we stopped a few minutes. Near the inn is a curiosity shop, where we saw a live chamois on exhibition.

From Servoz to *Sallanches*, where we arrived at the Hotel de la Belle Vue, and were transferred from the *char-a-banc* to the diligence. Two Englishmen and a German occupied the banquette with myself, and we had a very pleasant and sociable time. We passed through *Cluses*, *Bonneville*, crossed the Sardinian frontier, and entered the gates of Geneva at six and a half p. m. I went to the Hotel des Bergues, where to my great joy, I found a package of letters awaiting my arrival.

Geneva is at the western extremity of the lake, at the point where the Rhone issues out of it. The river divides it into two parts. The Quartier des Bergues which is of modern origin, is connected with the opposite side by two handsome bridges, which unite with a small island called the *Isle of Rousseau*. This island has a statue of Rousseau, and is planted with trees, and laid out in walks for public resort. There was a concert of instrumental music here on the evening of my arrival, and the grounds were full of promenaders from the different hotels, among whom I was delighted to find several Americans. It was a beautiful moonlight night, and we took a boat and rowed out into the lake, where we lay for some time, listening to the music from the shore.

The next morning we took a long walk in the vicinity, visited the Ramparts, which serve as promenades, commanding fine views of the lake and mountains;—explored the streets of the city, saw the house in which John Calvin lived, the Cathedral, the Museum of Natural History, did some "shopping" in the print shops and watch-makers, admired the extensive assortment of watches, music-boxes, and jewelry, which met our eyes—heard with surprise the favorite "Christie's melodies," which had just come out when we left home, and wound up with visiting the *two live eagles*, which are maintained at the public expense in honor of the armorial bearings of Geneva—two ragged, scrawny, miserable looking birds, that are suggestive of anything rather than civil freedom and prosperity. In the evening while sitting in the reading-room of the Hotel des Bergues, we were favored for a few minutes, with a most lovely view of Mont Blanc in the distance, presenting the appearance of a snow-bank tinged with the rose-colored hue of the setting sun.

At 9 o'clock the next morning, I took the lake steamer "*Helvetie*," as far as Lausanne. It was a cold, cloudy morning, and the lake grew blacker and blacker till the storm burst upon us and drove all the passengers to the cabin for shelter. In a few minutes the smooth surface of the water was convulsed with waves, and when we arrived at Lausanne, it was so rough we could hardly take the small boat to be landed. Soon after leaving Geneva, we passed the small village of *Coppet*, where we saw the house in which *Madame de Stael* lived, and her father, the French minister Necker.

At the landing *Ouchy*, which is a suburb of

Lausanne, a young woman superintended the removal of our baggage to the omnibusses which conveyed us up the hill to the town. Near by is a small inn where Byron wrote the "*Prisoner of Chillon*" in the short space of two days, during which he was confined here by bad weather.

I stopped at the Hotel du Gibbon, so named after the celebrated historian of the Roman Empire, who spent many years of his life at Lausanne, while receiving his education and prosecuting his literary labors. The dining-room contains a portrait of him, and the wall of the hotel occupies the site of the summer-house in which he wrote the last page of his great work.

"It was," he says, "on the day or rather the night of the 27th of June, 1787, between the hours of eleven and twelve, that I wrote the last line of the last page in a summer-house in my garden. After laying down my pen, I took several walks in a becauce or covered walk of acacias, which commands a prospect of the country, the lake, and the mountains. The air was temperate, the sky was serene, the silver orb of the moon was reflected from the waters, and all nature was silent." "I will not," he adds, "dissemble the first emotions of joy on recovery of my freedom, and perhaps the establishment of my fame. But my pride was soon humbled, and a sober melancholy was spread over my mind by the idea that I had taken an everlasting leave of an old and agreeable companion, and that whatever might be the future date of my History, the life of the historian must be short and precarious."

From Lausanne I took the Poste at half past six in the evening for *Freyburg*, where I arrived two hours after midnight, and was most comfortably entertained at the Hotel de Zahringuen.

The principal "lions" of Freyburg are the *Suspension bridges* and the *Organ* in St. Nicholas church. The organ is said to be the finest in the world. It was built by Aloys Mooser, a native of the town, and has four rows of keys and sixty-eight stops, (which do not draw out as in common, but slide to the right and left,) and seven thousand eight hundred pipes, some of them thirty-two feet long. The case is of black walnut, richly ornamented with gilt covered work. It has one stop (*Bassoon-hautbois*) which so faithfully imitates the human voice, that it is often mistaken for a choir of voices. I was deceived by it myself, and actually supposed for the time that there was a choir of boys accompanying the instrument. The imitation of a full band was excellent, and also the storm-piece, with which the performance terminated, imitating the howling of the wind, the rolling of the thunder, and the general melee of the tempest.

The portal to the church is surmounted by a curious bas-relief in dark stone, representing the Last Judgment. In the centre stands St. Nicholas, and above him is seated the Saviour. On the left, an angel is weighing mankind in a huge pair of scales, not singly, but in lots, and a pair of imps are maliciously endeavoring to pull down one scale, and make the other kick the beam; below is St. Peter, ushering the good into Paradise. On the right hand is a devil with a pig's head, dragging after him by a chain a crowd of the wicked, and also with a basket on his back filled with figures, which he is apparently about to precipitate into a vast caldron suspended over a fire, which several other imps are stirring and blowing with the bellows. In the corner is Hell, represented by the jaws of a monster, filled up to the teeth with lost souls, and above it is Satan on his throne. The effect of the whole is ludicrous in the extreme.

The Suspension Bridge is thrown over the deep gorge of the river *Saane*, (a tributary of the Rhine) to connect the opposite sides of the town. At the time of its construction in 1834, it was the longest of a single curve in the world. It is nine hundred and forty-one feet long, twenty-two feet eleven inches wide, and at an elevation of one hundred and eighty feet above the bed of the stream. Below is another wire bridge across the gorge of Gotteron, which is six hundred and forty feet long, and three hundred and seventeen high. The houses of the town are partly in the bottom of the gorge on the banks of the river, partly on the heights above, presenting a singular and romantic appearance. On an elevated site is the *Pensionnat* or Jesuits' School, in which some four hundred children, many of them from wealthy Roman Catholic families in France and Germany, are educated.

Near the ancient *Rathhaus*, i. e., "Town-house," is the trunk of a *lime tree*, said to have been planted on the day of the battle of Moriat, in 1476. A young Freyburgher, who had fought in the battle, anxious to bring home the good news, ran the whole way and arrived at this spot bleeding, out of breath, and so exhausted that he fell down and had barely time to cry "Victory," when he expired. The branch of lime, which he carried in his hand was immediately planted and grew into this tree. The decayed trunk, which is twenty feet in circumference, is surrounded by a railing with seats, and is preserved with great care. Some old men, who were

sunning themselves upon the seats, accosted me with great cordiality as I approached, and seemed pleased to enter into conversation with a stranger. The line of separation between the French and German languages passes through Freyburg, so that French is spoken in the upper town, and in the lower town German.

S. J. M. M.



The Advent Herald.

BOSTON, MAY 14, 1853.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER IX.

The Lord sent a word into Jacob, and it hath lighted upon Israel.

With this text commences a new prophecy, which is not interrupted till the 11th v. of the 10th chapter.

The "word" is here spoken of as if it were a material substance sent from God and fallen in their midst. The words "sent" and "lighted," therefore, are metaphors, illustrative of the fact that God had conveyed to Israel an expression of his will, and that they had heard its announcement.

And all the people shall know, even Ephraim and the inhabitant of Samaria, "The bricks are fallen down, but we will build with hewn stones; The sycamores are cut down, but we will change them into cedars."

vs. 9, 10.

Mr. Barnes supplies the word *it* after "know" in the 9th v., i. e., shall know that the word sent to them was from the Lord. They would know it, by experiencing the judgments threatened against them. "Stoutness of heart" is a metaphor expressive of their self-confidence. This caused them to disregard what God had spoken and to boast that notwithstanding their national reverses, they would be able to recover from them, and place themselves in a position of much greater permanence. This idea, by a substitution, is evidently that conveyed in the 10th verse.

Therefore the Lord shall set up the adversaries of Rezin against him, And join his enemies together; the Syrians before, and the Philistines behind; And they shall devour Israel with open mouth.

For all this his anger is not turned away, But his hand is stretched out still.—vs. 11, 12.

Therefore, because of their boasting and self-confidence, the Lord would punish them in the manner here specified, by giving their enemies power against them,—*"set up"* being a metaphor expressive of their success.

The Syrians had before been confederate with Ephraim, but were now to turn against them. We have no record of this invasion by the Syrians and Philistines; but it is not unlikely that it was in connection with that of the Assyrians. "Before" and "behind," were from the east and west—Syria being on the east of Samaria, and Philistia on the west.

To devour with open mouth, and the hand stretched out still, are expressions illustrating, by substitution, the desolation and loss to which they would be subjected, and the fact that they were still to endure farther chastisements. "Not turned away," when applied to anger, is a metaphor implying that God's anger would not then be appeased.

For the people turneth not unto him that smiteth them, Neither do they seek the Lord of hosts.—v. 13.

The external acts of "turning," and "seeking," are put, by substitution, for repentance and obedience, which Israel did not exercise. And God's smiting them, by the same figure, expresses his subjecting them to punishment.

Therefore the Lord will cut off from Israel Head and tail, branch and rush, in one day. The ancient and honorable, he is the head; And the prophet that teacheth lies, he is the tail.—vs. 14, 15.

The "head"—the most important part of an animal, and the branch,—a high and lofty bough, are substituted for those occupying a more important position in society; while the "tail" and the most worthless of vegetable productions, are put for those occupying a low place. Thus Moses said to Israel (Deut. 28:13), that if they were obedient, "the Lord shall make thee the head, and not the tail: and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them." But if

disobedient (vs. 43, 44,) "The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail."

By the use of metaphors, it is explained that by the head, reference is here made to the men of age and of dignified countenance; while by the tail, those who prophesied falsely and taught them lies, were indicated.

For the leaders of this people cause them to err; And they that are led of them are destroyed. Therefore the Lord shall have no joy in their young men, Neither shall have mercy on their fatherless and widows: For every one is an hypocrite and an evil-doer, and every mouth speaketh folly.

For all this his anger is not turned away, But his hand is stretched out still.—vs. 16, 17.

A people are led by those they regard as their head; which are the ancient and honorable referred to in the previous verse. They exert an influence on the minds of the people analogous to that of one who leads another along a path. The leaders, and those led, are therefore put by substitution for those who create and those who fall in with public sentiment. Because of their sins, even the widows and fatherless among them had lost all claim to God's favor—the continuance of his anger, and his determination to subject them to farther punishment, being illustrated in v. 17, by a repetition of the figures used in verse 12.

For wickedness burneth as the fire: It shall devour the briers and thorns, and shall kindle in the thickets of the forest.

And they shall mount up like the lifting up of smoke. Through the wrath of the Lord of hosts is the land darkened, And the people shall be as the fuel of the fire: No man shall spare his brother.—vs. 18, 19.

As fire consumeth briers and thorns, and the thickets of the forest, so will wickedness destroy those who do wickedly. By a metaphor, it is said to burn them as fire burns—and by similes its effect is compared to that of fire, and those on whom it acts are likened to the fuel on which fire acts. The declarations that the fire devours the briers, &c., and that the land is darkened, are substitutions, for the destruction which is sure to follow sin, and the disaster consequent on it.

And he shall snatch on the right hand, and be hungry; And he shall eat on the left hand, and they shall not be satisfied: They shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh: And they together shall be against Judah. For all this his anger is not turned away, But his hand is stretched out still.—vs. 20, 21.

The awful condition to which the nation would be reduced, is here most graphically depicted. And yet a repetition of the figures in v. 12, shows this is not to end their sufferings.

CHAPTER X.

This is a continuation of the subject treated of in the foregoing chapter.

Woe unto them that decree unrighteous decrees, And that write grievousness which they have prescribed; To turn aside the needy from judgment, And to take away the right from the poor of my people, That widows may be their prey, and that they may rob the fatherless.—vs. 1, 2.

An unrighteous decree, is an unjust law. To all absolute governments these are made, or revoked, at the pleasure of the sovereign. Such laws may not be made with impunity. Those who enact them will be held to a strict accountability, and will endure the punishments in reserve for such offences. Whether the law is the act of an autocrat, or of a legislative assembly, those who aid in its enactment cannot escape from the responsibility which they assume.

Unjust judicial decisions, are also equally odious to God, who has denounced a woe against those who withhold justice. Although done under the sanction of the law, God calls such injustice robbery. Therefore the prophet thus apostrophizes such perpetrators of wrong.

And what will ye do in the day of visitation, And in the desolation which shall come from far? To whom will ye flee for help? and where will ye leave your glory? Without me they shall bow down under the prisoners, And they shall fall under the slain. For all this his anger is not turned away, But his hand is stretched out still.—vs. 3, 4.

Their day of visitation was the day when God would interpose to punish them. The interrogations addressed to them are equivalent to declarations that they would be utterly defenceless.

The instruments by which God would punish them, are next indicated.

O Assyrian, the rod of mine anger, And the staff in their hand is mine indignation. I will send him against an hypocritical nation, And against the people of my wrath will I give him a charge, To take the spoil, and to take the prey, And to tread them down like the mire of the streets.—vs. 5, 6.

Mr. Barnes punctuates this so that it reads: "O, Assyrian! the rod of mine anger and the staff! In their hand is mine indignation." The Assyrian was not literally a rod and a staff, but is so called by a metaphor—God using them as an instrument with which to chastise the Jews,—as a person would use a rod to punish with. 2 Kings 18:13—17—"Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against

all the fenced cities of Judah and took them." And Hezekiah king of Judah, sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me I will bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria. And the king of Assyria sent Tartan and Rab-saris and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem: and when they were come up, they came and stood by the conduit of the upper pool, which is the highway of the fuller's field."

The Assyrian was not aware that in going against Israel, he was fulfilling God's commission. But God's purpose to "send" him, and to "give him a charge," are put by substitution for the analogous acts of God's providence which caused him to go and fulfil God's purpose.

Howbeit he meaneth not so, neither doth his heart think so; But it is in his heart to destroy and cut off nations not a few. For he saith, Are not my princes altogether kings? Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, And whose graven images did excel them of Jerusalem and of Samaria, Shall I not, as I have done unto Samaria and her idols, So do to Jerusalem and her idols?—vs. 7-11.

The Assyrian thought only of his own glory, in warring against Jerusalem. He expected not only to desolate Palestine but other countries; and in desolating Palestine he supposed that he was gaining victories over the God who was there recognized. He placed the Almighty on a level with the idols of the other nations that he had plundered, and because of this, and his not recognizing God's sovereignty, he was himself to be punished.

Calno or Calneh, was a large city on the Tigris, and the same as Ctesiphon. Carchemish was on the Euphrates, at its junction with the river Chabar, and belonged to Assyria. Hamath was a city in Syria, on the Orontes river. Samaria was the capital of the ten tribes; and Damascus was the capital of Syria. As he had found no difficulty in taking those cities, he apprehended none with Jerusalem. Rab-shakeh said to the Jews, (2 Kings 18:32-35,) "Hearken not unto Hezekiah, when he persuadeth you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand? Who are they among all the gods of the countries that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand?" And again the king of Assyria sent messengers, saying (ib. 19:10-13): "Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelassar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?"

The similes in the comparison of one city with another, need no specification. By substitution, the heart is put for mind; and by a synecdoche, the hand for the person.

As the Assyrian boasted against God, he was to be destroyed.

Wherefore it shall come to pass, That when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, And the glory of his high looks.—v. 12.

The fruit of the heart, was the desire of his mind; its stoutness, his self-confidence; and the loftiness of his looks indicated his pride and confidence—those expressions being metaphors.

"YOUTH'S GUIDE."—A new volume of this paper commences with the present month. The first number is out, and was mailed last week.

We would remind those whose subscriptions expired with the last volume, of the terms of the Guide, which require it to be paid for in advance. We state this, that some who have failed to receive the first number of the new volume, may know the reason. We have printed the usual edition, so that we can furnish the back numbers of this volume to all who may hereafter renew their subscriptions.

The terms of the Guide are—Single copy, 25 cts. a year; nine copies, \$2.00; twenty copies, \$4.00.

ENEMIES USEFUL TO THE CHRISTIAN.

The followers of Christ cannot expect to fight the good fight of faith and come off victorious, without having to encounter trials of greater or less magnitude. Perhaps one of the more common, and yet not the less painful form of trial, is to be beset by enemies. When one is disposed to seek another's injury it is a very easy matter to whisper suspicions of his integrity, to call in question his motives, to mystify his words and acts, to disregard his explanations, and, when all the means for a correct judgment of the matter are within the reach of all who may honestly desire to disabuse themselves, to refuse to look, like the disputers with Galileo, who would not look into his telescope, lest, by seeing, they should be compelled to believe that Jupiter had moons. But while these things are permitted—nay, sent, as direct chastisements from God, they are for some wise purpose. And happy is he who makes the use, which God designs, of such trials.

They should lead to the forgiveness of enemies. If God, for Christ's sake has forgiven us, who were enemies to him by wicked works, there is reason that Christians should entertain feelings of forgiveness and compassion for those who seek their injury. While we were yet enemies to God, he had compassion on us, and sent his Son to die for us; and therefore we should not withhold our love from those estranged from us, even when they show no disposition to reciprocate. If it is needful for a Christian's spiritual good that such trials should be experienced, it is needful that they be continued till they have wrought out the fruits which they were designed to produce. The thought that enemies may not know what they do, should disarm the Christian of all resentment against them.

This brings another thought, that we should pray for them—not hypocritically, for God penetrates all deception which may be practised against him, as well as against others—but heartily, that they may be saved in the day of the Lord's appearing. The Saviour has been our example in this, as in other things. "Father forgive them," said he when suffering the cruel tortures they inflicted on him, "for they know not what they do." So should Christians ever pray, and ever strive to realize that those who lacerate their feelings are unconscious of the pains they inflict. They know not the weary days and sleepless nights they cause. They are unconscious of all the heartaches they may occasion; and though the mental agony they produce may not be exceeded by the bodily pain caused by the cruel lash incessantly applied, yet having set in motion the machinery which lacerates the heart, they may have retired to their own musings, in forgetfulness of the sufferings they are inflicting.

In praying for such, it should be with the hope of benefitting them, and though we may fail in so doing, we shall experience in our hearts those softening and elevating influences which the Spirit vouchsafes in response to such supplications. Until we become enabled, in all heartfelt sincerity to pray for the forgiveness of those who trespass against us, our own trespasses cannot be forgiven us. In praying for our own forgiveness, the form of words given us, is, "forgive us our debts as we forgive our debtors;" and the reason is that "if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Here is a simple rule for determining our own forgiveness. God permits no one to harbor resentment against a fellow-worm. He takes the righting of all wrongs into his own hands, and demands that his children resign to him all judgment respecting the intentions and motives of others. When we have done so, it is then as easy a matter to pray for an enemy as it is to pray for a friend. If we cannot do so, we may know that we are ourselves impenitent. And if we can do so, we may have the assurance that a veil is drawn over our own transgressions in the "holiest of all." They who seek another's hurt, cannot deprive him of the holy privilege of going to his Maker and praying for those who despitefully use and persecute him, and thereby securing that great reward which is reserved for such in heaven. Without such to pray for, the Christian might lose that reward; and without such, he would certainly fail of the evidence, which such opportunity gives him, of a knowledge of his own spiritual state. Therefore he should count it all joy when he falls into divers trials; for they add to his experience, and that brightens his hope.

Another great use of enemies, is to wean us from a love of the present state. The Christian is thereby reminded that he is not of the world; for the world loves its own. He feels more and more that he is a pilgrim and a stranger here; and his long-

ing for a glimpse of that city which hath foundations are more and more intense, and with a fullness of soul, he can unite in the prayer of the apostle at Patmos, "Come, Lord Jesus, come quickly." Thus he sleeps not, as he otherwise might do to be overtaken unawares; and by this occasional pricking of "a thorn in the flesh," which he fain would be relieved of, his heavenly Father who knows best what is for his good and keeps it there, is continually reminding him of his need of correction; and being in the crucible, God will purify him as silver and gold are purified in the hands of the refiner, that he may offer an offering in righteousness, and be the Lord's in the day when he shall make up his jewels.

ANOTHER TERRIBLE R. R. ACCIDENT.

The telegraph has hardly communicated the particulars of one terrible catastrophe, before the details of another are finding their way along the wires. Our community was much startled on Friday the 6th inst., by the report of the frightful accident at Norwalk, Ct., which has never been equalled:

"The express train which left New York for Boston at 8 o'clock, when passing through Norwalk, was precipitated into the river, in consequence of the draw of the bridge being left open, and in a moment fifty-one lives were sacrificed by the gross carelessness of those whose business it was to see that the bridge was safe. The engine and tender, the baggage car, and two passenger cars pitched into the water, nearly filling up the space; and the third car, being the last, pitched over, the forward end resting upon those which had preceded it and broke nearly in the centre, leaving the rear part on the track.

"It appears that the draw had been opened to permit the steamer *Pacific* to pass through, and she had just cleared the bridge, when the train leaped into the waves which she had just parted. If the steamboat had been a moment later, the dreadful list of the dead would have been augmented by those on board. The engineer and fireman saw the danger in season to save themselves, badly injured, by jumping upon the abutment. The conductor of the train asserts that the 'white flag waved,' which was the signal that all was right. The engineer states that just before reaching the draw, there is a short curve in the track, and as he came around the curve and saw that the draw was up, or swung out, he reversed his engine. This statement is not credited by gentlemen who came passengers in the train. The man whose business is to tend the draw, contradicts the statement of the engineer relative to the signal.

"The present season seems to be more than usually fruitful of accidents. The steamship *Independence* was wrecked and burnt in the Pacific, in consequence of which one hundred and thirty human beings perished. Four lives have been lost by the bursting of a boiler on a California river steamer. The late collision between the trains on the Michigan Central, and on the Southern railroads, resulted in the death of sixteen, and the maiming of a great number of other passengers. And lastly, the burning of the *Ocean Wave*, on Lake Ontario, has sent thirty-eight more in an unexpected moment to their dread account; making in the aggregate, setting out of the account the individual cases of deaths on railroads, where perhaps the sufferers were themselves most to blame, near two hundred and fifty victims.

"When the next blow is to fall; what startling and unlooked for calamity will come upon us; from what quarter of the serene sky the bolt will again descend, is hidden in the unrevealed events of the future—but the history of every season within our memory is full of admonition that the sad lessons of experience are too soon forgotten; that men will tread the turf not yet green above the ashes of their fellows, with scarce a thought that they themselves are likewise mortal.

"From the far off shores of the Pacific, from the inland rivers of California, from the deep clear waters of the lakes, from the rich prairies of the West, from all points of the compass, there comes to our ears the wail of mortal agony, the gurgling cry of drowning wretches, the shrieks of men and women perishing by fire, the moans of the dying, mutilated and crushed by an overwhelming calamity over which they themselves had no control."

Occurrences like these should make men pause, and inquire, May it not be my turn next? But they will not. They will believe that all men are mortal but themselves, and live on in forgetfulness of the necessity of being ever ready for the summons of their God.

An accident like this, is no more sudden and awful, than is shortly to burst on all the world. The entire community is rushing on, with railroad speed, and when the trumpet shall sound, their fate will be decided as suddenly as was that of those who sank like lead in the mighty waters.

AND STILL ANOTHER.—On Saturday May 7th, the New Bedford and Taunton train ran off the track near Taunton, at four and a half P. M. It was caused by the breaking of an axle-tree. Two cars were demolished and about fifteen persons severely injured, but no lives were lost.

About 6 P. M. on Saturday the 7th, the Norwich and Worcester train ran over and killed a drunken man who was lying on the track near Westboro'. His head was severed from his body.

The Late Collision on the Michigan Railroads.

We alluded last week to a fatal collision on these roads. The *Cleveland Herald* publishes the following testimony elicited at the examination into the causes of the recent railroad accident. The comments of the *Herald*, though severe, are well deserved.

"The engineer on the Southern Michigan train, Edward Davis, testified that he was running about as fast as he could at the crossing, being behind time; was not a quarter of a mile off when he saw the sparks from the locomotive of the Central train. This witness produced a time table for his guidance, on which was a printed rule requiring the outgoing trains from Chicago to avoid all the trains on the Michigan Central road, and the witness stated that he did not know of that rule until that morning. The conductor of the Michigan Central road, M. M. Tyler, testified that he was seven hours behind the time, and had no head lights because he had no wicks; was instructed to carry lights on the rear car, but had no instructions in regard to head lights; supposed somebody had. The engineer on the Michigan Central road, Thomas Rackan, stated that he had set out a hand lantern, about a mile from the crossing; was required to have a head light, but his would not burn, and he had no head light for two trips; saw the light of the Southern Michigan train half a mile off; shut off steam and whistled down the brakes, but did not reverse the engine, because he thought there was no occasion; if he had reversed the engine the train would have stopped.

"The testimony of these men is enough to hang every one. Look at it again for a moment. Whitney, conductor, says he knew nothing about the running time of the Michigan Central road. Davis, engineer, says he was running about as fast as he could, and that he did not know the rules printed on his time table. Tyler, conductor, says he had no head lights, being out of wicks, and did not know whose duty it was to see that there was a head light. Rackan, engineer, says that he had run trips without head lights, and that he did not reverse his engine. If that testimony will not convict these men of manslaughter—even murder—there is no use for testimony. It is the most infernal slaughter of life by railroad officers ever recorded. We hope the law will deal with these men, and that the companies themselves may in some way be compelled to answer for their crime in failing to keep the proper watchmen at these crossings—in not providing lamp wicks, having been told they were out; and not posting before their engineers each other's time table."

On Thursday evening April 28th, according to the *Chicago Tribune* of Friday, the passenger trains of the same roads, again met at the same fatal crossing. The Southern put on the brakes and stopped, so a collision was avoided. The Southern road has now issued orders to the conductors and engineers of all trains to come to a dead stop at the crossings.

Disaster on Lake Ontario.

The steamer *Ocean Wave* took fire from her furnaces on her downward trip from Hamilton, between one and two o'clock on Saturday morning, April 30th. The upper cabin was consumed in fifteen minutes, and in less than two hours after the fire broke out the hull went down. Mr. Blackman, one of the crew, saved himself by putting together a couple of planks, on which he remained until the schooner *Georgia* sent relief and took him off. He says that while the fire was burning a high pressure steamer (probably one of the propellers) passed without rendering assistance. Mr. Stevens, Cashier of the Gove Bank at Hamilton, was lost. Mrs. Stevens was on board and was saved by the heroic conduct of Mr. Oliver, the second mate. He tore her night garments into strings, and with them secured Mrs. Stevens to a part of the wreck, on which he was, and when she had nearly perished with cold, he supported her near the burning portions of the boat to afford her warmth; in this condition she was kept until relief arrived. The letter in the *Advertiser* adds:

"It was mentioned yesterday that a small vessel sent a boat to the assistance of the sufferers, but the men in the boat became frightened and returned. The schooner *Georgia* then hove in sight, and soon after sent her boat. So terrific was the appearance of the burning steamer, that the two men in the boat became alarmed, but the mate of the schooner ordered them on, declaring that 'life or death, he would attempt the rescue of his suffering fellow creatures.' His efforts were crowned with success; and in two minutes after he had taken off the survivors the wreck went down.

"The captain and first mate, and one passenger, reached Picton, on the bay of Quinte, forty miles from Kingston, and nearly opposite the spot where the boat took fire."

"THE CHRISTIAN MESSENGER, published and edited by I. E. Jones, Newark, N. J. May, 1853. Vol. 1, No. 1."

This is a new periodical in a pamphlet form to be published monthly—at fifty cents for six months in advance. All remittances should be addressed to I. E. Jones, Newark, N. J.

We have received the first number of the above, which is principally filled with well written articles by its editor. We rejoice in any effort put forth to advance the cause of our coming Saviour. We assure the editor that nothing shall be wanting on our part to promote harmony of action between us, and especially in the Advent cause.

Conference in Buffalo.

BRO. HIMES:—The church in this city, by request of others in this vicinity, have determined to hold a conference, by God's blessing, in their house of worship on Delaware-street, to commence Wednesday afternoon, June 1st, and continue over the following Lord's-day.

The object desired to be accomplished is to concentrate effort for the maintenance of two or three evangelists in this region, taking East as far, at least, as Homer, West, to Cleveland, O., North, to Canada West, including the intermediate places, large or small. The undersigned have been appointed a committee by the church in Buffalo, to correspond with brethren in the several places, and request their co-operation in this effort, and that they come determined, by God's blessing, to unite with us in putting forth another effort for this best of all causes. The committee are at a loss how to reach those interested with them in the success of this enterprise, not knowing any one in very many of the places to whom to address their notices; they have, therefore, concluded to make this call through the *Herald*, in which they earnestly entreat the brethren within the points named, (or even to a wider extent, should they wish to co-operate with them,) who desire again to see order prevail, to assemble with us, and make one more effort for the faithful preaching of the Advent doctrine through this long-neglected field, by faithful and efficient ministers. Let them come in their individual capacity, or, if practicable, let churches or scattered districts send representatives, who shall be able to speak for the region whence they come. We hope such will be willing to lay aside for a few days their labor for this life, and labor for the one to come. We would be glad to have as many of our ministering brethren with us as are in a situation to come, and who sympathize with us in this effort, but we cannot hold out any promise of funds for expenses—their churches must see to that, as we have no doubt they will be willing to do. We hope that there will be a full representation, so that we may have a more extended view of the field of labor that we wish to embrace. We freely promise all who may thus come the freedom of our homes, and a plenty will be provided for all.

If your own duties, brother Himes, would enable you to be here, we should be glad also to see you present.

In behalf of the Advent church in Buffalo,

EDWIN BURNHAM,
JOHN POWELL,
H. TANNER,
Committee.

Buffalo, May 4th, 1853.

It is with pleasure that we publish the above notice. We thank God that, after so long and severe a trial, under a great variety of discouragements, the brethren in that portion of the field are not disheartened. They may have been "cast down," but they are not "destroyed;" "faint, but yet pursuing." We bespeak for this effort of brethren Burnham, Tanner, and others, the co-operation of all the friends. All that are isolated, and have stood alone in trial and temptation, and are still true to the faith, should attend this meeting. Every church and little band within the districts named should send representatives, to report the present condition and prospects of the cause. Now is the time for action. If the brethren want help, they must help themselves—nothing can be done in the absence of such an effort on their part. If brethren will rally to this meeting, and render their counsel and support, we doubt not that Elder Burnham (who is now in Buffalo), might be induced to devote his whole time to that field, and others prevailed on to supply numerous places now destitute.

Has not the time come for God to work, and redeem his blessed cause from distracting influences, and to give harmony in the counsels of its friends, and unity in their plans of labor? Shall not the best of causes, on the very eve of the millennial dawn, be blest with the Spirit's influence, and all its holy fruits? Will not the church once more put forth her strength to build up the walls of Jerusalem? May God, who has tried us "in the furnace of affliction," send us help from his sanctuary.

"Now to heaven our prayers ascending,
God speed the right;
In a noble cause contending,
God speed the right.
Be our zeal in heaven recorded,
In a better land rewarded,
God speed the right."

Sectional Conference in New York.

At the general Conference held in Hartford last June, I was appointed a committee "to correspond with the churches and ministry, and call the first sectional conference" for the region of New York. I have neglected to call such a conference partly through inadvertency, and partly in the expectation that we should be more favorably situated in

respect to a place of worship. We have a prospect of the completion of our chapel in June, or July, and having consulted the Hester-st. church, and such ministers and churches as are contiguous to us, we would invite our brethren and sisters in this section of the field to meet with us in conference at our dedicatory service, to spend two or three days—"to take into consideration the wants and interests of the cause, to give mutual counsel, and to attend to devotional exercises."

It is hoped that at this meeting some arrangements may be made for the supply of places where there are a few brethren, or where there is an open door, with stated or occasional preaching. Our friends in such places are particularly requested to be present and represent their fields. We hope to see our friends who are interested in the spread of the gospel of the kingdom in all this region, not already associated in other sectional conferences, here in full force, that we may do something worthy of the Lord and the truth which he has committed to us.

L. D. MANSFIELD, Com.

New York, May 6th, '53.

P.S. The precise time of our meeting will be given in another number. It is expected to be early in July.—L. D. M.

We are glad to publish the above notice. Want of room prevents us from adding the remarks that we should otherwise append to it. We would say, however, that what we have added to the call for the Buffalo conference, we would cordially apply to this.

The West.

We have received a letter from brother P. B. Morgan, (which came too late for this paper,) containing some appointments for New York state, on his way West. These will be found in the appropriate place, in another column.

As all are not Adventists who profess to be Adventists; and as some have gone to the far West from the East, who, while they profess the Advent faith, teach almost every other doctrine than that, we would say a word in reference to the expected tour of brother Morgan. The brethren may receive him without fear. He has a good reputation among all who know him, and has the best interests of the Advent cause at heart. He will labor to promote peace and purity among those whom he may visit. We wish him and his every blessing, and hope he will find a cordial reception and great success in his new field of labor. We are happy to add the following from the 'Advent church in Bristol, Vt.:

"DEAR BRO. HIMES:—As brother P. B. Morgan is about to take a journey West, we would commend him to the love and fellowship of the saints, as one worthy of their confidence. His labors with us the past winter have been greatly blessed, and we esteem him very highly in love for his works' sake. In behalf of the church in Bristol, Vt.,

"E. W. CASE."

We are glad that Providence is so ordering events, that some more of our brethren can go to the far West, to supply at least a few of the earnest calls from that quarter. Brother S. Chapman has long labored in that field almost alone; and it will cheer his heart in the midst of his trials, to have the sympathy and aid of a faithful brother in the gospel. We have no need to say, that brother C. has the confidence of Adventists at the East. He is a man of strict integrity and purity of life, and a faithful and devoted laborer in the cause of CHRIST. We hope he will be sustained, and none the less because he may be for a time in the "furnace of affliction."

BRO. FARRAR'S ARTICLE IN OUR LAST.—Without any complaint from brother F. we are constrained to say that our note to that article, on seeing it in print, strikes us as being liable to be misunderstood. What we designed to say respecting it, was that the scripture commented on presents some difficulties to our mind which were not removed by the article referred to, the publication of which we were requested to exercise our discretion about. We thank brother F. for his article, and hope that he will not let his pen remain idle. The note to him alone would have been understood, but in print may be misunderstood by others.

We have been wishing to avoid the necessity of appending notes to articles, which are often annoying to writers, and are not certainly pleasant to editors; but which have seemed necessary to avoid being responsible for the view taken. This we have now effected by a notice under the correspondents' head, will be mutually agreeable to all.

REFORMATION OF CRIMINALS.—A meeting upon the subject of the Reformation of Criminals will be held in Chapman Hall, School-street, on May 24th, at 7 1-2 o'clock P. M.

AGENTS AT THE WEST.—Elders Samuel Chapman and P. B. Morgan are our travelling agents at the West.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

LONDON RAGGED SCHOOLS.

BY J. W. BOSHAM.

ARTICLE II.

SINCE the introduction of the Ragged Schools, crimes committed by juveniles have to some extent been checked. During the five years that preceded their establishment, the number of juvenile offenders taken into custody amounted to seventy-eight thousand three hundred and forty-six; but during the five years that succeeded, the total number of committals was seventy-six thousand eight hundred and ninety-five. And without taking into consideration the increase of population, the addition of those who fled from the famine in Ireland to add to the ranks of the immense number of paupers usually in London,—the excitement caused by the Revolution in France,—the movement of the English Chartists,—the results of the commercial panic of 1847 and 48, together with the unusual efficiency of the police, and the increased facilities for the detection and prevention of crime, juvenile offenders during the latter period were two hundred and ninety less than those of the former period. And, but for the combined results of the exciting circumstances mentioned, the difference doubtless would have been more striking.

As most of the children designed to be benefitted are the children of parents addicted to vice and dishonesty, and whose homes are scenes of vice and the most abject destitution, the schools were considered incomplete without a scheme of emigration. An emigration fund was commenced and the scheme tested. Quite a number of those of a suitable age have at different times since been fitted out. A few emigrated to America, but the majority to her Majesty's colonies. Lord Ashley, in a letter published some time since in the *London Morning Chronicle*, observes that

"Wherever this has been effected, our success has far surpassed our hopes; and hundreds now in her Majesty's colonies testify by their condition and conduct, that however low and miserable in their former lives, they are far from irreclaimable."

"That many should be obdurate—that many should return to their former courses and disappoint the hopes of their best friends, is incidental to all schools, and is almost inevitably the lot of our ragged establishments. The children come for daily instruction from scenes of vice, filth and destitution nearly unparalleled, and return to them every evening. They are beset by every temptation that appetite, want of employment, and necessity can suggest; and distress and suffering threaten every moment of their existence. Many fall away no doubt, but this only confirms what I have ever ventured to assert, that so long as our population is permitted to continue in its present state, in its courts, alleys, and overcrowded dwellings, as rife with disgusting immorality as with disease—all effort at education is nearly vain; the work of months is undone in an hour."

"It is a consolation, however, to those who have labored, that not a few have been saved from sin and wretchedness; and they feel the rescue of but one to be so blessed a result, that they will neither shrink from the toil, nor quail under any discouragement."

Some specimens of letters from those who have emigrated would be quite interesting, but time and space will not admit of their insertion in this sketch. A few years since public meetings of the parents of those who attend the schools were convened in different parts of London, to hear their testimony in regard to the effects of the schools upon the conduct of their children. The following is a brief sketch of a meeting convened at Greenwich and Deptford:

"This meeting consisted of parents whose children attended the Greenwich and Deptford schools. We regret that we cannot find space for more than a brief record of the proceedings. A more interesting meeting it has seldom been our privilege to attend. About one hundred and sixty parents were present—bench after bench was closely filled with mothers, some with infants in their arms, others with children on their knees, many of them evidently in great poverty, and all anxious to know the object for which they had assembled. This once stated, so general was the feeling in favor of the schools, that all seemed anxious to give their testimony at once. Seven or eight mothers rose simultaneously and commenced speaking at the same time. One and all had a similar tale to tell—improved homes, improved children, improved neighborhoods, and gratitude unbounded was expressed for the blessings conferred upon themselves and children. The testimony of one poor father was

peculiarly affecting; he rose under strong emotion, which he strove hard to suppress and exclaimed, 'No one can have more reason to speak well of the school than I have. I have two children there; before they went I could not live with them for oaths and curses, and all manner of wickedness; but instead of cursing me now they come home and sing me hymns.' Here his feelings quite overcame him, his lips quivered, his eyes filled with tears, and he was forced to sit down without uttering another word."

At a similar meeting held in another district, fathers and mothers rose in succession to express their indebtedness and to heap prayers and blessings on the heads of those who originated and sustained the school in their district. One poor woman told how her boy educated at the school, since his arrival in America, had remitted her a "sovereign—his first saving," while another less fortunate, with a sorrowful heart remarked, that "had the Ragged School been established five years ago she would have one child among her number whom she now had not. He had gone away, (transported)—the school was too late for him." One boy was referred to who was teaching his parents to read since his connection with the Pearl-street Ragged School. Some years ago this neighborhood was in such a condition that no respectable woman could walk there without meeting with insult; as many as thirty at once might be seen gambling in the street; and thieves formerly met to teach the secrets of their profession in the very room in which this meeting was held. Those engaged in teaching ragged children have not therefore labored in vain. In a special notice of the North-street schools, Bethnal Green, occurs the following statement:

"The district in which they are situated is contiguous to North-street, Bethnal Green, and consists of courts, lanes, alleys, yards, and various streets, almost innumerable; these are inhabited by costermongers, men of all work, and very many idlers. It is one of those metropolitan colonies in which practical heathenism forms a chief feature, and where iniquity in its various forms, is seldom disposed to seek a hiding-place. Three Ragged Schools have been established in this moral wilderness, and their operations carried on amid many difficulties with exemplary zeal. The children—even the young ones, have undergone a moral and physical improvement; parents have felt the influence; new affections and better principles begin to regulate their homes; gangs of juvenile rogues and thieves have been broken up; many wayward youths have been morally reformed, six of whom have been savingly converted unto God; and several girls have become partakers of the same privileges, and others have died, leaving behind them hopeful testimonies."

The following short extract is from a letter to the committee of the Lamb and Flag Ragged School, Clerkenwell, from the pen of R. W. Vanderkeste, formerly editor of *The Prophetic Register*:

"Some of the children, I am informed by their parents, sing themselves to sleep with hymns such as

"Guide of our youth to thee we cry;

and

"Almighty Father, heavenly King."

They get up concerts also, in the courts; and sometimes on the holidays raise their voices high and gloriously above the blasphemy and ribaldry which is here, alas! too often heard."

Schools for the instruction of adults have also been established, and are effecting great good. One fact alone is proof that such is true. In the Field Lane Ragged School a man attended to receive instruction who was a common thief and kept a brothel. Through the persuasion of visitors connected with the schools he gave up his den of infamy, relinquished his profession as a thief, married the woman with whom he had been living in sin, obtained employment, met the approbation of his employer for his consistent conduct; and whenever the missionary visited him he usually found him reading religious books. Another of the scholars had been imprisoned for robbery and threatening to stab!

Connected with the schools are week-night Scripture-reading meetings, and although the attendance varies according to the localities in which they are held, at some seventy or eighty adults are frequently present. And O how cheering to see those who seldom if ever before attended the worship of God listening to the expositions of the parables and other portions of Holy writ easy to be understood.

Through the liberality of W. Beaufoy, Esq., of South Lambeth, London, the "Lambeth Ragged Schools" have been recently erected, at the expense of about fifty thousand dollars. The building, which is commodious, and contains several departments suited to the ages and condition of the scholars, was opened on the 5th day of March, 1851. The munificent founder of this institution, to prevent embarrassment to the committee, has, in addition to the sum expended on the erection of the building, invested in the "Fund" the sum of about \$20,000, the interest of which is to be expended in keeping the building in complete repair. I trust that ere long institutions may be estab-

lished in London similar to the State Reform School at Westboro', Mass. in which the children will be clothed and fed as well as educated, and thereby escape the contamination of wicked associates.

As this article is already much longer than I intended it to be, the following lines from the pen of an adult scholar in the Field Lane Ragged School will close this imperfect sketch:

While some their songs to chiefs and patriots raise,
And sound aloud some martial hero's praise;
My humbler muse a gentler theme shall try,
And sing the deeds of love and sympathy.
How few, alas! who heed what those endure,
Who suffer as the honest toiling poor!
Enur'd to want, to misery and pain,
They struggle hard their pittance to obtain;
And when at night they rest their weary head,
Repose content if earn'd their daily bread.
No scenes of comfort in their homes are found,
But dire distress and wretchedness abound.
Their hapless children grow beneath their eye,
Like them the victims of gaunt penury;
Doom'd each succeeding day to leave their home,
Half-clad and hungry, through the streets to roam;
While thus divested of their parents' care,
Alas! too many fall into the snare
By heartless monsters spread—with hearts untrue,
A life of fraud and plunder to pursue.
But see! a humble building ope its door,
And welcomes in the children of the poor!
Hearts that with love to young immortals burn,
Plying their daily task, we there discern,
Striving with zeal the untutor'd mind to bend,
T'wards Him who proves the sinner's dearest friend.
Disdaining ease, regardless of repose,
Each to his work with heartfelt pleasure goes,
Intent on this, to teach each child the plan
By which to grow a wise and virtuous man.
Hark! how their prayers incessantly ascend,
That great success their efforts may attend,
That they the humble instruments may prove,
Of drawing many to a Saviour's love.
ASHLEY! thy name for ages shall endure,
As the great friend and patron of the poor;
Others may boast their honors, titles, fame,
But Ragged Schools shall e'er endure thy name.
To those who, feeling for the outcast young,
Through sovereign grace, in labor are made strong,
May kindred spirits readily be found
To spread such blessings unto all around.

Onward! then, be your motto—never fear
The taunt malicious, nor the scoffers' jeer:
Your task is irksome—great is your reward,
In vain you shall not labor in the Lord.

LETTER FROM HALLOWELL, ME.

DEAR BRETHREN AND SISTERS.—I have of late been reflecting somewhat upon the wisdom of God, as developed by his providential dealings with his people; and I see therein much, very much, to admire.

Ofttimes he has brought them into straight places, and caused all outward circumstances seemingly to be against them, in order to try the strength of their faith in him. He has brought upon them frequently great affliction, by the breaking down of their earthly props, in order that they might thereby be led to lean upon the Almighty arm alone for support. Cherished idols have been removed, in order to lead the affections to himself. Worldly prospects have been blighted, and worldly hopes crushed, that heaven's attractions might have greater influence, and the well-grounded hope be more ardently sought.

Of this fact, we find ample proof in the history of the saints of God, as presented before us in the Scriptures.

A son was promised to Abraham, at a period when it required a strong act of faith, unsustained by any outward circumstances—when human reasoning had broad ground upon which to stand, and everything of an earthly character forbid his hope. But, "against hope, he believed in hope," and "staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, knowing that what he had promised, he was able also to perform."

The child of promise is given. And now another trial comes. God calls, and Abraham answers: "Here am I!" "Go offer thy son, thine only son, upon a mountain that I will shew thee of." "Well," says the man of mighty faith, "God has promised to make of me a great nation—he has said that my seed should be as numerous as the stars of heaven, and the sands upon the sea-shore, also that in Isaac it should be called, and now I am bidden to offer him up for a burnt-offering. If Isaac die—Isaac must live again, for the word of God cannot fail." Forthwith he starts and journeys on in search of the place where the sacrifice is to be made. The third day he reaches the mountain—the altar is built—the wood is placed in order—Isaac is bound and laid thereon—the knife is raised, and the fatal blow about to be given, when, lo! a voice is heard from heaven—the arm is stayed—God approves—Isaac is saved, another victim is provided, and the trial ends. Such is the faith that is counted for righteousness. Who of us has it in possession?

Let us turn our attention for a moment to another of the heirs of promise, whose example we are more prone to imitate. Behold Jacob, that aged pilgrim, mourning for the son of his old age, who, as he supposes, has been destroyed by the wild beasts. He utterly refuses to be comforted. The language he expresses is this: "I will go down to my grave mourning!" So he then thought, All looked dark, and hopeless in the future. He thought not of the many blessings yet remaining to him. Only one was removed, but he murmured as though all were gone. But it was the best, beloved, the idol of his heart that was taken—and he felt the stroke more severely than though all the family beside were missing. If the veil that hides the future from our sight, could have been lifted but for one moment, and that aged patriarch been permitted to behold the blessings that were to be brought to himself and household, even by the way of this very bereavement, how quickly would his repinings have ceased, and his sorrowful heart have been comforted. But God was testing his faith, and he knew it not. He bowed not in sweet submission, and yet more bitterness was added to his cup. Another idol had been cherished instead of the one which was taken away. Benjamin must be given up. Now Jacob's heart overflows with anguish, and thus he gives vent to his grief: "Joseph is not, Simeon is not, and ye will take Benjamin also! All these things are against me!" O thou distrustful one! couldst thou but see how these painful and mysterious providences are all working for thy good, more truthfully would thou exclaim, "All these things are for me!" But where thou canst not see, thou oughtest to trust!

Little did Joseph's brethren think that they were accomplishing God's purposes, when they sold him into bondage—far from them to suppose that through their very agency the events shadowed forth by his dreams, were to be brought about. It might perhaps have seemed very strange to Joseph, that for his integrity he should be cast into prison, but God made it one of the channels through which good was to be brought to him, and also to thousands of others. Through humiliation he was exalted to regal honor and dignity.

The children of Israel murmured against Moses, because of the additional burden imposed upon them, in consequence of his entreaties in their behalf; but this very affliction was for their benefit. It weaned them more fully from Egypt. It made them more discontented with their situation, and more perfectly prepared them to follow their appointed leader to the promised land. In all of their journey thither we see much to admire in the providences of God, as developed toward them. If he brings them into a straight place, where the mountains are on either hand—their enemies in the rear, and the Red Sea just before them, it is that they from the commencement, may learn to trust his power. Human wisdom bids them "stand still, and see the salvation of God;" but Divine wisdom commands them to "go forward!" "What!" cries unbelief, "into the deep waters?" Yes. "But shall I not perish if I do?" What is that to thee? God bids thee "go," and thou hast no right to question respecting the result. It is death to thee if thou turn back—it is death to stand still, and thou canst but die if thou go forward. Onward! then, in obedience to God—it is thy salvation! What though the sea looks dark and fearful? Plant thy foot in the deep waters, and fear not! See! Before thee, the waves recede, they form a wall on either hand, and thou canst walk over dry-shod! Is anything too mighty for thy God to perform? Now, as thou standest safely on the other side, strike thy highest note of praise to his name. Egypt is left forever. Thy enemies are devoured in the depths of the sea. God, after having wrought out this great salvation for his chosen people, leads them through the wilderness, where there was nothing to invite them to linger, and where their faith might be perfectly tested. Many of them perished there, because of their rebellion. And when brought to the borders of the promised land, they were driven back again into the wilderness, there to wander forty years, because of their unbelief. What though the Lord had been seen face to face, and that his cloud was continually over them; and that he went before them in a pillar of cloud by day, and a pillar of fire by night? Of what avail was it to them now that the Red Sea had been divided before them—and "angels' food" fallen from heaven—and water brought forth from the flinty rock, for their sustenance? Their former faith and obedience availed them naught. They must trust even unto the actual possession, or fail to enter into rest. After forty years of chastisement, they again approach the promised land. And now they are of good courage, and feel well able to go up and possess their goodly heritage. And now before them Jordan's waters cease to flow—and at the blast of their

trumpets the walls of Jericho are overthrown, and the tall sons of Anak are afraid.

The apostle Paul tells us that the judgments which befall the Israelites, are examples to us, upon whom the ends of the world are come. It matters not how signally God has blessed us—how much his power has been displayed in bringing us out of the "house of bondage"—how great the victory he has enabled us to achieve over our enemies—how rich the communications of his grace—if we now refuse to hearken unto his voice—if we in our hearts turn back into the world—if we now cease to confide wholly in him, we too shall come short of that rest which remaineth for the people of God.

Let us learn from the unbelief of Jacob, and the constancy of Joseph, to trust in God in the darkest hour, even when all around seems discouraging. If our loved ones are taken from us, let us not repine, but expect that the Lord will give something better in their room. If the unjust accusation falls to our lot, may we leave the matter with "him who worketh all things after the counsel of his own will." If, like Job, we are deprived of every earthly comfort, with him may we exclaim, "Though he slay me, yet will I trust in him." If Isaac is called for, let him be laid upon the altar. God is with his people now, as much as formerly, and although he may not as then, send bread literally from heaven, or increase the meal and the oil, yet he will in some way provide for the wants of the trusting saint. He may not go before them in a pillar of fire—but he is just as really with his people, nevertheless, and has faithfully promised never to leave nor forsake them.

He may not shut the lions' mouths, nor open the prison-doors, but he will in every temptation make a way for our escape—and cause all things to work together for our good, if we love him. God has never promised to save his people from afflictions and trials, but he has chosen them in the furnace, for there only can the dross be purged away. He knows far better than we, wherein we need to be humbled, disappointed, and tried. Our business then is to place ourselves in his hands, and leave everything connected with ourselves entirely at his disposal, that he may purge us, and prepare us for his heavenly kingdom. It is seldom that we can understand when being chastened, why we are afflicted, therefore we ought to walk by faith, otherwise we suffer, without being benefited.

It is a great thing to carry out the principle of holy trust, in every day life, and the occurrences of each hour. But it is these little things that the oftentimes lead us into sin, from the fact that we do not connect God with them. We murmur at a trifling disappointment, when if it were something of greater interest, we might cheerfully submit. We are angry with a child, who vexes us, when we would patiently submit to ill-treatment from one of riper years. But these simple matters, that we regard with so little interest, often prove severe tests to our Christian graces, and we may learn much respecting their strength, if we would but attentively regard them. Everything is designed to help us, if we will but let them. Let us beware then of discouragement. "Behind a frowning providence, God often hides a smiling face." If we cry earnestly to the Lord for greater purity, and our eyes are opened to a clearer discovery of our vileness, we ought not to be disheartened. The sunbeam reveals the motes that are floating in the room. They existed before the light shone—they as truly exist where not made manifest by the light. God illuminates our hearts—he discovers to us our impurity previous to its removal.

Brethren and sisters; we are very near to the judgment. We need to have every wrinkle taken out, every spot removed, that we may be presented faultless before the throne. We want a faith that stands not in the wisdom of men, but in the power of God.

Sublime, and yet awful scenes are but just before us. Individually for ourselves we must stand before the great white throne, and hear it said unto us, either, "Depart ye cursed," or "Come ye blessed." Solemn thought, our destiny lies in our own power. God, in great mercy, has made every provision for our salvation. He has given a universal invitation to all, to become partakers. With us lies the freedom of choice. We have however little time in which to prepare. If we find that we are not ready—if we think that we should have to do this or that, in order to be prepared, provided Jesus were coming in a few days, we had better bestir ourselves, and have our work done, that we may receive the promise. Our case is not so hopeless as Esau's. If we have lost our birth-right, we may find place for repentance, if we seek it carefully with tears. O that we may possess continually the earnest of the Spirit, and rejoice in hope of the glory soon to be revealed.

M. D. WELLCOME.

LETTER FROM TROY, N. Y.

BRO. HIMES:—Your meeting of the 27th of Feb. in Albany, was to me a season of thrilling interest. I think I can truly say, I never was so killed to this present evil world. I assure you it was good for me to be there;—my soul was very much refreshed, and filled with joy unspeakable and full of glory. I had never before enjoyed the privilege of meeting with so many of the old and tried friends of the glorious Advent. It was to me a feast of fat things. I think I never experienced so overwhelming a sense of the glory of God. Truly the love of God passeth knowledge. Truly the good Lord was with us, comforting us and opening to us the Scriptures; and my heart responds to the language of the dear disciples to whom the risen Saviour appeared on their way to Galilee—"Did not our hearts burn within us while he talked to us by the way?" Truly we have meat to eat that the world knows not of. Now, if it is so good to meet in faith, what, I ask, will the sight be when we shall see him as he is, in all his glory, face to face, with all his holy angels with him? O! my faith beholds him near. We shall soon see him whom our souls love, whom, having not seen, we adore; He, who though once rich, yet for our sakes became poor, that we through his poverty might be made rich. In view of all we see and hear, what else can we expect? Methinks I can almost hear the rumbling of his chariot wheels. The judgments of God are abroad in the land. Already the flames of everlasting vengeance seem to burst from different parts of our globe. O that the people would learn righteousness! O that they knew this, that they would consider. But they choose darkness rather than light; they will not come unto Christ that they may have life. What, then, can we expect but the Lord from heaven, taking vengeance on those that know not God, and obey not the gospel of God's dear Son? Truly we are living in a time that ought to try men's souls. Let us examine ourselves, to see what manner of persons we are, and be ready at all times, in all places, and under all circumstances, to give a reason for the hope that is within us.

O, I know not where to begin to praise the Lord for the theory called "Millerism;" but for this my feet had well nigh slipped; I might have been lost, eternally lost, because of my scepticism. But glory be to the Lord, who brought me out of darkness into his marvellous light. Whereas I was once blind, I now see. "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord!" O, it is a glorious thing to know the Lord aright—it is life eternal. "If any man lack wisdom, let him ask of God, and he will give it." "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." "Take my yoke upon you, and learn of me, for I am meek and lowly, and I will give rest to your souls." O! what a perfect example was that of our Saviour's! He is indeed the chief among ten thousands, and the one altogether lovely. I pray that we may be sanctified through the truth. But I must close. Yours, looking and watching for the coming of the "Just One."

March 5th, 1853. C. LAWTON.

Letter from Nova Scotia.

BRO. HIMES:—I sit down to write a few lines, to let my brethren and friends know where I am, and what I am doing.

I am now in Nova Scotia. Returned here from the West in December. Have been laboring in the same places that I formerly labored in. Found the cause in a low state. And I have nothing very encouraging to write at present. But I wish to let the friends of the cause know, that I have not yet given up the blessed hope of the speedy coming of the Lord. No, no. I expect to look for him till he comes, when I hope to be made like him, and see him as he is. There are a few here who are still looking for that very same Jesus speedily, and I think they would say, "Lo, this is the Lord—we have waited for him." I wish there were more. But, alas! I fear that many would be left behind. Sad thought, but I believe it would be so.

We should be glad to have more help in this destitute field, if it is the Lord's will we should. Brethren, shall we have it? or must we still labor mostly alone in this distant field? I think if one or more Advent preachers could spend a few months in this Province, and hold some conferences, it might strengthen the things that remain that are ready to die. There appears to be some interest to hear on the subject of the speedy coming of the Lord. I find the warfare is not yet over, but I am in hopes it will be soon. I am still striving to do what I can to warn my fellow-men to flee from the wrath to come. It is rather a discouraging time at present. But I hope I shall endure to the end, that I may be saved in God's everlasting kingdom,

which I believe is soon to be established, at the revelation of Jesus Christ. Yours in hope of being saved when Jesus comes.

Clements, April 21st, '53. Wm. M. INGHAM.

THE GREAT I AM.

Who's breathed upon our frozen earth
With life inspiring genial breath,
And melted all the ice-bound streams
And snow-clad hills with softened beams,
And bid the gentler winds to blow
And violets in our paths to grow!

The Great I am.

Who's brought the Red-breast back again
To glad us with his native strain,
And gather'd all the feather'd band
From out the sunny southern land,
Each one its olden lay to sing!
'Tis him that cheers us every spring.

The Great I am.

He's beckon'd with his wondrous wand,
And verdure covereth the land!
The milder showers of rain descend
And with the dew drops sweetly blend,
Both joyous earth and azure sky,
Bespeak a mighty one on high.

The Great I am.

Who then can aid the struggling heart
From all that's sinful to depart,
And melt the soul of harden'd steel
A Saviour's pardoning love to feel,
The heart with deep abuses froze
To feel compassion for its foes!

The Great I am.

He too can cause the stricken one
To whisper, "God thy will be done,"
For when our loved ones pass away
To the realms of dark decay,
A voice alleviates our pain
He whispers we may meet again.

The Great I am.

Sure is his word; earth may decay
The sea and sky remove away,
But all his promises are sure
To those who to the end endure,
Nor need we fear though storms assail,
"One jot or tittle shall not fail."

Than upon whom in weal or woe
Should we, our earnest love bestow!

The Great I am.

ABBIE.

Letter from Jacksonville, Va.

BRO. HIMES:—I have left my missionary field in Pennsylvania for a tour to New York, Vermont, and Canada East. I intend to be absent three or four months. I shall then return, and devote myself to the cause of the soon coming Saviour in my beloved State.

Things are now prospering in the north-western part of the State, under the labors of brethren Boyer and Laning. I am now visiting and preaching to my relatives, old neighbors and associates. The last two weeks I spent in North Adams, Mass. I am engaged to spend all this month in Whitingham, Vt. Next month, if God permit, I will be at Champlain and Odelltown.

I should like to have visited and preached for brother D. Campbell in Upper Canada this season, but I have been so long absent from my family, that I do not feel it duty. He must excuse me for the present year at least, notwithstanding I have promised him two months' labor this season. Next year I can ride through to Buffalo, should time last, much easier than I can go from here.

I should be exceedingly gratified to be with you at the Conference in Salem, but it is not possible.

My Post-office address is Larry's Creek, Lycoming county, Pa., and not Leroy's Creek, as was printed in the *Herald*. Yours sincerely,

May 3d, 1853. I. R. GATES.

BRO. HIMES:—Will you please to give an exposition of the 9th verse of the second chapter of first Corinthians in the *Herald*? Does the 10th verse give the exposition, or not? I often hear our minister quote this text, carrying the idea that the child of God does not know, neither can conceive the things that are laid up for the children of God. I believe God has revealed them unto his children in a measure. Has he or has he not?

Yours, seeking after the truth,

Wareham, May 4th, 1853. BENJ. HARLOW.

ANSWER.—The texts to which you refer read thus: 1 Cor. 2:9, 10—"As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."

The place where the 9th verse is written is Isa. 64:4, and reads thus: "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him."

We suppose the meaning of the 9th verse to be simply this, that we have received no knowledge respecting the resurrection state by anything that the eye has seen, or the ear heard, &c.; and that of the 10th verse, that God has by his Spirit given

us the Bible—a revelation from heaven—which makes known to his children the glorious inheritance therein brought to view.

BRO. ANSON SMITH writes from West Arlington, April 27th, 1853:—"I am still firm in the Advent faith, and I believe we are at the age or time spoken of by the Revelator John—the outpouring of the sixth vial, and of the going forth of the unclean spirits. Swedenborgianism, Davis-ism, and the spiritual rappings constitute a prominent portion of these spirits. All things indicate the return of the Bridegroom soon. Blessed be God! Let us watch and pray, dear brethren, and gird on the gospel armor, and be ready for the wedding. There are no Adventists here, except brother Snow, to help in the glorious cause. I do a little in my weak way. I expected to hear from our friends at Shrewsbury and Mount Holly. I am greatly disappointed—hope they are doing well. The *Herald* is a great help and blessing to me."

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—the near approach of the Fifth Universal Monarchy, in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*,

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.
2. Judicious selections, from the best authors extant, of an instructive and practical nature.
3. A well-selected summary of foreign and domestic intelligence, and
4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845, and which are, in brief,—

- I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.
- II. The Personal Advent of CHRIST at the commencement of the Millennium.
- III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
- IV. His Reign on the Earth over the Nations of the Redeemed.
- V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at the Advent.
- VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
- VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
- VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through CHRIST, at the Resurrection.
- IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY"—"The second woe is past; and behold the third woe cometh quickly!"—Rev. 11: 14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfilment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them, also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

OUR BOOK DEPARTMENT.

NOTE.—Any book not weighing over four pounds can be sent by mail to any part of the United States. This enables those living at a distance, who wish for single copies of any works published or for sale at this office, to order them in this way, by addressing

J. V. HIMES.

TERMS OF POSTAGE.—If pre-paid where it is mailed, the postage is 1 cent for each ounce, or part of an ounce, for any distance under 3000 miles; and 2 cents for any distance over that.

If not pre-paid where it is mailed, it will be 1½ cents for each ounce or part of an ounce, under 3000 miles, and 3 cents over that, at the post-office where it is received.

Those sending the money to pay postage, in addition to the price of books ordered, will have their postage pre-paid at the Boston Post-office. Others are supposed to prefer paying at their own office. The amount of pre-paid postage, under 3000 miles, on any book, is given in connection with its price.

MEMOIRS OF WILLIAM MILLER.—This is a 12mo. work, of 430 pages. It contains a fine mezzotint likeness of Mr. Miller, and a very full history of his life and public labors. Price, \$1. Postage, 20 cts.

A BRIEF COMMENTARY ON THE APOCALYPSE. By Sylvester Bliss.—This contains 384 pages, 18mo. It endeavors to explain the various symbols of the Apocalyptic visions, in accordance with the laws of symbolism, as the principles on which symbols are used are evolved by those which are divinely interpreted. Price, 60 cts. Postage, 10 cts.

THE ADVENT HARP.—This book contains Hymns of high poetical merit, adapted to public and family worship. It contains 454 pages, about half of which is set to choice and appropriate music. Price, 60 cts. Postage, 9 cts.

DO. do. in gilt binding. 80 cts. Postage, 9 cts.

POCKET HARP.—This contains all the hymns of the former; but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. Postage, 6 cts.

DO. do. gilt. 60 cts. Postage, 6 cts.

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it. Price, 75 cts. Postage, 12 cts.

DO. do. gilt. \$1.

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology, and the Numbers of the Hebrew text vindicated. By Sylvester Bliss. 232 pp. Price, 37½ cts. Postage, 7 cts.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscription, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

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ADVENT HERALD.

BOSTON, MAY 14, 1853.

New Works.—Just Published.

"MEMOIRS OF WILLIAM MILLER."—430 pp. 12 mo.
Price, in plain binding, \$1.00
Postage, when sent by mail, if pre-paid, 20 cts.

"A BRIEF COMMENTARY ON THE APOCALYPSE."—
384 pp. 16 mo.
Price, in plain binding, 60 cts.
Postage, when sent by mail, 16 cts.

"PHENOMENA OF THE RAPPING SPIRITS."—With
this title, we shall issue in a tract form the thirty-
two pages of the *Commentary on the Apocalypse*,—
from p. 254 to 286—which treats of the "Unclean
Spirits" of Rev. 16:13, 14. It comprises only
what was given in the former pamphlet with this
title from pages 22 to 54, which is all that was es-
sential to the argument then given, and will be
sent by mail and postage pre-paid 100 copies for
\$3.30 for \$1. Without paying postage, we will
send 100 copies for \$2.50, or 36 for \$1. Single
copies 4 cts.

"THE ETERNAL HOME. Strange Facts, confirming the Truth of the
Bible. Lot's Wife a Pillar of Salt. Daniel's Tomb. Records of the
Israelites, or the Rocks in the Wilderness of Sinai. Ruins of Nine-
veh. Spiritual Manifestations. The Restitution, Lake of Fire," &c.
Published by J. Litch, No. 45 North Eleventh
street, Philadelphia. In marble covers. For sale
at this office. Price 6 cts.

"ARE YOU READY? The Personal Coming of Christ, and the
Preparation needed. They that were ready went in with him to
the marriage, and the door was shut." New York: Published by L.
D. Mansfield, 1853.

Circulated gratuitously by the Advent Mission
Church. Also furnished to order at \$10 per thou-
sand, \$1.25 per hundred, 18 cents per dozen, by
the publisher, at 22 Market-street, N. Y. For sale
at this office.

Gunner's Essays.

"TWELVE ESSAYS ON THE PERSONAL REIGN OF CHRIST, and Kin-
dred Subjects, by F. Gunner, Minister of the Gospel. Philadelphia.
1851."

CONTENTS.—Introduction.—On the Revealed Purpose of God in
Christ.—On the Means in operation for Accomplishing the same.—On
the Agency and Character of Christ.—On the Character of the Ex-
pectant Church.—On the Right and Title of Christ to an Inheritance
On the Character and Location of the same.—On the Manner of
Taking Possession.—On the Jewish Restoration.—On the Fall of Man,
and the Means of his Recovery.—On the Kingdom of God.—On the
New Heavens and New Earth.—On the Signs of the Times.—Conclu-
sion.—Scriptural References.

A notice of this work has already been published
in the *Herald*. It is neatly got up, and may be ob-
tained at this office. Price, in boards, 62 1-2 cts.;
paper, 50 cts.

Fourteenth Annual Conference.

PLACE CHANGED.

SINCE the notice for the conferences was given,
I have had an interview with several brethren in
the ministry, who much desire that it should not
be held in our crowded cities, but in some neigh-
boring town, in which better accommodations may
be enjoyed. And the Advent church in Salem, hav-
ing invited the meeting there, it has been thought
best to hold it in that place. Salem is thirteen
miles from Boston, and the conveyance by railroad
is direct from any part of the country.

The friends will, therefore, it is hoped, as far as
may be practicable, unite in this gathering, as it
may not be advisable to hold more than one full
meeting.

The meeting will be held in the Sewell-street
chapel, commencing May 17th, at 10 o'clock, A. M.,
and continue till the 20th. Brethren will inquire
for Elder L. Osler, at the chapel, who will see that
they are provided for. J. V. HIMES.

MORALS IN NEW YORK.—According to the reports
in the New York papers, the neighborhood of the
Crystal Palace presented a sad scene of drunken-
ness and dissipation on Sunday, May 1st. Every
available place in the immediate vicinity of the
Palace has been secured for a grog shop at enor-
mous rents; and on Sunday these were crowded
with men, women, boys and girls, rushing here
and there, smoking, drinking, shouting and swear-
ing. The cars running to the Palace were crowded
the whole day.

One of the New York papers says that the City
Temperance Alliance are going to have a large tent
erected near the Crystal Palace for the delivery of
lectures. They will have a broad field for their
labors.

"VOICES FROM THE SILENT LAND; or Leaves of Consolation for
the Afflicted. By Mrs H. Dwight Williams. Boston: Published
by John P. Jewett & Co. Cleveland, O.: Jewett, Proctor & Worthing-
ton. London: Low & Co."

This is a compilation of pieces, penned by cele-
brated writers, on topics connected with death—
the grave, the judgment, the resurrection, the
duty of submission, &c. &c. The design of the
work is to withdraw the affections of the living
from earth, and to centre them on the realities of
the future—to show the emptiness of the things
of time, and the enduring realities of eternity.

The articles selected are beautiful and soul-elev-
ating. But if we might suggest a defect, it is
that too many of them speak of the state after
death as they should speak only of that after the
resurrection. The more we apply to the interme-
diate state, the glories which will not be bestowed
till the day of Christ's appearing, the less do we
long for his coming, and the more do we substitute
death as the object of desire. We would place the
two just where the Scripture places them: it is
better to depart, but CHRIST's coming will consum-
mate the believer's joy.

"SPEECHES IN CONGRESS. By JOSHUA R. GIDDINGS. Boston:
Published by John P. Jewett & Co. Cleveland, O.: Jewett, Proctor
& Worthington. London: Sampson Low, Son & Co. 1853."

This is a 12 mo. volume of more than five hun-
dred pages, and contains all that Mr. GIDDINGS has
said, in the House of Representatives, on the sub-
ject of slavery, during the fifteen years that he has
been a member of Congress. These speeches com-
mence with the Florida war, and range through
a great variety of subjects, ending with the two
Baltimore "platforms," showing the bearings of
each topic on the question of slavery. The style
of the speeches is clear, direct, and forcible; the
tone decidedly moral, indicating the deliverer to be
a man acting in direct reference to the "higher
law." Mr. GIDDINGS is a man who talks "right
out," and calls things by their proper names. Es-
pecially is this the case in regard to the subjects
which drew out these speeches. This book will
shed much light on the designs of the originators
of many of the political movements of the last
twenty years, and cannot fail to impress those who
read it free from party bias. The volume is orna-
mented with a striking and correct likeness of Mr.
GIDDINGS. Price, \$1.00.

MODES OF PUBLIC LABOR.—For over ten years last
past, I have devoted the summer season to the hold-
ing of large tent meetings, which have been pro-
ductive of more or less good. But on mature re-
flection on all that has been done, and on the re-
sults that have flowed from these efforts, I have be-
come satisfied, that the instrumentality of large
tent meetings has not been so effective, or useful,
during the past few years, as it was during the
early period of its employment. Indeed, the last
year that I was thus employed, the necessary ex-
penses of the tent were not met, and I therefore
relinquished it the last year, and spent my time in
attending camp-meetings, grove meetings, deliver-
ing regular series of lectures, &c. &c. This course
I shall pursue during the coming season; and in
furtherance of this design, I shall respond to all
calls that may be made on me, to the extent of my
ability.

THE JEWS.—Among the anniversary meetings
held in New York this year, was the American So-
ciety for meliorating the condition of the Jews.
That Society has received and expended the past
year \$13,000.00—\$1000 more than last year. It
employs nine missionaries, and from five to seven
colporteurs, all converted Jews. They report four-
teen converts the past year, and seventy-nine dur-
ing the past three years. It is supposed that at
the present time, there are fifteen hundred Jewish
converts in the world. As far as we had any ac-
quaintance with these, we have found them look-
ing for the second personal coming of CHRIST.

Brother J. D. Boyer writes from Pennsylvania,
May 1st: "We were pleased to see a note in
the *Herald*, of your intention of paying us a visit
to Central and Elk counties, at the time of our
camp-meeting. We greatly desire your presence.
The meeting will be about the first of August—due
notice will be given in the *Herald*."

NORE.—Our brethren may rely on my being with
them, if it be the will of God. I contemplate the
visit with much pleasure."—J. V. H.

The New England Methodist Conference met at
Ipswich the last week in April, and adjourned on
the 3d of May. It was well attended, and recom-
mended the alteration of their Discipline, so as to
forever exclude slaveholders from the communion
of the Church; and also passed resolutions in fa-
vor of the Maine Liquor Law.

We hear of a great excitement in Cincinnati
growing out of the attempt of the Mayor to pre-
vent a street preacher from speaking, and at the
same time sending his police force to protect a
Catholic procession that was marching with flags
and drums to lay the corner stone of a church—
greatly to the disquiet of the city. On the next
day, May 2d, the Mayor refused to meet a com-
mittee of citizens appointed to request him to re-
sign, in consequence of which an indignation meet-
ing will be held this afternoon.

HON. ROBERT G. SHAW, one of the oldest and
most enterprising merchants of Boston, died in
this city on the 3d inst., leaving from two to three
millions of dollars. The *Commonwealth* states that
he was a firm believer in the spirit rappings.

EMIGRANTS.—During the month of April, 23,221
foreign emigrants arrived at the port of New York.

FOREIGN NEWS.

THE Irish papers continue their complaints of
the unabating exodus. The *Gahway Packet* says it
is with the utmost difficulty that men can be ob-
tained at the advanced wages, and even in the most
thickly populated rural districts, to carry out the
present agricultural operations.

HOLLAND.—Advices from Holland are of some
interest. The Dutch Cabinet has resigned. The
cause of difficulty was the establishment of a Ro-
man Catholic Bishopric. Instructions had been
forwarded to the Dutch Ambassador at the Court
of Rome, to complain to the Papal Government of
its omitting to communicate beforehand to the
Dutch Government the time and mode of establish-
ing a Roman Catholic hierarchy.

On the 9th of last month a dispatch was ad-
dressed to the Dutch Ambassador, informing him
that he had authority to demand an unlimited
leave of absence from his post.

The affair produces immense excitement through-
out the country, owing to the near balance of the
Protestant and Roman Catholic population, the
proportions being about 1,670,000 Dutch Reformed
Church, 1,165,000 Roman Catholics, 240,300 other
denominations.

SWITZERLAND.—The relations of Switzerland and
Austria are becoming still more complicated. The
affairs of Neuchâtel and Ticino have aroused the
feelings of the Swiss, and there are some who think,
notwithstanding the comparative weakness of the
Republic, it can no longer remain inactive. De-
spatches from Berne represent the convocation of
the Chambers as imminent. Public opinion is
urging the Swiss Government to a rupture of the
negotiations with Austria, and to the conclusion
of an alliance, offensive and defensive, with Sar-
dinia.

On the other hand, the Paris correspondent of
the *Times* says that there is some reason to sus-
pect that, notwithstanding appearances, the Aus-
trian Government has begun to fear that it has
gone rather too far in its treatment of the Lon-
bard refugees who have become subjects of the Sar-
dinian Government; and that if some way could
be shown for it to get out of the disagreeable po-
sition in which it has placed itself, it would gladly
do so. He further intimates that those refugees
who have property in Lombardy, but who have be-
come naturalized with the consent of the Austrian
Government, will be called upon to sell that prop-
erty, and a term will be allowed them to do so.
The Sardinian Government would probably agree to
this arrangement, though determined at all hazards
to resist the unjust Austrian decree of confiscation.

ITALY.—An immense sensation had been made
among the pious Christians of Naples by a mir-
acle. One of the "holy thorns" that pierced the
brow of Christ shed drops of blood at one o'clock
in the morning of the 25th of March, in the chapel
of the Heart of Jesus. This astonishing miracle
was got up, accounts say, "to the condemnation
and confusion of the errors of this age."

TURKEY.—A telegraphic despatch which has
reached Paris from Vienna, dated 21st April, states
that the greatest excitement prevails at Constanti-
nople. It was asserted in that capital that Prince
Menschikoff was urging the Divan to a decision.
He threatened to withdraw if that decision was any
longer delayed.

A second despatch from Constantinople, states
that there had been riots at Broussa, and that fif-
teen Christians were killed. The Russian steamer
had left for Yemlek, for the purpose of protecting
Russian subjects and Christians generally. Troops
were being concentrated at Constantinople, by or-
der of the Turkish Government. War steamers had
been stationed on the most important points along
the coast.

The Paris correspondent of the *London Times*
comments as follows on the despatches from Con-
stantinople, giving an account of the riot at Brou-
ssa, and the removal of the Russian steamers of war
to Yemlek:

"The Yemlek mentioned in the despatch, or
Remlek, I presume, the town of the same name
which is on the Gulf of Moudania, and about twenty
miles from Broussa, the residence of Abdel-Kader,
and the steamers are no doubt those which are al-
ways at the disposal of the Ambassador at Constan-
tinople."

"The effect produced here by this intelligence is
certainly unfavorable; and though it may turn out
exaggerated, yet people fear that some outbreak
may take place at Constantinople itself; indeed, it
was rumored that such had been the case; and the
results of an insurrection at Constantinople would
be most serious."

Appointments, &c.

J. M. ORROCK will preach at Magog, (in the Ward school-house,) Sunday, 15th, during the day, and at the Outlet in the evening; Russia, 19th—where brother J. Randall may appoint; Waterloo, Sunday, 22d—will spend part of the day in West Sheffield, as bro. Harvey may appoint; Lawrenceville, 24th. Meetings (Sundays excepted) at 9 1/2 P. M.

N. BULLINGS will preach at Berlin Sabbath, May 15, where brother John Barnes may appoint—(will be at the Saxtonville depot on Saturday the 14th, on the arrival of the last train of cars from Boston); at Rye Beach, N. H., Sabbath, 22d—will some brother call for me at the Greenland depot, on the arrival of the first train of cars from Boston on Friday, the 20th? New Durham Ridge, N. H., evenings of 24th and 25th; Lake Village, 27th, and remain over the Sabbath.

P. B. MORGAN will preach in Albany, N. Y., Sunday, May 15th; Syracuse, 16th, evening; Auburn, (as brother Ingmire may appoint,) 17th; Seneca Falls, 18th; Rochester, 19th; Lockport, 20th; Lewiston, 21st, and over the Sabbath; Buffalo, 23d, evening. When convenient, brethren will please meet him at the depot.

L. D. THOMPSON will preach in Cabot, Vt., Sabbath, May 15th; in Whitefield, N. H., 24th, 5 P. M.; Sugar Hill, 25th; Landaff, 26th; North Haverhill, 27th; Loudon Ridge, Sabbath, 29th; Abington, Mass., Sunday, June 5th.

D. T. TAYLOR will preach in Cambridge, Vt., Sunday, May 15th, and in Waterbury the two Sundays following.

MOSES CHANDLER will preach at Sugar Hill, N. H., Sunday, May 15.

THE ANNUAL SECOND ADVENT CONFERENCE for Canada East and Northern Vermont, will be held at the Outlet, Magog, C. E., and commence on Thursday, June 9th, at 10 A. M., to continue over the Sabbath. The object of the Conference is to take into consideration the wants of the cause, and the best means of supplying them. It is desirable that each church within the limits of this Conference send one delegate, or more, that the cause may have a general representation. The ministering brethren, so far as may be practicable, will attend. As the business of the Conference will be taken into consideration at an early stage of the meeting, it is hoped that our brethren will endeavor to be present at the commencement. The brethren at the Outlet will do what they can to accommodate those who come from a distance. There is also a Temperance Hotel in the neighborhood, where those wishing to provide for themselves can find entertainment. During the Conference, discourses on important questions connected with our faith and duties may be expected. Let there be a general gathering, and, with the blessing of God, we shall prosper. J. M. ORROCK, Sec'y. C. E. Con.

ADVENT MEETINGS.

AUBURN, N. Y.—The Second Advent church in this city hold public worship every Sabbath. Elder Ingmire is their pastor.

NEW YORK.—The Advent Mission Church have removed from Wash-
ington Hall to No. 68 East Broadway, over Botanic Hall, third
floor, where services will be held at 10 A. M. and 3 P. M. until the
completion of their chapel.

My Post-office address, for the present, is Shabonias Grove, De
Kalb county, Ill., care of C. B. Whitford.—P. B. MORGAN.

BUSINESS NOTES.

Dr. R. Hutchinson.—We have credited the persons you name on
the "Youth's Guide," 31 cents each to No. 34, also on the "Her-
ald," as per receipts.

B. Harlow.—The last year is still unpaid. We credit this on the
coming year. It pays for only four copies—\$1.30 will pay for six cop-
ies, as per terms.

D. Winchester.—It was sent to Abington. We now change to East
Abington, and send the back numbers.

J. W. Daniels.—Sent you books to M. the 5th by Adams & Co.

J. D. Boyer.—Sent you books to Harrisburgh the 7th, by A. & Co.

H. Barlow.—The Essays are not in print. We send you a few other
works, and put the balance of the money to the acct of Herald.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON

(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance.
\$1.13 do., or \$2.25 per year, at its close.
\$5 in advance will pay for six copies to one person; and
\$10 will pay for thirteen copies.

Single copy, 5 cts.
To those who receive of agents, free of postage, it is \$1.25
for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers,
26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-
six numbers, or \$2.25 a year. The same to all the Provinces.

ENGLAND SUBSCRIBERS have to pre-pay 2 cts. postage on each copy,
or \$1.04 in addition to the \$2 per year. As sterling for six months,
and 12s. a year, pays for the Herald and the American postage, which
our English subscribers will pay to our agent, Richard Robertson,
Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or
yearly, at the office where it is received, will be 13 cents a year to
any part of Massachusetts, and 26 cents to any other part of the
United States. If not pre-paid, it will be half a cent a number in
the State, and one cent out of it.

Agents.

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BUFFALO, N. Y.—John Powell.
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is our agent for England, Ireland, and Scotland.

RECEIPTS.

The No. appended to each name is that of the Herald to which
the money credited pays. No. 606 was the closing number of
1852; No. 632 is to the end of the volume in June, 1853; and
No. 658 is to the close of 1853.

J. Crandall, 647; C. E. Farnsworth, 698; M. J. Clough, 651; A.
A. Havens, 651; Y. G.; N. Weston, 664; S. A. Chaplin, 632;
Alfred Smith, 625; W. Stearns, 613; and Y. G.—each \$1.
J. Eick, 670; M. L. Smith on acct; B. Sibley, 632; J. F. Cham-
berlain, 664; L. H. Brigham, 671; E. Hawkes, 658; L. F. Griggs,
628—each \$2.
H. F. Durgin, 642, and Y. G.; J. Beckwith, 700—each \$3. H.
Barlow, 574—\$5. A. G. Brown, 662 (with Memoirs and Y. G.)
\$2.51. J. Shipman, to balance acct—\$12.00.

ADVENT



HERALD

J. V. HIMES, Proprietor.

WHOLE NO. 627.

BOSTON, SATURDAY, MAY 21, 1853.

OFFICE, No. 8 Chardon-street

VOLUME XI. NO. 21.



THE SAINT'S DEATH HOUR.

If you, O man! of Death are found in dread, Come to this chamber, sit beside this bed...

UNION OF THE RIGHT KIND.

The following method to promote union, was suggested by JOHN WESLEY to his fellow laborers in his day.

- 1. Remove hinderances out of the way? Not judge one another, not despise one another, not envy one another? Not be displeased at one another's gifts or success, even though greater than our own? Not wait for another's halting, much less wish for it, or rejoice therein?...

POPEY IN THE U.S.

A CORRESPONDENT writing from Cincinnati, alluding to the Catholics in that city, says:

"The people of Boston can have no correct conception of the strength which the Pope of Rome is gathering in this country. The most sumptuous churches—the most costly edifices for schools in Cincinnati belong to the Catholics. In every direction, and in all parts of the city, is to be seen the cross surmounting some public building, owned by the Church and consecrated to the dissemination of Catholicism in some form or other. Here are thousands of priests, and Jesuits, and nuns, and sisters, and other instruments of the Church all laboring for her welfare and aggrandizement. Preaching in the

public market-places here, is a common thing, and this is the first instance ever known where a minister of the gospel, thus engaged in the discharge of what he conceived to be his duty, in this city, was gagged. And why was this man's mouth thus summarily closed? Because he was revealing the corruption of the Church of Rome.

Alluding to the Catholic procession, the Trum-pet's correspondent says:

"Marshals on horseback paraded the streets, and gay banners and paintings, &c., &c., decorated the line, while the Cross, the symbol of Romish power, was carried above the American Eagle! And all this on the Sabbath! Why, I could think of nothing but the parade ground of a down east 'general muster.' It was all gotten up by the bishop for effect. He called on the Mayor, and the Mayor showed his willingness to protect the Church when she needed no protection; for no citizen would molest her when discharging a religious duty; but he was called on at the same time to gag a Christian minister in the utterance of American sentiments, and he lent his aid in that doctrine, which is more than the people will stand. The city are incensed. Mr. Kirkland (the minister in question) is appointed to speak in the same place next Sabbath morning, and he says, with the help of God, he will do it; and the people say, they will defend him against all opposition. This is but the beginning of the end. God forbid that the despotism of the Romish Church should get a foothold on American soil! She has crushed and mangled her millions in the old world. Let her not forge chains for the freemen of this Republic. When America is bound by the fetters of either Church or State, where will be the hope of the world?"

GOG AND MAGOG.

A LONDON correspondent of the N. Y. Times has the following paragraph in a late letter:

"A politico-religious brochure, entitled 'The coming struggle among the nations of the earth, or the political events of the next fifteen years, described in accordance with the prophecies in Ezekiel, Daniel, and the Apocalypse, showing the important position Great Britain will occupy during and at the end of the awful conflict,' has made a considerable sensation here, and has rapidly attained its sixteenth thousand in circulation. The authorship has been attributed to the Rev. Dr. Cumming, one of the most eloquent and able of our dissenting ministers—and the great opponent of Cardinal Wiseman. The writer predicts the downfall of Austria, and the consequent destruction of the Papacy; Russia is to be checked in her attempt to occupy Judea; America is to send her forces to assist Great Britain in preparing for the greatest physical battle that was ever fought on the struggling earth. The Anglo Saxon race are to be finally triumphant, and the children of Abraham are to be restored to their fatherland. America is indeed to bear a large part in this terrible conflict, in which, according to the writer's showing, the chains of civil and ecclesiastical despotism, which priestcraft had forged for and fastened round the human soul, are to be broken. Blackwood thinks the pamphlet of sufficient importance to devote several pages of his April number to expose the fallacy and absurdity of the predictions."

CONVENTICLES IN SWEDEN.

EVANGELICAL men in Sweden are pressing forward with increased steadiness and force to break the intolerant laws of the kingdom,—intolerant as well to evangelical Lutheranism as to any other form of active piety. All religious services, no matter by whom held, except in the parish churches at the regular hours of worship on Sundays and holidays, are illegal. But "conventicles" are largely held in the open air, at-

tended by hundreds, who endure the cold for hours together, in order to enjoy the preaching of a vital Christianity. Some means are used which would strike us as singular. An "evangelical troubadour" goes through the country, lecturing and singing, and drawing crowds of people after him.

At one conventicle, a peasant proposed that they build a large barn for their shelter, since they were denied a place in the parish church. It was at once agreed to, upon a plan which should make the contributors to the building joint owners, and of course, jointly responsible to the law. Thus the Government will have, not one or two, but five hundred to one thousand culprits to deal with at once. Others will follow their example, leaving, to the powers that be, the alternative of toleration, or of wholesale expatriation. Pleasing testimony is borne to the moral and spiritual fruits of these meetings.

THE EXCITEMENT IN CINCINNATI.

The editor of the W. C. Advocate refers to the attempt of the Papists and the Mayor of Cincinnati to stop "free speech" in that city as follows:

"With Mr. Kirkland, or his preaching, or his character, or anything about him, we say nothing of praise. We rather think him unfit to speak in public. Yet the character or the conduct of Mr. Kirkland has nothing to do with the question of free speech. To this every man in the United States, whether he be a clod-hopper or a dweller in a garret, is fully entitled, and he who will interfere with this right of free discussion in America, will find his tampering at once and energetically resisted. We do not live in Spain or Italy, and it is hardly time yet for any foreign priest or popish emissary to take an American by the throat, and say, 'Thus much shalt thou speak, and no more!'"

As a specimen of the means adopted to intimidate the friends of freedom, the same paper presents the following:

As a specimen of the excitement which prevails in our city in regard to religious matters, we cut the following from the Daily Atlas, which the editor received through the post-office on Friday morning last:

"Sir—The article in the Atlas of yesterday evening, assailing the Catholics of this city and the Rev. Bishop Purcell, has capped the climax of your scurrilous editorials against the Catholics here and elsewhere—and this note is to warn you that forbearance can cease to be a virtue, and there is one way, at least, by which your infernal mouth can be stopped, and that way will be resorted to in the last extremity. Take warning, therefore, in time, you and your abominable coadjutor, the Gazette."

"VENGEANCE."

"Perhaps," says the Atlas editor, "we ought to say, by way of comment, that we hardly think that 'throating-cutting time' has yet arrived, or that glorious millennium made its appearance, when heretics may be 'roasted' with impunity in Ohio. In the words of old John Wycliff, we are disposed to declare, 'we shall not die, but live, to expose the tricks of the friars.'"

Dr. Elliott, the editor of the Advocate, also makes this statement:

"The Roman Catholics, according to their own statements, constitute about one tenth of the population of our country. Three fourths of all the felons among us, who have ended their career of crime on the gallows, during the past twenty years, were foreigners and Roman Catholics; and nearly the same proportion holds among the inmates of our penitentiaries. And no wonder. Let them commit what crimes they will, the priest claims to absolve them, and open the passage way from the gallows to glory!"

Dr. E. also reports an additional item in the progress and prosperity of the Catholic religion, namely:

"One of the prominent members of the St. Philomela church boasts that on Sabbath week, the day of the Catholic procession, he cleared, by liquor selling, the snug sum of \$250. Hun-

dreds and hundreds of the men on parade were so 'joyful,' that their legs would not suffer them to navigate with anything of just and upright locomotion."

THE CRUCIBLE!

"Don't want to be put into the crucible?"—Don't? well then, you can't be saved, except ye abide in the ship. If you endure chastening God dealeth with you as with sons. Do you expect to escape trials and persecutions? Be carried to heaven on flowery beds of ease? It is through much tribulation we enter the pearly gates. Was not Joseph put in the crucible, Moses, Elijah, Isaiah, Daniel, the apostles, the martyrs? heated seven times hotter than was want? And, will you escape the fiery ordeal? "Who are these in white robes, who are they?" "No chastening for the present seemeth to be joyous."

Fight on brother, fight on sister—"Count it all joy when ye fall into divers temptations." The greater the cross the brighter the crown. Blessed is the man that endureth temptation, for when he is tried he shall receive the crown which the Lord hath promised to them that love him."

Paul fought a good fight, finished his course, where is he now? Finally my brethren, be strong in the Lord and the power of his might, put on the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand.

THE POPE AND HIS POLICY.

We learn from a very intelligent gentleman who has means of information on the subject which we have not, that a change in the policy of the Pope more in accordance with the policy of the age than that which he has recently pursued, is rumored in some of the diplomatic circles of Southern Europe. It is stated that he has recently made his confessor and companion a Cardinal. This man professes liberal views. He is a Capuchin, and is reputed to possess much talent. He has long been opposed to Antonelli and others of the retrograde faction in the Sacred College. It is believed that his Holiness will soon make him prime minister. In this case, a new cabinet will be chosen, and a more liberal course will be pursued. The Pope will then go to Paris, and crown Louis Napoleon—a measure to which he is entirely favorable, but which has been much opposed by Austria and some other powers, as well as by the adherents of the Duke of Bordeaux.

It is even said that a change is not improbable in the cabinet of Austria. It is believed that the court of Vienna begins to be convinced that terrorism will not do. The recent demonstrations in Lombardy and other parts of Italy, and perhaps in Germany too, have made the more prudent of the despots feel that there is danger in drawing the cords too tight. One would suppose that it ought not to require much perspicuity to perceive this.

THE ORIENTAL PROBLEM.

A MYSTICAL writer, who was, nevertheless, a very subtle philosopher, expressed himself some thirty years ago as follows:

"The keys of Asia are laid up in Constantinople; and, in that city, the new Gordian knot is tied which assures the dominion of the East. There is no universal monarchy outside its walls; for in it, Memphis, Mecca, Rome, and Jerusalem, have united the force of their destinies. Conquerors who have aspired to universal empire, and who have not known what I now state in plain words, have not known the history of the world; they have been entirely in the dark as respects the three great powers that rule the universe, and have attributed to chance, or to their star, that which flowed from a hidden origin."

The present aspect of the oriental question seems to spread some light upon the meaning of these mysterious sentences.

The 2300 and 1260 Days.

A SUBSCRIBER and an Advent preacher, has sent us an article from the *New York Independent*, which we suppose he wishes to see copied into the *Herald* with remarks of our own. The following is the article:

FRAGMENT UPON THE PROPHECY OF DANIEL 12:7, AND 8:13, 14.

It is agreed, by modern commentators, very generally, that the period described by the phrase, "a time, times and half a time," of Daniel, and a similar expression, used on several occasions, in the Apocalypse, comprises one thousand two hundred and sixty years, and commences in the year 606 of the Christian era, when the emperor Phocas constituted Pope Boniface universal bishop.

It is also, with like unanimity, affirmed by them that the other period of 2300 days (years), Daniel 8:14, closes at the same time; and so both of them end in 1866, by their computation. But all of them have been sadly puzzled to fix an epocha for the commencement of the 2300 years; for there is no event of note to distinguish it, if you reckon back from 1866.

Daniel informs us that he heard one saint inquiring, "How long shall be the vision, concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The answer rendered was, "unto 2300 days" [or as the LXX. read, 2400 days], "then shall the sanctuary be cleansed." Bishop Newton doubts whether these prophetic days are to be calculated from the establishment of the Persian empire, or from the invasion of Asia by Alexander, or from the beginning of the history of the little horn.

It is a reasonable presumption, that when such a period is foretold, as a great and significant era, in the history of the world, the prophetic seer must compute from some certain epoch, as well as to one. This total want of any standpoint or distinguished occurrence to reckon from, has evidently been a stumbling-block to commentators. (See *Whiston, Faber, Newton, et al.*)

In his prophecy of the seventy weeks Daniel is guilty of no such omission, but distinctly fixes the day of their beginning. "From the going forth of the commandment to restore and build Jerusalem;" and so of other prophecies.

Commenting upon the entire lack of any such epocha, from which to begin the 2300 years, Faber says he should suppose and assume that it commenced at the time of the prophecy; but he supposes such an assumption would totally disagree with the closing at 1866, and so he rejects the presumption.

Now it seems to me quite clear and unquestionable that, let the consequence be what it may, in other respects, and to the residue of the prophecy, and to supposed synchronisms, the lapse of time foretold, namely, during which the sanctuary and host were to be trodden under foot was 2300 years [if there be no error in the figures], from the prophecy of Daniel. And I propose to show that—assuming the LXX. version to be correct—that is the date, and the only one, from which the term can begin and be made to terminate at the period supposed to be the true one—1866.

The prophecy, Dan. 8:13, 14, appears to have occurred B. C. 553. But his first vision, or the commencement of this prophecy, was 555 before Christ. Now if we suppose the prophetic period commenced at that time, and add these 555 years to 1866, it gives 2421. But according to the prophecy, it should be, as appears in our version, 2300! How, then, can we reconcile this discrepancy of 121 years?

While the Vulgate reads 2300, the LXX. has it 2400. For my present purpose I shall assume the Septuagint to be the correct version.

But there still remains a discrepancy of 21 years. This, to be sure, might occur from various causes. It is but a small variation in so large a period. It might arise from some different mode of computing time; but as a year is no more or less by any computation, we should try to explain this variation.

The prophecy of Daniel, after he commenced, in 555, B. C., was continued down to 534. If you add this 534 to 1866, it gives exactly 2400 years. Might we not, then, justly assume, without further proof, that the calculation should commence at the close of the prophecy?

But I think Daniel has left nothing to conjecture.

In the first vision, 555 B. C., chapter 7th, he commenced this prophecy. In the second, as related in chapter 8th, he continued it. In chap. 9th he seems to have prophesied of a different matter. But in chap. 10th he returns again to the same great subjects. This was before Christ 554. The fact of such discrepancy, i. e. twenty-one years, is fully stated in verses 10th to 14th, for the very purpose, it seems to me, of enabling us to reconcile the apparent difference.

In 553 B. C., in his second vision, Daniel hears one saint say to another saint, that the pe-

riod prophesied of shall last 2400 years. In the third vision, relating to this matter, nineteen years after, but twenty-one from the first vision; or the commencement of the prophecy, the angel says to Daniel (chap. 10:12, 13), "From the first day (555 B. C.) that thou didst set thine heart to understand, and to chasten thyself before God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days. But lo! Michael came to help me, and I remained there with the kings of Persia."

Now is it presumable that the angel would have so solemnly referred to this matter of being withstood twenty-one days without some obvious design? And if so, what was that design? Daniel is told that his words were heard from the first day he set himself to understand; and that he, the angel, had been sent, but that he had been withstood twenty-one days.

I apprehend the kings of Persia—whoever may have been intended by that phrase—could in no way have prevented a communication to Daniel by vision; and consequently, the withstanding could not refer to the mere communication. I then can discover no explanation of the fact, but this—that for some good reason, such changes were permitted, that the prophecy would not be fulfilled in 2400 years from the commencement of the vision, or from the first vision, nor from the vision when the saints were heard inquiring and answering; but 2400 years from the final close of Daniel's prophecy, which was twenty-one years after its commencement, nineteen years after the saint was heard to proclaim it, 534 before Christ, and 2400 years reaching down to A. D. 1866.

Scott says, "We are expressly told that the vision of the ram and he-goat, whenever it begins, reaches to the 'time of the end'; and we are no less expressly informed that to the end of the wonders predicted by Daniel, there shall be 'three times and a half,' or 1260 days. Hence it necessarily follows that since the period of 2300 (2400) days and the period of 1260 days both equally reach to the time of the end, they both exactly terminate together." "If the period of 1260 years spoken of began A. D. 606, they must end 1866."

This view of the case receives some confirmation by reference to the introductory words of chapter 10th. Daniel there refers to the third year of Cyrus as the time of the beginning of the vision—according to our received chronology 555 years before Christ. He there says, "The thing was true, but the time was long" (quere, "longer?"). "I, Daniel, was mourning full three weeks (21 years), during which I ate no pleasant bread, neither came flesh nor wine in my mouth, till three whole weeks were fulfilled."

While we cannot understand the precise meaning of the passage that the king of Persia withstood the angel twenty-one days, we can understand the fact that the vision extended through twenty-one years; that it related to the same subject; and that the beginning of the predicted period should be reckoned from the end of the vision or prophecy, and not to any earlier date.

Without noticing the above facts, commentators have very generally agreed, in modern times, in fixing the commencement of the 1260 years at 666 of the Christian era. They have agreed also that the 1260 years synchronises with the later portion of the 2300 (or 2400 years). Does not the above strongly corroborate the correctness of that assumption?

Many believe that the utter overthrow of the Romish hierarchy is near at hand. If such be the design of Providence, it cannot be amiss for us to sift and weigh the various prophecies relating to an event fraught with such inestimable blessings to the Christian world.

H. W. T.

[See article in editorial columns.]

Great Britain and the Slave Trade.

The last number of the *Liberia Herald*, received in this country, contains a proclamation from president Roberts of Liberia, indirectly implicating the British Government in the slave trade. It is stated in the proclamation that Messrs. Hyde, Hodge & Co., of London, contractors with her Britannic Majesty's Government, to furnish laborers from the African coast for the West Indies, have sent some of their ships to the coast of the Republic, offering an advance of ten dollars for every person who may be induced to emigrate; that the extinction of the slave trade has left large numbers of predial and other laborers in the possession of the chiefs, and principal men of the country; that the offer of ten dollars each, is nearly equivalent to the amount formerly paid for slaves, during the prevalence of the slave trade, and which operated mainly in producing and sustaining the wars, by which the country was distracted; that certain refractory chiefs are reported to have engaged with the agents of said company, to furnish a number of laborers, and are further known to have in concealment near Grand Cape Mount, a number of the unhappy victims of their predatory excursions; and finally complaint has been made

to the Government that persons are held to be sent off without their voluntary consent, or the consent of their natural guardians. To prevent these abuses President Roberts declares that the law regulating the passports must be strictly observed; and that vessels carrying, or intending to carry away emigrants, must come to Monrovia with their emigrants on board, to obtain passports—in order that an opportunity may be presented to the Government to ascertain whether the emigration be free or constrained.

It is well known that the British Government has been in the habit of "apprenticing" to West India planters the unhappy blacks who are rescued from slave ships by their cruisers. This apprenticeship system is but one remove from actual slavery, and has been tolerated without remonstrance by other governments, we hardly know for what reason. As a question of humanity, remonstrance against depriving the unfortunate blacks of their liberty, and subjecting them to slavery, would have been justified. The new policy of the British Government or its agents, in obtaining laborers by the same means as were employed by the slave traders, is not a whit better than trading in slaves. Practically, indeed, it is the same thing, so far as Africa is concerned. It encourages warfare among the natives for the capture of laborers—separates families—and tears the unhappy victims away from home and country without their consent, to the same extent and in the same way as is done through the agency of the bona fide slave trader.

China, and its Government.

We find some interesting information in regard to the Chinese in a late California paper. It is estimated that there are twenty-five thousand of the Celestials in California—which they call Kin Shan, literally Gold Mountain—and we have recently seen them in our streets, their swarthy countenances filled with wonder at the curiosities which they find among the "barbarians." It is probable that we shall see many more of them within a few years, and everything relating to their country is of interest:

"The Government of China, in its inception and structure, was unquestionably patriarchal, and has always been considered to be so; but the *modus operandi* of its machinery proves it to be one of the most absolute and unmitigated systems of despotism upon the face of the earth. The people have no voice or influence in the choice of their supreme rulers. Each Emperor names his successor, nor is the name of a successor known until after the death of an Emperor. Each Emperor writes the name of the person he wishes to succeed him, upon a slip of paper, depositing the same in some safe and secret depository known only to himself and to whomsoever he pleases to make it known. On the death of an Emperor, this paper is opened by those who possessed his confidence, and his successor thus becomes known, ascends the throne, and is acknowledged by the people. The Emperor is the supreme head of the nation; all power, both over the lives and property of his subjects, centres in himself; and as a natural consequence, all power, rank, or distinction, must and do emanate from him. His will is the supreme law of the land. His fiat cannot be opposed without the danger of loss of life and the confiscation of property. He is known by a number of high sounding but fulsome titles, such as Tien Whang, Celestial, August One—Shing Whang, the Wise and August, infinite in knowledge, and perfect in virtue—Tien Tze, Son of Heaven, &c., &c. He is addressed when approached by his highest officials, with titles equally absurd and ridiculous, as Wan-Sui-ye, Sire of ten thousand years, and Pichia, beneath the footstool, accompanied with prostrations. The present dynasty, Tartar, is called the Ta Tsing, the great pure dynasty, and the present Emperor, Ham Fung, the seventh who has reigned under this dynasty, is a young man about two and twenty years of age, who ascended the throne on the death of his father, the late Emperor, Tan Kwang, who died in 1851. Some idea may be formed of his imperial establishment from his having attached to it an extensive harem, and some five thousand eunuchs to superintend it and do the work of menials.

"The concubines who compose the harem are the daughters of Manchus, and additions are made to it about every third year, by the Emperor himself, selecting from among the daughters of his nobles and officers such of them as may please him, who are over twelve years of age. The parents of the children consider it an advantage if not an honor to have their children in the Imperial harem. The harem is composed of seven legal concubines, and an unlimited number of illegal ones. The illegal ones are restored to liberty at the age of twenty-five years, unless they have borne children to his Majesty; in which case they are retained in the harem, doubtless for the purpose of rearing the children they have borne.

"The table of his Majesty is daily supplied with thirty pounds of meat, seven pounds served up in soup, lard and butter one and one-third pound each, two sheep, two fowls, two ducks, the milk of eighty cows, seventy parcels of tea.

"The table of her Majesty is supplied with thirty-four pounds of meat; thirteen of them boiled with vegetables, one fowl, one duck, twelve pitchers of water, the milk of twenty-five cows, and ten parcels of tea. Her Majesty's maids and the concubines have their fare minutely specified. If the possession of unlimited power and a superabundance of the good things of this world could make a man happy, one would naturally suppose the Emperor of China one of the happiest mortals living. The details of the Imperial establishment of Peking, with a mass of other information, may be found in a work called Hwni Tien.

"The Chinese have a written code of laws, the germ of which may be found in the writings of Le Kwei, who wrote some twenty centuries since, with which have been incorporated, from time to time, the ethics of Keng-fu-tze, Confucius, Mang-fu-tze Mencius, and others of their ancient sages, and to which have been added the rescripts of many Emperors. The Chinese style their present code of laws ta tsing liuh li statutes and rescripts of the great pure dynasty, a new edition of which is published by authority every five years.

"Their code of laws was revised about the middle of the seventeenth century, under the Emperor Sunche, and is arranged under seven heads, viz., general, civil, fiscal, ritual, military, and criminal.

"Unfortunately, the execution of the laws of the empire is committed to men whose ruling passion is cupidity, and whose main aim is self-aggrandizement; and hence the people are oppressed by those who should be their guardians and protectors."

The New York Anniversaries.

NEW YORK BIBLE SOCIETY.

The following is a summary of the doings of the Society during the year:

The New York Bible Society is an auxiliary of the American Bible Society. Its operations are local, and embrace our own city and the immediate suburbs. The business year of the Society terminates in November, up to which month in 1852, the annual report furnishes the details of what has been done during the preceding twelve months. The treasurer reports aggregate receipts for the last year amounting to \$39,821.35. Of this large sum, about three-fourths were the proceeds of sales of Bibles, and donations. \$6,055 were collected in Presbyterian churches, \$571 in Episcopal churches, \$576 in Congregational churches, \$1,696 in Reformed Dutch churches, and \$1,133 in Methodist Episcopal churches.

During the twenty-nine years in which the Society has been in existence, no less than 813,861 Bibles or Testaments have been issued, an average of about 28,000; but such have been its increasing labors and usefulness of late, that the total distribution last year was 37,520 Bibles, and 94,809 Testaments. Of these, 11,608 Bibles and 39,279 Testaments were issued gratuitously. To show the various classes of the community in which this gratuitous work of furnishing 50,887 copies of the Scriptures is done, we enumerate—To Marine Committees, 20,458; to Emigrant Committees, 15,251; to Sunday-schools, 2,644; to Hotels, 1,309; to destitute resident population, 7,845; to Committees on Naval and Military Stations, 1,912; to Humane and Criminal Institutions, 981; to Railroad Depots, Ferry-houses, Fire Engine Companies, &c., 217. There were actual sales of 81,442 copies.

During the last three and a half years there were Bible visitations and distributions to 83,008 families; of these, 12,621 families were found totally destitute of the Holy Scriptures, and 4,182 refused to receive them.

This Society undertakes to supply every emigrant family with a copy of the Bible.

THE AMERICAN HOME MISSIONARY SOCIETY.

The society has had in its service the last year, 1087 ministers of the gospel, in twenty-seven different States and Territories; in the New England States, 313; the Middle States, 215; the Southern States, 12; and the Western States and Territories, 547.

Of these, 584 have been the pastors or stated supplies of single congregations; 288 have ministered to two or three congregations each; and 215 have extended their labors over still wider fields.

Ten missionaries have preached to congregations of colored people; and 71 in foreign languages—17 to Welsh, and 46 to German congregations; and others to congregations of Norwegians, Swedes, Swiss, Hollanders, and Frenchmen.

The number of congregations and missionary stations supplied, in whole or in part, is 2160.

The aggregate ministerial labor performed is equal to 878 years.

The number of pupils in Sabbath schools is 72,500.

There have been added to the churches 6079, viz.:—3362 on profession; and 2717 by letter. Fifty-six missionaries make mention in their reports of revivals of religion in their congregations; and 426 missionaries report 2888 hopeful conversions.

Forty-seven churches have been organized by the missionaries during the year; and 39, that had been dependent, have assumed the support of their own ministry.

Fifty-four houses of worship have been completed, 50 repaired, and 66 others are in the process of erection.

Eighty-nine young men, in connection with the missionary churches, are in preparation for the ministry.

The Treasury.—Receipts, \$171,734 24; liabilities, \$185,184 01; payments, \$174,439 24; leaving \$10,744 77 still due to missionaries for labor performed; towards cancelling which, there is a balance in the Treasury of \$7,202 15. **Progress.**—The receipts exceed those of the preceding year by \$11,671 99; 22 more missionaries have been in commission; 16 more years of ministerial labor have been performed; 212 more congregations have been blessed with the preaching of the gospel, and 6,000 more children instructed in Sabbath-schools. The large reinforcement sent out to the Society's missions on the Pacific coast constitutes, also, a grateful as it is a most important feature in the advances of the year.

AMERICAN TRACT SOCIETY.

The meeting took place at Metropolitan Hall, Chief Justice Williams, of Connecticut, President, in the chair. An abstract of the annual report was read, from which are selected the following statistical results of the year past:

New Publications, 157, in ten languages, of which 23 are volumes; total publications, 1832, including 374 volumes; total approved for circulation abroad, in about 119 languages and dialects, 2801. Of the *American Messenger*, over 200,000 copies are issued monthly, *German Messenger*, 25,000; *Child's Paper*, about 250,000; *Illustrated Christian Almanac*, for 1853, 250,000; *Christian Almanac* in German, 30,000.

Circulated during the year, 9,173,640 publications, including 881,766 volumes, and embracing 268,902,315 pages. Total since the formation of the Society, 187,893,480 publications, including 8,416,830 volumes. Gratuitous distribution for the year, 5036; distinct grants by the committee, 63,989,976 pages, besides 8,234,865 to life directors and life members; value, over \$48,000.

Receipts, in donations, including \$17,957 27 in legacies, \$147,874 64; for sales, including periodicals, \$237,252 21; total, \$385,286 68. **Expenditures, for publishing books and periodicals,** \$233,211 29; for colportage, \$79,711 29; cash remitted to foreign and pagan lands, \$20,000; total expended, \$385,075 07.

NEW YORK COLONIZATION SOCIETY.

The twenty-first anniversary of this Society was held on Tuesday evening. Hon. Theodore Frelinghuysen presiding. The annual report which was read, presented the affairs of the Society as being in a gratifying condition. There has been an increase in the permanent sources of income from \$11,000 in 1852, to \$15,000 this year. Six expeditions have been sent out, taking 728 emigrants, which is a larger number than have been aided in one year for twenty years, and, by comparison with the six previous years, shows a steady and gratifying increase. The receipts of the National Society from regular sources were over \$53,000 the past year. The report says, "the relations of Liberia may be considered as established on a firmer basis than ever before." Addresses were made by Capt. Foote, of the United States Navy, Rev. Dr. Van Arsdale, and others.

The American Female Guardian Society held its nineteenth anniversary on Wednesday. By the reports it appears that the Society is accomplishing much good. The receipts for the year were \$12,772; expenditures \$10,837.

The American and Foreign Anti-Slavery Society, and the American Anti-Slavery Society, held their anniversaries on Wednesday. At the former, Frederick Douglass was the principal speaker, and at the latter, Mr. Garrison, Mr. Edmund Quincy, Mr. Wendell Phillips, Rev. Henry Ward Beecher, and others.

It's all Light.

The pious William Gordon was once discoursing to a friend, on his rapid approach to death, and the delighted hope he was permitted to entertain of the remission of his sins, and his full, unlimited pardon with God, through the atonement of a reconciling Saviour. It was not long before his decease, and his friend, in order to strengthen, if possible, his hopes, and adminis-

ter fruits of further consolation, read a verse in the twenty-third Psalm: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

"Yes," said the dying saint in reply, "yes, if he were not with me, how dark it would be! but it's all light."

It was all light to him. Not a cloud hung over his heavenward prospect. Not a sound of grief nor a murmur of impatience rose from his lips. His illness was protracted, but this did not appal his spirit. It rather served to disencumber it of all earthly hindrances. With him, to draw nigh unto death was to draw nigh unto heaven.

Spectacle after spectacle burst upon his sight, glory after glory, revelation after revelation of distant and hitherto unapproachable splendor, so that the thousands who gathered from time to time at his bedside, were favored with descriptions of blessedness which banished scepticism and overawed unbelief.

Do you ask why it was that heavenly visions were disclosed to his expectant soul? Let him answer in his own expressive language: "I threw all my burden upon Christ." And then light came, great light, pure light, bright light, shining more and more unto the perfect day.

Christian Intelligencer.

Woman's Rights.

THEODORE PARKER says:—"Suppose woman had a share in the municipal regulation of Boston, and were as many Alderwomen as Aldermen, and as many Common Councilwomen as Common Councilmen; do you believe that in defiance of the laws of Massachusetts, the city Government last spring would have licensed every two hundred and forty-fourth person of the population of the city to sell intoxicating drink? would have made every thirty-fifth voter a rum-seller? I do not. Do you believe the women of Boston would spend ten thousand dollars in one year in a city frolic, or spend two or three thousand every year on the fourth of July, for sky-rockets and fire-crackers? would spend four or five thousand dollars to get their Canadian guests drunk in Boston harbor, and then pretend that Boston had not money enough to establish a high school for girls, to teach the daughters of mechanics and grocers to read French and Latin, and to understand the higher things, which rich men's sons are driven to at college? I do not. If woman had a voice in the affairs of Massachusetts, do you think they would ever have made laws so that a lazy husband could devour all the substance of his wife—spite of her wish; so that a drunken husband could command her bodily presence in his loathly house; and when an infamous man was divorced from his wife, that he could keep all the children? I confess I do not. If the affairs of the nation had been under woman's joint control, I doubt that we should have butchered the Indians with such exterminating savagery, that, in fifty years, we should have spent seven hundred millions of dollars for war, and now, in time of peace, send twenty annual millions more to the same waste. I know men say women cannot manage the great affairs of a nation. Very well. Government is Political Economy—National Housekeeping. Does any respectable woman keep house as badly as the United States? with so much bribery, so much corruption, so much quarrelling in the domestic councils?"

Both Sides.

A ROMAN Catholic of Baltimore recently published in one of the papers, a list of over one hundred clergymen, who are said to have apostatized to Popery within the last thirteen years. As a sort of "retort courtois," a Protestant inserts in the *Sun* newspaper the following:

"The list of Protestant clergymen who have joined the Church of Rome, which appeared in the *Sun* of Saturday, would have been more complete had it contained the names of those who, after having taken this step, had repented and returned to scriptural Christianity, such as Connelly, Sibthorpe and Jepson. It would have been more favorable to an impartial judgment, had it contained another column of the names of those priests who have forsaken the Church of Rome in that period. It would have furnished better material for a future history of the times, had it recorded that in Ireland, a single Protestant Bishop had in three years received into the church 2,414 converted Romanists, and that near thirty thousand have in that country conformed in a few years, and that by an estimate of a delegate who came to this country to solicit contributions to an Irish University, projected by the Roman Catholics, they have lost in the United States within sixteen or eighteen years more than two millions of their people. It would have been curious and interesting too, if we had been told what Protestant shepherd had become so intolerable to his flock as to be compelled to flee from them to save his life, and who

now could only live among them under a guard of foreign bayonets."

Sketches of Travel.

No. XXXVII.

FREYBURG TO BERNE AND INTERLACHEN.

I LEFT Freyburg at 3 o'clock the next morning, in the Poste for Berne, sixteen or seventeen miles distant. Bright moonlight rested upon the quaint old buildings, as we rattled through the silent streets, passed under the lofty portal, and rolled over the great suspension bridge which, though apparently so frail, was not in the least disturbed by the passage of our heavy coach, and four horses. The country seemed fertile and under good cultivation, and the appearance of the Bernese cottages is extremely picturesque. I found an agreeable companion in one of the passengers, a Swiss manufacturer, travelling on business, a gentleman of intelligence, who seemed happy to communicate to strangers any desired information respecting the institutions and resources of his country. He greatly enlarged my ideas of the extent and enterprise of the manufacturing interest in Switzerland. We passed near the battle-ground of *Laupen*, where the Swiss Confederates under Rudolph of Erlach defeated the mailed chivalry of Burgundy and Suabia, in 1339, crossed the stream of the Sense, which separates the canton of Freyburg from Berne, and entered the gate of Morat flanked by two great stone bears in a sitting posture, at about 6 o'clock.

After breakfast at the excellent Hotel du Faucon, my Swiss friend took me to see "the bears." Berne signifies "a bear," in the old German or Suabian dialect, and this has been the favorite device of the city from time immemorial. A bear constitutes the armorial bearings of the canton, a bear is stamped upon the coin, you see bears upon the sign-posts, fountains, and public buildings. One of the principal fountains is surmounted by a bear in armor, with a sword at his side, and a banner in his paw. Another has the figure of a Swiss cross-bowman of former days, attended by a young bear as squire. Bears are the most conspicuous images in the toy-shops.

But "the bears" we went to see, were living specimens, which are maintained at the public expense, in the ditch of the wall outside of the Aarburg gate. They have a keeper to take care of them, and a comfortable house for their accommodation. We tried various expedients to excite them to activity but without success. It was too early in the morning, or the occasion was not of sufficient importance. Bruin obstinately refused to make an exhibition of himself, and maintained a sullen composure. When the French revolutionary army took possession of Berne in 1798, the bears were led way captive and put into the Jardin des Plantes, in Paris. But when after a series of years, the ancient order of things was restored, one of the first cares of the citizens was to replace and provide for their ancient pensioners.

Berne is the capital of the largest of the Swiss cantons, the seat of the Diet, and the residence of most of the foreign Ministers. The number of its inhabitants is about twenty-three thousand. It is built upon a lofty sandstone promontory, formed by the winding course of the river Aar, which flows at the bottom of a deep gully with steep and precipitous sides, nearly surrounding the town. It is seventeen hundred feet above the level of the sea, and commands a fine view of the Bernese Alps. The houses are of massive stone, though not of great height, and in the principal streets rest upon arcades, which furnish covered walks, and are lined with shops and stalls.

The fortifications have been converted into promenades. In the moat outside of the gate of Morat, a number of tame deer are kept at the public expense. They are very pretty animals, and their lively motions, especially the gambols of the young, afford much amusement to the children.

Berne is celebrated for the number and excellence of its charitable institutions. My friend took me to see the Hospital, a fine building, bearing the inscription, "Christo in pauperibus." "To Christ in the poor," i. e., as the poor are Christ's representatives on earth. The new Prison and Penitentiary are also grand and imposing edifices.

In the principal street there are three antique watch-towers, which attract the notice of the stranger. The Clock-tower about the centre, (originally built in 1191,) further on the Cage-tower, now used as a prison, and beyond that Christopher's tower, with the figure of a giant upon it. The clock is a great curiosity. A minute before the hour strikes twelve, a wooden cock makes its appearance, crows twice and flaps his wings, and while a puppet strikes the hour on a bell, a procession of bears issues forth and passes in front of a figure on a throne, who marks the hour by gaping and lowering his sceptre.

We next visited the Minster, a beautiful

Gothic building, begun in 1421, and finished in 1457. The chief entrance is adorned with sculptured reliefs of the Last Judgment in the centre, and the wise and foolish Virgins on the sides. The windows are painted with the coats of arms of the aristocratic burghers of Berne, in all the pomp of heraldry. Along the walls are tablets, bearing the names of eighteen officers and six hundred and eighty-three soldiers, citizens of Berne, who fell fighting against the French in 1798.

Behind the Minster is the *Platform*, a lofty terrace one hundred and eight feet above the river Aar, planted with noble chesnut trees, and furnished with seats for public accommodation. From this spot the sunny peaks of the Bernese Alps are seen to great advantage.

At half past 10, I took my seat on the top of the diligence for Thun, (pronounced *Toon*.) We crossed the deep river of the Aar upon the new stone bridge, and turning to the right along the river, had a fine view of this noble structure. It is nine hundred feet long, and the central arch is one hundred and fifty feet wide, and ninety-three high. The weather was fine, and the scenery very pleasing, but alas! I was not in a mood to enjoy it. My mind was ill at ease respecting the sole companion of my European tour, my trusty *carpet-bag*. The conductor had repeatedly assured me it was *there*, but *where* I could not see. At the imminent risk of my neck, I explored the huge pile of luggage upon the roof, but nowhere amid the multitude of carpet-bags of every imaginable size, shape, and hue, could I discover that peculiar combination of red, green, and brown stripes, which alone had any interest in my eyes. I became so unmanageable, that the conductor at length good naturedly undertook the search himself, and after dragging out innumerable articles and subjecting them to my inspection, only to be condemned, finally succeeded in extracting from the remotest corner the identical *carpet-bag*, the sight of which restored me to my usual equanimity. My fellow passenger was a German, a velvet manufacturer at Kraufeld, on the Rhine, who told me that last year he sent two thousand pieces of velvet to New York.

When we arrived at Thun about half past 1 p. m. it was raining hard, and the removal of the passengers and their baggage to the small steamer on the lake was a scene of no little confusion. The lake is about fourteen miles long, and three wide, and in some places seven thousand feet deep. The river Aar coming from the lake of Brienz, enters it at its south end, and issues from it at the opposite extremity. The town is on the Aar, about a mile below its egress from the lake. The most conspicuous objects are the old feudal Castle, the former residence of the Counts of Thun, and the venerable parish church with its lofty tower.

The banks of the lake in the vicinity of Thun are adorned with many picturesque villas and gardens; farther on the shore is more precipitous and barren. The mountains appear finely. The sharp peak of the Stockhorn, and the pyramidal mass of the Niesen, stand sentinels at the entrance of the rivers Kandu and Simmenthal, on the south side of the lake, and farther on towards the east are seen the Jungfrau and Finster Aarhorn.

We were landed at *Neuhaus*, about ten miles from Thun, where we found a long array of carriages, porters, guides, and horses, to carry passengers chiefly to Interlachen, which is two or three miles distant. On our way we passed through the village of *Unterseen*. "Unterseen and Interlachen both signify 'between the lakes,' i. e., lake Thun and lake Brienz. Interlachen is a favorite resort of the Germans and English. It contains a number of large hotels and boarding-houses. I went to the Hotel Jungfrau, where, through the kind offices of a friend, I was favored with a fine front room, in full view of the snow-clad summit of the Jungfrau. To my great surprise I met three of my former companions in Italy, who had just arrived from a pedestrian tour, and two other Americans with them, so that we made out a party by ourselves.

The company at the Hotel Jungfrau was mostly German and Swiss, with a sprinkling of English. I could not but observe that the Germans and Swiss were much better informed respecting our country than the English. Swiss gentlemen especially seemed to take a pride in the growing prosperity of our republican institutions, as the natural fruit of seeds first sown in their own soil. They love to speak of the United States of Switzerland as the mother of the United States of America. An English lady who sat next to me at the table d'hôte, expressed great surprise on hearing that I was an American, because said she, "you speak English so well." I suppose she expected to hear me speak nothing but Indian. She then asked me about California, and when I told her that California was farther from the place of my residence than that was from England, she evidently began to look upon me with suspicion, as one who was endeavoring to impose upon her credulity.

There was some fine music in the drawing-room

in the evening. One of the young ladies in particular, a German, had an uncommonly rich, clear voice. She sang several comic German songs with an inimitable grace. There was very little personal beauty however. And in general, the traveller may expect that the loveliness of the women in Switzerland will be in an *inverse* proportion to the loveliness of the country.

S. J. M. M.



The Advent Herald.

BOSTON, MAY 21, 1853.

THE READERS OF THE HERALD ARE MOST EARNESTLY BESEUGHT TO GIVE IT ROOM IN THEIR PRAYERS; THAT BY MEANS OF IT GOD MAY BE HONORED AND HIS TRUTH ADVANCED; ALSO, THAT IT MAY BE CONDUCTED IN FAITH AND LOVE, WITH SOBRIETY OF JUDGMENT AND DISCRIMINATION OF THE TRUTH, IN NOTHING CARRIED AWAY INTO ERROR, OR HASTY SPEECH, OR SHARP, UNBROTHERLY DISPUTATION.

THE PROPHECY OF ISAIAH.

CHAPTER X.

For he saith, By the strength of my hand I have done it; And by my wisdom; for I am prudent: And I have removed the bounds of the people, and have robbed their treasures, And I have put down the inhabitants like a valiant man: And my hand hath found as a nest the riches of the people: And as one gathereth eggs that are left, have I gathered all the earth; And there was none that moved the wing, or opened the mouth, or peeped.—Is. 13, 14.

In these texts are the synecdoche in the use of hand for himself; similes, in his likening his action to that of a valiant man, in his comparing them to a nest, and his gathering them, to the gathering of eggs; and the substitution, in representing them as being brought down in space, and in attributing to them acts that were only proper, when birds are put in the place of victims. The whole is illustrative of the helplessness of those whom God abandons, and the ease with which he subdued them. But his boasting is thus rebuked:

Shall the axe boast itself against him that heweth therewith? Or shall the saw magnify itself against him that shaketh it? As if the rod should shake itself against them that lift it up, Or as if the staff should lift up itself, as if it were no wood.—v. 15.

By these metaphors and similes, is illustrated the absurdity of the self-reliance of the Assyrian. God had made use of him for the accomplishment of his purposes; while the Assyrian supposed that he was indebted only to his own strength and prowess; and even fancied that he had been successful against God. When Hezekiah heard the boastful message of the king of Assyria, he went into the house of the Lord. 2 Kings 19:15-23—“And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only. Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard. This is the word that the Lord hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar-trees thereof, and the choice fir-trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel. I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places. Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? Now have I brought it to pass, that thou shouldst be to lay waste fenced cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house-tops, and as corn blasted before it be

grown up. But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me, and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.”

Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness: And under his glory he shall kindle a burning like the burning of a fire.—v. 16.

Under the figure of making fat ones lean, is predicted the impoverishment of the Assyrian nation. The glory of the empire would be destroyed, when its means of glory should be taken away. The removing of these is called a burning, and is compared to the effects of fire, because they would diminish and disappear in a manner analogous to the wasting by that element. The figures used are the metonymy, simile, and the hypocatastasis.

And the Light of Israel shall be for a fire, And his Holy One for a flame: And it shall burn and devour his thorns and his briars in one day; And shall consume the glory of his forest, And of his fruitful field, both soul and body: And they shall be as when a standard-bearer flieth, And the rest of the trees of his forest shall be few, That a child may write them.—Is. 17-19.

God is the Light of Israel, and is Israel's Holy One. As He is put in the place of flame and fire, to represent the analogous acts of his providence by which he will destroy, so are the briars, thorns, &c., substituted for the victims who are to be wasted. This is evident from the comparison of their destruction to the fainting of a standard-bearer, or as Mr. Barnes translates it, “as when a sick man wastes away with disease,” and the declaration that they will be consumed “both soul and body.” Consequently, the rest of the trees of his forest, are put for those who escape that destruction—the smallness of the number remaining, being illustrated by the small number which a child is able to count.

And it shall come to pass in that day, That the remnant of Israel, and such as are escaped of the house of Jacob, Shall no more again stay upon him that smote them; But shall stay upon the Lord, the Holy One of Israel, in truth.—v. 20.

“The remnant” are those who should be left after the Assyrian invasion. When the Lord sent Isaiah to assure Hezekiah that Sennacherib should be turned backward, he added (2 Kings 19:29-31): “And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this.”

To stay on another, is to lean upon him, a substitution for reliance,—the act of the body being put for the analogous act of the mind. By another figure, the metonymy, the house, is put for the people of Jacob.

The remnant shall return, even the remnant of Jacob, unto the mighty God.—v. 21.

The “return” of the remnant here spoken of, is a “return” to God, and not to Judea.

As a word applicable only to a movement of the body, is used to express an analogous act of the mind, the figure used is the substitution.

For though thy people Israel be as the sand of the sea, Yet a remnant of them shall return: The consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, Even determined, in the midst of all the land.—Is. 22, 23.

By the same figure a return from exile is again used to illustrate their turning to God. This scripture is quoted by Paul as applicable to the believing Jews of his day. Rom. 9:27, 28—“Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.” As God had ever had a few faithful ones in that nation, Paul adds (ib. 11:5): “Even so then at this present time also there is a remnant according to the election of grace.” The remnant, then, are believers. Such doubtless escaped destruction when the calamities fell on the nation.

The comparison of Israel to the sand of the sea, is a simile; and the address to them, an apostrophe.

Therefore thus saith the Lord God of hosts, O my people that dwell in Zion, be not afraid of the Assyrian: He shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.—v. 24.

Again the Lord apostrophizes those who dwell in Mount Zion, and it is because his remnant should be saved, that they were not to be dismayed at what the Assyrian might do to them.

The smiting with the rod, and the lifting up of the staff against them, are substituted for the modes by which the Assyrian would oppress them; and by the same figure, the way of Egypt is put for the manner of the Egyptian—the country, by a metonymy, being put for its inhabitants.

For yet a very little while, and the indignation shall cease, And mine anger in their destruction.—v. 25.

The reason why the Lord would destroy the Assyrians, was because they did not recognize themselves as an instrument in God's hand. Read vs. 5-15.

And the Lord of hosts shall stir up a scourge for him According to the slaughter of Midian at the rock of Oreb: And as his rod was upon the sea, so shall he lift it up after the manner of Egypt.—v. 26.

A scourge is an instrument of punishment. By a substitution it is put for the analogous act of God's providence which should result in the slaughter of the Assyrian.

The infliction of this punishment, is illustrated by comparison to the slaughter of Midian, to the rod upon the sea, and to the manner of Egypt. At the slaughter of Midian, (Jud. 7:22, 25) “The Lord set every man's sword against his fellow, even throughout all the host; and the host fled to Bethshittah in Zererath, and to the border of Abel-meholah, unto Tabbath. And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the wine-press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.” In the lifting the rod over the sea, (Ex. 14:26-28) “the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them: there remained not so much as one of them.” After the manner of Egypt, was when (Ex. 12:29, 30) “it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up early in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where was not one dead.”

In all these examples, the destruction of their enemies was caused by special acts of God's providence. In a like manner was the Assyrian to be destroyed. 2 Kings 19:35—“And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred and four score and five thousand; and when they arose early in the morning, behold, they were all dead corpses.”

THE 2300 DAYS.

In another column will be found an article from the N. Y. Independent, advocating the Septuagint reading of 2400. We are aware that some men prefer that reading of Dan. 8:14. It never impressed us particularly, because we saw it stated in the first vol. of the London Investigator, (1832), p. 441, that “there is not a single manuscript known to be extant, whether Hebrew or Greek, that sanctions the reading of 2400 days;” and that “it rests entirely upon a manifest typographical error of the Vatican edition, taken from the Vatican manuscript, which the Chisian edition of Daniel notices, and says that the Vatican manuscript reads 2300.” If that was so, there would be no authority whatever for the reading of 2400.

It is however but fair to state, that that statement was questioned by Joseph Wolff, who writes J. H. Frere, Esq., May 14th, 1835, as published in the Investigator of vol. 4, p. 315:

“DEAR FRIEND:—I think it worth while that I should state to you in writing, that the Jews of Ispahan are in possession of a vast number of Hebrew manuscripts, partly containing the whole, partly portions of the Old Testament; and among others I saw a manuscript containing the prophetic writings of Daniel in exact agreement with the copies we are in possession of, except in Daniel 8:14, the number 2400 instead of 2300 is to be found. The manuscript is esteemed to be from the fifth century.”

Secondly, The Jews of Bokhara are in possession of the same manuscripts, and as they believe, of the third century after Christ; for they received them from the Jews coming from Sabyawar, soon after the invasion of Tshingis Khan: so that the manuscript is of high antiquity; and it also contains the number 2400.

“When I told the Jews of Bokhara that you had asserted by simple calculations, that the original number is 2400, they replied, that the Gentiles in Europe must be very wise people.”

“I however took the number 2300 in my arguments with the Mullahr at Lucknow; for as the most number of the manuscripts contain 2300, I had not made up my mind about it; but it is very striking, that the more ancient manuscripts had 2400, while the more modern had 2300.”

At Adrianople (when there in 1826), an Armenian manuscript of the Bible was shewn to me, written with Greek characters. It is supposed to

be of the fifth century, and translated by Mesrop. I asked one of the priests to read to me the eighth chapter of Daniel, and I observed that it also contains 2400. * * * I am, &c. JOS. WOLFF.”

Mr. Wolff is the only witness in favor of 2400, whose testimony is of any value; and it seems that he did not adopt it! The writer in the Independent had not even his testimony, and yet he takes it for granted that such is the true reading!

We are not disposed to adopt it. Yet we do not see that it could delay the advent at all. Daniel's vision begins with the ram having no beast that could stand against him. There was no nation that could stand against Media and Persia after the conquest of Babylon B.C. 538. Reckoning 2400 years from that point, and their termination is near.

As the writer in the Independent suggests, should time continue till 1866, that point will be regarded with great interest by a multitude of persons. We should not be surprised from the appearance of this article if it should elicit a good deal of discussion. But we do not care at present to turn our eye to a day so remote. Come Lord Jesus, is our prayer, and To-day, to-day, and to-day, is our time for his coming. That is a safe position! even if we should wait till 1866, we should not be disappointed.

THE KINGDOM.

BRO. HINES:—Will you be so kind as to reconcile the doctrine as now preached by the Second Advent brethren that when Christ shall appear in mid heaven, and the trumpet shall sound, the dead in Christ shall rise first, and we that are alive shall be caught up in the air, that then the conflagration of the earth shall take place and all the sinners shall be consumed, afterward the earth shall be made anew, and we shall descend with Christ and he shall then set up and establish his everlasting kingdom on the new earth, with the following:—“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it (the kingdom) shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.”—Dan. 2:44, 45.

Now the way I understand this is the following, (which differs very materially from the principles as laid down by you, which I believe is the same as in 1843.)

The stone, then, is the kingdom, not composed of but set up by the God of heaven, and that too in and not after the days of certain kings that are to be consumed by the stone.

Again, it (the kingdom) becomes a great mountain (or government) and fills the whole earth, (v. 35th,) and in the same verse, or rather v. 34th, we are told that when the stone smote the image on the feet that the five parts which the image was composed of, became like the chaff of the summer threshing-floor, and the wind (not the fire burned them up,) carried them away. I could enumerate much more scripture on the same point, but enough at this time. Thy brother in the love of Jesus.

Philadelphia, April 25th, 1853.

REMARKS.—Scripture must harmonize with scripture. We do not teach that the kingdom will not be set up before the conflagration. The text quoted from Daniel teaches that it will be. We leave each Advent preacher to reconcile his own preaching with scripture. We will try to reconcile ours:

The vision in the second of Daniel symbolizes four successive empires which were to possess the sovereignty of earth, corresponding to the gold, silver, brass, and iron of the image which Nebuchadnezzar saw. The same were symbolized in the seventh chapter by four beasts which came up out of the sea, one after another. Into the hands of the king of Babylon had all dominion been given; and he was the head of gold—corresponding to the “lion” of the 7th chapter.

Said Daniel, (v. 29th,) “After thee shall arise another kingdom inferior to thee.” This, we learn by Dan. 5:30, 31, was the kingdom of Media and Persia: “In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old. Thus the kingdom of Media and Persia succeeded to that of Babylon. It was set up in the days of the kingdom of Babylon, it conquered that kingdom, and after that conquest possessed universal empire. This was “the breast and arms of silver,” corresponding to the “bear” of the 7th chapter; and to the “ram” of the 8th, which Daniel saw, (v. 4th,) “pushing westward, and northward, and southward, so that no beast might stand before him;” and which the angel said, (v. 20th,) “are the kings of Media and Persia.”

After this there was to arise, according to Daniel, (2:39,) “another third kingdom of brass, which shall bear rule over all the earth.” This corresponded with the “leopard” of the 7th chap., and the “he-goat” of the 8th, which, (8:7,) “smote

the ram, and brake his two horns, and stamped upon him." Said the angel, (8:21,) "The rough goat is the king of Grecia." The Macedonian empire was set up in the days of the Persian; but it was not till after its demolition, that Alexander possessed the dominion.

In like manner the Roman empire, the "fourth kingdom," symbolized by "the legs of iron," and by the "fourth beast dreadful and terrible," was set up in the days of the preceding kingdoms; but its possession of the kingdom was not till after it had "broken in pieces and bruised them," and "stamped the residue under its feet." Those parallel prophecies show that there would be a decem-regal partition of this fourth kingdom—to be caused by ten kingdoms symbolized by the "ten toes" and "ten horns," arising out of it, which should "not cleave one to another," and should cause the kingdom to be "partly strong and partly broken." And among these was to come up "another little horn." Daniel beheld, (7:21, 22,) "and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

It was to be in the days of these decem-regal kings, that the God of heaven would set up an eternal kingdom; but as with the preceding kingdoms, though each, set up in the days of its predecessor, did not succeed to the supremacy till that was broken; so the kingdom of God is set up before these kings lose their dominion, but the kingdom is not possessed by the saints until "it shall break in pieces and consume all these kingdoms;" which was symbolized by the stone's smiting the image on its feet, and reducing its constituent parts to a condition like that of chaff, for which no place would be found; and also by the beast's being "slain, his body destroyed, and given to the burning flame."

Since the time of Daniel, this kingdom has been the hope of the Church: Dan. 7:26, 27—"The judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." When is this kingdom to be set up? and when established? are the questions under consideration.

Our Saviour taught us to pray, "Thy kingdom come!" Subsequent to the coming of this kingdom, such a prayer would as much be a rejection of it, as the offering of sacrifices typical of Christ's first advent, would now be a denial that he has come. Those who pray for its coming, therefore, virtually admit, whether understandingly or not, that the kingdom of God is still future.

A kingdom is not set up in the absence of its king. The text last quoted from Daniel, shows that the judgment sits; and that the dominion is taken away from the beast, as a consequence of that act. The judgment, is that of the kingdom of heaven, arraigning the kingdoms of the earth. Such an act could not pertain to that kingdom previous to its being set up. But that event is to transpire in the days of these kings, and at the coming of the One who is to administer the future kingdom: Proof, Matt. 25:31-34—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on the right hand, but the goats on the left. Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." At this judgment scene, the kingdom will have been set up, and it will be in the days of these kings; but the dominion will not be given to the saints, "till these shall go away into everlasting punishment."

The kingdom has a preparatory dispensation previous to its establishment. Chosen messengers were to go into all the world and preach the gospel to every creature—having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

This preaching, is "the word of the kingdom," which some will receive and others will reject; but not till the end of this proclamation is the kingdom to be set up. And thus Matt. 13:47-50—"The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the

bad away. So shall it be in the end of this world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

Those who receive "the word of the kingdom," are called "the children of the kingdom," who are likened by the Saviour to good seed growing in the field with tares until the harvest, which he explained to be "the end of the world." Said the Saviour, Matt. 13:40-43—"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

The kingdom, as before shown is not set up till the judgment, at the second coming of Christ, (2 Tim. 4:1,) "who shall judge the quick and the dead at his appearing and kingdom." Thus set up, it cannot be inherited by men this side of the resurrection; for (1 Cor. 15:50,) "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." The way in which this inheritance is to be effected, Paul calls "a mystery," which he thus unfolds: B. 15:51, 52—"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Thus it is at the last trump that the kingdom is to be set up, in connection with the resurrection and judgment: Rev. 11:15-18—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged; and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."

From the foregoing, it is evident, while the kingdom is set up in the days of these kings, that it succeeds to the dominion on their overthrow, when it will fill the whole earth.

Your criticism respecting the agent of the destruction of earthly kingdoms,—that it is the wind, is in disregard of the laws of symbolization. If the wind must symbolize the wind, then the image must symbolize an image, and not governments, and the beasts, beasts, &c. Symbols represent analogous agents, and the same agent or event may be represented by various symbols. Thus while in Daniel 24, the wind carrying away chaff, symbolizes the end of the kingdoms of earth, in the 7th the same result is symbolized by giving the body of the beast to the burning flame; and in Rev. 19:20, 21, by casting him into a lake of fire, and slaying the remnant with a sword. Aside from symbol and trope, the teaching of Scripture is, that, (2 Thess. 1:7-10,) "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

THE CONFERENCE IN SALEM.—A goodly number of ministers and brethren assembled in the Sewell-street chapel on Tuesday, May 17th, at 10 A. M. Elder H. PLUMMER was chosen President, Elder D. I. ROBINSON, Vice President, and Elders O. R. FASSETT and S. I. RONEY, Secretaries. There was a good prospect for a meeting of much interest and profit to the cause. Full report next week.

THE SABBATH HERALD puts to us several questions, because of our articles on the Sanctuary, a few weeks since. If that paper will publish those articles, and will promise to copy our answers, it will give us great pleasure to answer its questions.

CORRECTION.—In a paragraph in our last, it was stated that there were fifteen hundred Jewish converts in the world—it should have been 15,000.

To Correspondents.

J. WALLACE—You will find the information you desire at the Smithsonian Institute.

FOREIGN NEWS.



Messrs. Hale, the ostensible proprietors of the rocket factory in London, were tried before the Bow-street Police Court for having on their premises more than fifty pounds of powder, and were fined about £6 and costs. They were afterwards put on trial for illegally manufacturing war-rockets, with a view of connecting Kossuth in the affair. The evidence against Kossuth was very flimsy, being mainly supported by the evidence of Msener, an Hungarian, formerly in Maidstone jail for theft, and recently discharged from a factory. The case is to go before a jury. In the meantime Messrs. Hale refuse to be bailed, and are confined in Horsemonger Lane jail.

We notice that the *Kreuzzeitung* states that the Prussian police recently sent to London full proof that Kossuth rented the house through Hale. That the ammunition was making to Kossuth's order, and three hundred grenades were made to order of K's agent at Rastock, which port was theemporium of the revolutionary material.

The Jewish disabilities bill was thrown out on its second reading in the House of Lords.

The infant son of the Queen is to be christened in June by the name of Leopold George Duncan Albert.

Kossuth, under date of April 28th, has written a letter of inquiry to Capt. Mayne Reid, touching the legal position of political refugees in England. He complains of the uncertainties and dangers which surround himself, and expresses fears of unreasonable searches and seizures of his private papers and correspondence, by means of which beloved compatriots will be betrayed to the Austrian hangman. Englishmen, he thinks, mean to be hospitable to political exiles; but few of them know what sort of hospitality is afforded to the latter in England. They are dogged by spies, surrounded by political espionage, and the names of all their visitors are kept in a book. Kossuth says: "Of course I correspond with my friends, many of whom are suffering under lawless oppression; but such correspondence is no breach of your laws. Nevertheless, I live in daily terror, lest on awakening some morning, I find that my writing-desk has been torn open, and my private memorandums rifled by virtue of a search warrant, obtained by I know not what one-sided deposition, from a secret, irresponsible tribunal, like that of the Inquisition; obtained by anonymous accusation—the charge and the judge being unknown to me. I say I live in daily terror, lest, by such seizure of my private papers, innocent friends be betrayed to Austrian vengeance. Englishmen would not endure such a state of law as applicable to themselves, but it seems you have exceptional laws against foreigners, which turn your hospitality to exiles (possibly) into a cruel trap."

FRANCE.—The *Moniteur* announces that the French Government is desirous to await the result of the present experiment in steam navigation, and considering the present heavy claim on the Exchequer, has postponed the establishment of a full trans-atlantic line, but will establish a semi-monthly line to Brazil.

The Count de Chambord recently addressed a letter to the Pope, protesting against his officiating at the coronation of Louis Napoleon, and thus sanctifying a "usurper;" and as this protest is believed to have been put forth in accordance with the views of the Cabinet of Vienna, it has given much dissatisfaction to Louis Napoleon against Austria.

An "infernal machine," completely mounted, has been discovered on board a vessel just arrived at Havre from Rio Janeiro. The information that led to the discovery proceeded from the French Minister at Rio, and a locksmith, who had been a resident at Rio some years, and who was on board the vessel, was arrested, with his wife, and lodged in prison.

The Emperor has granted a large tract of land in Algeria for settlement by the Swiss Whaling Company formed at Havre.

On the Bourse confidence was increased by information that the French fleet was recalled from the Bay of Salamis.

HOLLAND.—The Second Chamber of States General is dissolved by order of the king. Election fixed for May 17th. Chambers open June 18th. Ministers have published their programme. They will not introduce any changes in the present Con-

stitution. Religious freedom is not to be curtailed, but will closely be watched. Various local ameliorations are to be made, and the executive powers are to be extended. Programme concludes with an appeal for the support of the nation.

GERMANY.—The Federal Diet has admitted Austria's claim for one hundred and seven millions, for her quota of the Hungarian and Italian war, which Austria views as protecting German frontiers.

SWITZERLAND.—The steamer *Hermann* brought intelligence of an insurrection at Freiburg, by three hundred peasants, under a colonel. The insurgents began by occupying the college building and attempting to seize the guard-house, but in the latter were repulsed. The Civic guards were called out to storm the college with artillery and riflemen; they soon dislodged the peasants posted at the windows. The insurgents then fled to a church, when they were fired on with grape, and speedily surrendered.

Perrier, one of the leaders of the insurrection, was tried by a court-martial. He was dressed in blouse, and wore spectacles. On a table, in front of the court, were placed a seven-barrelled revolver, the rifle, sword, and cartridge-box he carried. He defended himself boldly. He had a slight wound in the head. Major Gerber saved his life by warding off a thrust of a bayonet, which would have run him through the body. His brother-in-law, Captain Landerset, who commanded the artillery against the insurgents, pleaded his cause. The public prosecutor asked that he should be condemned to irons during thirty years. The Civic guards unanimously demanded his condemnation to death. The council adopted the conclusions of the public prosecutor. The decision produced a painful impression on the Civic guards, who observed that, in six months, probably, after he had been pardoned, they would again encounter him in the field.

Perrier refused to name his accomplices. In his defence, he said that he did not wish to shed blood. Nevertheless it was he who distributed ammunition to his men, and he himself was armed to the teeth.

The council was still engaged on the 25th in unravelling the intricacies of the plot. More arrests had been made. Several priests were taken when the insurgents surrendered. The Torny peasants bore a banner on which was embroidered a white cross with the legend of Constantine, "In hoc signo vinces." One hundred and twenty-eight of the insurgents are still in custody.

The insurrection is said to have been the act of a restless party which inherits the errors and misfortunes of the defeated Sonderbund. Its ranks were filled almost exclusively from the peasantry, and its policy inspired by the Jesuits. Its immediate object was to rid the canton of Freiburg of a radical executive, and a constitution founded on universal suffrage; its remoter aim, to encourage similar demonstrations throughout Switzerland, and at the head of an important canton, to concur with Austria in restoring the ancient reign of exclusiveness in the affairs of the Confederation.

In its sittings on the 25th ult., the Swiss Federal Council received the answers of the governments of Ticino and the Grisons, respecting the concessions to be made to Austria. Both cantons refused in the most positive terms to abandon the right of asylum, and insist that the Federative Government has no power to deprive them of that right. Ticino further denies all participation in the recent insurrection at Milan.

The Federal Council had received a telegraphic despatch, announcing that the Austrians had established a military post near Sabbio, on a territory which is considered as belonging to Switzerland. The Council immediately assembled to inquire into the affair.

RUSSIA.—Some difficulty has arisen between Serbia and Russia—the former refusing to dismiss Mr. Jack, an Austrian, from the directory of the Military School of Kraghiabaty, on Russian dictation. The cholera has broken out in Moscow.

TURKEY.—Lord Stratford, the British Minister at Constantinople, has assured the Porte of British protection, and in conjunction with the French Minister, is prepared to address a note to that effect to the Divan.

The blockade of the Albanian coast is raised.

All is reported tranquil at Constantinople. The question now occupying attention refers to the holy places, but nevertheless armaments continue on the part of Turkey as well as Russia.

A despatch from Jerusalem of March 27, mentions that the mission of the London Protestant Association had fallen out with the Jewish authorities. On Palm Sunday a fight occurred in the church of the Holy Sepulchre, between the Greeks and Armenians. Several were wounded.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

REPORT

Of the Committee appointed by the Advent Church in Providence, to raise funds for the defence of Elder J. V. Himes, in the late action of WILLIAMS v. HIMES; addressed to all sister churches, and individuals who so kindly tendered their aid.

Your Committee in presenting their report rejoice that they are able to do so with a fair balance in hand, after all charges against the fund have been settled.

There having been so long a delay in presenting this report it is due to ourselves, as well as to our numerous friends abroad, who are not fully aware of all the circumstances, to state, that the costs of court and expense of witnesses for the defence, which, in consequence of his defeat, were taxed upon the plaintiff,—but which had previously been paid out of this fund, or charged to it,—had not been fully paid till recently; consequently, we were not in a condition to render a report, at least, so long as we had any prospect of the balance being ultimately paid up: and since the said refunding of costs, &c., a short delay has been occasioned awaiting the convenience of our Auditing Committee to visit Boston, to make full examination of all the accounts in relation to the fund.

The account, as confirmed by the Auditors—a full detail of receipts and disbursements; having been rendered them for audit—is as follows:

Dr. To whole amount of contributions	\$910.70
To amount recov'd from plaintiff	562.36 1473.06
Cr. By whole expense of suit	1344.26
Showing a balance in hand of	\$128.80
(Signed) ANTHONY PEARCE, } Auditors.	
WM. A. MUNROE, }	

In regard to so large an amount of expenditure in a trial susceptible of such a triumphant defence, your committee remark: We apprehended beforehand that a large amount would be necessary; for we were aware of the tactics of the assailing party; that they would place the defendant under the necessity of undertaking a defence of the whole course of his life—even for years previous to his becoming an Adventist—in every relation; of Pastor and Publisher; in all his acts, in public and private; under all the varied circumstances of excitement and depression, resulting from whatever adversity or prosperity—from the noble schemes of speculative philanthropic effort in his early years, entered into with all the enthusiasm of an ardent nature fired by the love of Christ—which lacked only the same essential material in others to give them success—and so resulted in disappointment—down to the last unguarded word, spoken under peculiar excitements of a wounded spirit, in the malicious ears of those whose disappointed envy had filled every avenue to their minds with the simoom of jealousy; destroying in its course not only all the precious vegetation of the seed of the kingdom, but also all the animal life of the graces of our common humanity; who, as appears from the sequel, were watching with the vigilance of enmity, under cover of the associations of friendship, to catch those words, to set them.

—“In a note book
Learn'd and conn'd by rote
To cast into his teeth!”

—the whole systematized with a practical view to his destruction, as regards his influence with, and in the appreciation of his friends; and carried on with an inveterate activity. We repeat, to make such a defence triumphant we were aware would involve a large expenditure. Such a defence was nobly made. The materials for it were abundantly at hand; the collection and arrangement of which required a vast outlay of labor. Also, as you see by this report, the pecuniary means to sustain it were also abundantly supplied.

For the happy termination of this trial, we owe much to the assiduous industry of brother Bliss. The assistance he rendered in the preparation of the case for the defence was invaluable; and will ever be appreciated by all of us who were intimate with its intricacies, and at the same time appropriating defendant's “burden,” according to the “law of Christ.” But, much and highly as we may appreciate the help of man, in effecting this happy vin-

dication of our brother, we are infinitely much more impressed with our obligations to the favor of God in behalf of brother Himes, in that he had been so graciously sustained by him, through so long a period, and through a course of public and private associations so eventful; that after a public judicial trial so protracted, and investigation so extensive, pursued with such inveterate malice and evident ignoble desire, to make falsehood appear truth, and truth falsehood—inasmuch as to weary the court and make the friends of our common Christianity blush for shame, for the prosecutors—the sentiment that prevailed through the court and crowd of spectators should be, as it was, “WHY! WHAT HATH HE DONE!”—“It would be difficult”—was the modest remark of a learned counsel, who had witnessed the whole case—“to find another man, who could, as the defendant, pass through such an ordeal unscathed.” Even so powerful it seemed was this sentiment and conviction, that ultimately, the learned and senior counsel for the prosecution, whose talents have placed him at the head of the bar, in this State, gave it up; as has been said, as from him, for very shame, that he was found on so untenable a side of the case; and advised a withdrawal of the action, even before the argument for the defence had been presented;—the prosecution thus in effect confessing judgment against themselves. We wish we had reasons for believing that this finale was from a frankness of sincere conviction of their wickedness, rather than from a politic design to save themselves from the worst result of the case from its continuance.

We would in conclusion, devoutly congratulate you on this result of the cause for which your money was contributed; the more especially so, as its developments have shown to us that the confidence we were induced to repose in bro. Himes years ago, was not misplaced—that the high estimation in which we have held him, as in duty bound, “for his works' sake” (1 Thess. 5:13) has not been abused—that the frank, open hearted benevolence, with which he espoused the cause of truth, which our lamented brother Miller labored hard for years, in his isolation, to bring to the attention of the Church and the world, when all others stood aloof and let the glad sound die away, was, as it seemed at the time to be, self-sacrificing ingenu-ousness:—his own private concern as his own skill, or his own faith—principal in his own right and no agent—and seeing that it was that same benevolent and courageous enterprise of our brother under the internal force of the love of Christ which gave an effective spread, and life, and vigor, to the labors of brother Miller, and resulted in our partaking of the glorious light of the Advent doctrine, we could not so far forget our duty to our benefactor, as to believe beforehand, and on the slightest grounds, that he was not what we had in the love of God taken him to be. We would here express our devout thanksgiving and praise to our God and Saviour, that he hath afforded us grace to keep us in the way of our duty in this relation, and that he hath not permitted us to fall to so low an estate, as to be controlled with so viper-like a disposition, as to sting the beneficent hand which was the means of rescuing us from the fire;—which fatal disposition has, in our judgment, had an extensive development in our antagonists in this lamentable case.

We do, finally, beseech you, dear brethren and friends, to accept our thanks for your liberality, in sustaining our project for a “defence fund,” so liberally; and we presume you will all agree with us in the disposal made of the surplus balance, in the following resolve:

Resolved, That the balance in hand (\$128.80) be presented to brother J. V. Himes, as a thank offering to our blessed Lord and Saviour Jesus Christ, for the result of the late action against him; and at the same time expressing our regret that the sum is not much nearer an equivalent for his extraordinary harassings and labor, consequent thereon.

(By order of Com. Def. Fund.)

CHESTER S. WOOD, Chairman.
ARNOLD W. BROWN, Treasurer.
JAMES WOISTENHOLME, Sec. pro tem.
Providence (R. I.), May 4th, 1853.

LONDON CITY MISSION.

ARTICLE I.

The spiritual condition of the metropolis of the civilized world as more fully developed through the instrumentalities in operation under the auspices of the “London City Mission,” may not prove uninteresting to those whose hearts can feel for other's sorrows, and bid God speed to every philanthropic enterprise designed to alleviate their condition.

London, contemplated as a whole, notwithstanding her far famed magnificence as the emporium of the world, the centre of commerce, and the seat of

the arts and sciences, is a city of extremes in many respects; and not less so in regard to her buildings, streets, inhabitants, and their intellectual and moral condition. Although she may justly be proud of her National Gallery, Coliseum, Bank, Exchange, Post-office, Houses of Parliament,—her Tower and Museum, with all their varied, multitudinous and valuable antiquities;—her Abbey and Cathedral, whose marble tablets and finely chiselled statues keep alive in the public mind the celebrity of her poets, orators, and her statesmen; and the achievements of her warriors; her splendid palaces; monuments erected to proclaim the wondrous deeds of departed great ones; her churches with their lofty towers, echoing domes, and pinnacle spires;—her residences most costly, in architecture magnificent, and interior decorations gorgeous;—there are in the same proud city houses so dilapidated and inconvenient, wholly unfit for the habitations of human beings, and without exaggeration, in many places the cattle have houses which are palaces compared with the wretched hovels which barely shelter thousands of the poor inhabitants of London! While there may be seen streets well paved, and kept in the most perfect order, and squares, parks, and terraces laid out on a magnificent scale for those whose means enable them to live in ease and luxury,—there are also narrow streets, gloomy lanes, filthy courts, and crooked alleys, which disgrace the abodes of men, and into many of which the cheering rays of the sun never enter. Although thousands are the devotees of fashion, attire themselves in gay and costly raiment, display their equipage, and feast in splendor,—there are also many thousands poor and wretched, pale and haggard, clothed in rags, barely sheltered from the wind and storm, in rooms with unhinged doors, broken windows, putrid straw beds, and empty cupboards, while many a degree lower are destitute of nearly every necessary of life, clothed in rags, houseless, friendless, while thousands die annually from actual starvation, or the contraction of disease through insufficient nutriment! While so many in London have had all the advantages of an expensive education, and enjoy all the privileges of her institutions of learning, tens of thousands are unable to read or write, and are, to a certain extent, ignorant of the God who made them, his righteous laws, and their accountability.

A stranger in London may visit all her public buildings, traverse many of her streets and splendid parks, attend different places of worship, behold their well-clad congregations, hear sermons from lips eloquent and captivating, and yet leave without having formed a correct opinion of London as a whole. Yea, even thousands of her inhabitants and citizens are in ignorance as to the real moral condition and circumstances of an immense number of their fellow-creatures who reside in the same city; and although the extremes to which I have adverted are common to most large cities, they characterize London in an unusual degree.

The number of the inhabitants of London have doubled during the past fifty years, or since the year 1801. Its annual accessions are about 30,000, or as many as the entire population of the ancient city of York. The eloquent Macauley observes:

“Whoever examines the maps of London which were published towards the close of the reign of Charles II., will see that only the nucleus of the present capital then existed. The town did not, as now, fade by imperceptible degrees into the country. No long avenues of villas, embowered in lilacs, and laburnums, extended from the great centre of wealth and civilization, almost to the boundaries of Middlesex, and far into the heart of Kent and Surrey. In the east, no part of the immense line of warehouses and artificial lakes which now spread from the Tower to Blackwall had ever been projected. On the west, scarcely one of those stately piles of buildings which are inhabited by the noble and the wealthy was in existence; and Chelsea, which is now peopled by more than forty thousand human beings, was a quiet country village with about a thousand inhabitants. On the north, cattle fed; and sportsmen wandered with dogs and guns over the site of the borough of Marylebone, and over far the greater part of the space now covered by the borough of Finsbury and of the Tower Hamlets. Islington was almost a solitude; and poets loved to contrast its silence and repose with the din and turmoil of the monster London. On the south, the capital is now connected with its suburbs by several bridges, not inferior in magnificence and solidity to the noblest works of the Caesars. . . . At the present time the bankers, the merchants, and the chief shopkeepers repair to the part called the city, on six mornings of every week for the transaction of business; but they reside in other quarters of the metropolis, or at suburban country seats, surrounded by shrubberies and flower gardens.”

Although London is annually extending the radius of her boundary, and has doubled her inhabitants within the period specified, spiritual instructors, public schools, and places of worship have not increased in equal proportion; and in conse-

quence an immense number of those who occupy the wretched parts of London already adverted to, have been to a great extent neglected, and suffered to grow up in ignorance. That such is the case may be inferred from the following statistics:

“In the year 1838, 71,802 persons were taken into custody, and charged with public offences; while out of eight hundred and ninety-one culprits in a limited period, six hundred and twenty-six were from and under twenty years of age.

“The prostitutes in London, according to a reasonable calculation made a few years since, amounted to 80,000; and the notorious houses occupied by this unfortunate class numbered 15,000. A complete system in all its snares and temptations for both sexes, in all its provision of fresh supplies, vileness, cruelty, and horrible miseries, is said to be as regularly at work as any government institution. Trepanners of the innocent are continually way-laying fresh victims to supply the place of the diseased and the dead. Eight thousand men addicted to vice die off in their sins annually! Twelve thousand boys and girls, at least, are in constant training at low public houses and brothels for future depredations. Of four thousand persons, nearly two thousand are thrown back on society, far worse than when apprehended. Twelve thousand servants are constantly out of places, exposed to become thieves or prostitutes.”

Thirty thousand charges of drunkenness are entered each year on the records of the metropolitan police. Probably an equal number may be denominated drunkards whose names appear not on said records. In order to judge as to the probable number of patrons in the gin palaces in a certain district, individuals were duly appointed to watch, and record the number that entered; and in one week only, 269,438 entries of men, women, and children were made in fourteen of the many gin palaces then in existence. With patrons so numerous, it is not strange that the proprietors can occupy such lofty buildings, with costly plate glass windows, brilliantly illuminated internally and externally.

Avowed Infidels and Socialists form a considerable number of the population of London; and as a class are zealous in their endeavors to bring into discredit the Bible and religion, and on the Sabbath-day, in many parts of London, hold meetings in the open air, and by their subtle discussions endeavor to gain converts to their pernicious sentiments from those who usually congregate on such occasions. It is to be feared that many of this class will make greater sacrifices and are more zealous in their endeavors to spread error, than many professed Christians for the spread of truth. At a meeting held in the town hall Birmingham a short time since, a travelling agent of the Religious Tract Society made the following statement, which he sustained by the presentation of facts:

“1. There is an organized system of Infidelity at work in this country (England.) 2. The object of this is to revolutionize the country in its political constitution. 3. This organization has continental connexions, and continental resources.”

LETTER FROM ADDISON, Vt.

DEAR SIR:—I purpose to leave next week on my contemplated tour to the “far West.” Since my return from Portland, I have spent the most of my time with the churches in Addison, Bristol, and Low Hampton, especially with the two former. And, I am happy to say that from my first acquaintance with these churches, I have seen no time when the condition of these congregations seemed better, or their prospect more encouraging than now. In Low Hampton, they are enjoying the faithful watch-care of Elder Bosworth, who is loved and esteemed. Brother H. Buckley, of this place, is yet afflicted with bronchitis, so that he is unable to preach but occasionally. The church here has been blessed during the past winter with a precious revival.

Our brethren in Bristol awhile since betook themselves to fasting and prayer—the word took effect. The Congregational and Baptist meeting-houses were tendered us, (first the Congregational, and then the Baptist.) Our meetings were largely attended, and during the thirty discourses that were preached, it was said that some thirty or more professed to find peace in believing in the Lord Jesus Christ. The Lord be praised! Would to God, that while the last awful storm is gathering the Church of Christ might feel for souls as those that must give an account before a divine tribunal. I very much hope our preaching brethren will not neglect to call on these churches, and spend with them what time they can. The flock must be fed, the lambs must have the sincere milk (truth) of the word. I trust Elder Osler will not neglect the request of the friends, but come and spend a time with them.

Since my last I have received communications from several friends in New York, Illinois, and Iowa, requesting a visit, whose requests I shall regard as far as duty will permit. My wife and I

the one I expect will accompany me to visit some friends, while I am with the household of faith.

I am often interrogated to know how long I will probably be gone should time last? My reply is, so long as duty shall dictate.

I should esteem it a privilege to be at the annual Conference, as also at the semi-annual sectional Conference of Vermont, which sits at this place the 3d of June, but cannot make it seem consistent to do so, and go West this spring. Brethren, pray for us. And I am yours in the blessed hope of Israel.

P. B. MORGAN.

May 6th, 1853.

THE PROMISE.

In the dark vault of uncreated night,
A voice is heard and glory springs to light;
From Chaos' halls a strain of music flows,
And Heaven's broad arch with brighter splendor glows.

While morning stars their brightest songs employ,
The sons of God together shout for joy,
For lo! around the brightly gleaming pole,
Behold the new born earth in beauty roll.

Proudly 'mid shining spheres she holds her way,
While sunlit streams of glory round her play,
And fadeless flowers her blooming brows entwine,
Where Heaven's unsullied dews unsullied shine.

And waving trees in verdant garments dressed,
Adorn the beauty of her spotless breast;
The myrtle and the flowery palm arise,
Bearing sweet incense to the azure skies.

With lofty cedars, pine and shapely box,
While 'neath their shadows roam the gentle flocks,
Graceful in form, in spirit mild and tame,
Bounding in joy o'er spicy hill and plain;

And in the boughs the plumaged songsters sing
In notes celestial, or with outspread wing
Fly far aloft and cleave the balmy air,
That floats around pure and untainted there.

While peaceful streams of water softly glide
Like sparkling gems, and bearing with their tide
A gentle strain of music soft and low,
But as the streamlets widen in their flow,

The strains arise louder and louder still,
Re-echoed by spreading grove and hill,
And brighter yet the waving waters glance,
Till mingled with the ocean's broad expanse,

Which through the day reflects the sun on high,
And stars at eve upon its bosom lie.
All nature smiled in fadeless verdure then,
And spread her flowery robes o'er hill and glen;

But sweeter far she showed her lovely face,
Adorned with every charm, and every grace
In Eden's garden; there in brightest hues
She decked each lofty tree, and pearly dews

Adorned the bosom of the blushing rose,
And snow-white lilies in their repose;
While beauty's self used all her skill and power,
To decorate the sacred nuptial bower.

And through the shady walks a being trod,
Made in the image of his glorious God:
Erect in form, graceful in every limb,
For sickness ne'er cast its blight o'er him,

His brow unruddled by a single care,
For innocence and purity were there:
His eye the index of a happy soul,
Untainted by sin or sorrow's dark control,

His heart the seat of holiness and love,
Pure as the angels in their homes above—
Where one dark bitter thought had never been,
For he had never felt the curse of sin.

And by his side stood one dearer than life,
Beloved next to his God his smiling wife:
Gentle and fair, in every motion grace,
With heaven's holy light upon her face,

Timid and loving and untaught by art,
And heaven itself within her sinless heart,
With arm in arm the guileless beings roved
Along the river, through the spreading grove,

Tended the luscious fruits and fragrant flowers,
And decked with brighter charms the blooming
bowers;
Conversing in a low and tender strain,
Or singing praises to their Maker's name,

While angels often left their starry home,
Awhile in Eden's paradise to roam,
And God himself would from his throne descend,
To hold commune with man his sinless friend.

O happy beings! blest where'er ye trod
With the fond smile of an approving God,
Blessed with the presence of an heavenly guest,
Blest with a stainless heart, a quiet breast,

Blest with a home which angels might adore,
How could ye seek or even wish for more?
But lo! the serpent speaks: the woman hears:
His tempting words fall softly on her ears:

And lured by these, unheeding God's command,
She rashly stretches forth her eager hand,
Oh Eve forbear! touch not that fatal tree,
The penalty is death to thine and thee.

Beware! beware! earth from its centre shrieks:
A voice from unborn millions loudly speaks:
Beware! beware! touch not that fatal tree,
Their happiness or woe depends on thee.

O wretched Eve! the awful deed is done;
A robe of sadness veils the shining sun:
The animate creation loudly groans,
And senseless things give back responsive moans.

O Eve! thy destiny is sealed, and thou
Art fallen from thy lofty station now,
And Adam too obedient at thy calls,
Tempted by thee eats of the fruit and falls:

While nature trembles with convulsive sighs,
And innocence from Eden's garden flies.

O guilty pair! well may ye shudder now,
Well may the reddening flush attain your brow,
Well may ye seek a refuge for your shame,
For lo, the God of heaven calls on your name;

And how can ye unto that voice reply?
How can ye stand beneath his searching eye?
With drooping head the trembling pair advanced,
And read their sentence at a single glance:

Then bathed in tears, the first in Eden shed,
With hearts bursting between suspense and dread,
Hoping for nothing, fearing for the worst,
They bowed their heads beneath the bitter curse.

Pronounced on them, and on the blooming earth,
And on a race as yet unsprung to birth.
But with that curse a soothing promise came,
Which gently calmed remorse' undying flame,

And bade sweet hope within their bosoms spring
With beaming eye, and healing in its wing.
"The serpent on the woman's seed shall tread,
The woman's seed shall bruise the serpent's head."

And as they left the gates of Paradise,
With wildly throbbing hearts and tearful eyes,
And bade a long, a long and last farewell
To every balmy grove and leafy dell,

And as they saw where'er they turned their eye
A world in fading verdure round them lie,
And felt the curse upon their foreheads burn,
"For dust thou art and shalt to dust return,"

Their souls were sinking fast to dark despair,
When lo! the promise beamed in splendor there,
Pure rays of light around their pathway shed,
And bade them raise from earth the drooping head.

And when they toiled from morning's earliest dawn,
Till night with chilling dews came sadly on,
With aching limbs, with hot and fervid brow,
Where pain and sorrow dwelt together now,

And then looked back with sad and mournful gaze,
To scenes attendant on their sinless days,
And saw those scenes like Eden's garden barred
To them, by flaming sword and heavenly guard,

They wept the tears which anguish gives alone,
Yet, through those tears the promise radiant shone.
And when the parents raked with parent's woe,
Beheld their hopes, their fondest hopes laid low;

And saw the monster death in deadly hue,
Unveil his face unto their frightened view,
And saw him use his first relentless dart
To pierce their son's first relenting Abel's heart,

And as they gazed upon that son's cold brow,
Those lips that gave no tender greeting now,
And saw the streams of blood suffuse his form,
Shed by a brother's hand and their first-born,

And saw the brand, the everlasting stain,
That rested on the brow of their own Cain,
And knew that this, and Abel's life-blood spilt,
Were the rewards of their own sin and guilt,

Remorse their bosoms filled, and dark despair
Had almost made its habitation there,
When lo! the promise shone by God decreed,
And pointed them unto the promised "seed,"

Whose mighty arm should bruise the serpent's head,
And crush the monster death beneath his tread,
And when at last they closed their dimming eyes,
'Twas with a hope that bade their spirits rise

Triumphant over every shade of gloom,
Triumphant over death and o'er the tomb;
For lo! the promise pointed to a day,
When their own seed should break the serpent's

sway,
And whispered that that self-same seed should win
Chains for that serpent's offspring, death and sin.
And well they knew that when death's power was
o'er,

The grave could hold their slumbering clay no more,
That then their bodies freed from earthly stain,
Should roam the fields of Paradise again.

H. M. J.

Letter from Canada East.

BRO. HIMES:—We truly live in a day of wonders; when the events of centuries are crowded together in close proximity, and chase each other as the waves of the sea. Although the world is amazed, yet they do not seem to understand the times,—yet there seems to be an undefined impression on the mind that some great calamity is at hand,—a calamity truly to the unprepared sinner, to see

"A God in grandeur, and a world on fire."

When we turn to the pure word we learn by unmistakable lines what is coming. The last trumpet is about to be blown. The coming of the Son of man with his mighty angels. The resurrection of the righteous dead. The changing of the righteous living. The new heavens and new earth. All are ready to burst upon a thoughtless world and a sleeping Church. And what is done for the poor sinner, must be done quickly, for the point of time we occupy is measured by the word quickly.

(Rev. 11:14.) The budding fig-tree never indicated summer plainer, than the signs of the times do the approach of our coming King. O Lord, help me to be ready.

Since Bible order has been introduced by the brethren, the cause has been rising in this town. Quite a number of backsliders have been reclaimed, while others that were far off, have been brought near by the blood of Christ, to hope for life eternal.

Next Lord's day several are expected to confess their faith in baptism. May the Lord bless them and keep them pure. Brn. Sornberger and Janes are with us occasionally. We have excellent meetings, and the brethren are firm. For the last few years I have preached Sabbaths, but feel it duty to take a wider range, if God permit. The way is prepared for doing good. Will brethren Thurber or Orrock visit us this spring, or any approved brother that believes in gospel order. Yours as ever.

Sutton, April 26th, 1853. P. V. WEST.

SISTER E. S. BRYANT writes from Ithaca (N. Y.), May 9th, 1853:—"I still feel a warm attachment to the distinctive truths advocated in the *Herald*, and a deep interest in its welfare.

"I have never seen any reason to yield or turn aside from the first principles as I received them in '43, and as since set forth by the 'Albany Conference.' I rejoiced when that Conference published to the world the principles of our faith in a distinct form. If these principles had been adhered to there would not have been such a 'turning aside to vain janglings' as has been witnessed. But the Lord knoweth them that are his.

"May you, my dear brother, be sustained in your arduous labors, and may all who in connection with you are laboring to disseminate the truth have that wisdom which cometh from above, and grace for every time of need, is the prayer of your sister in the faith."

Conference in Buffalo.

BRO. HIMES:—The church in this city, by request of others in this vicinity, have determined to hold a conference, by God's blessing, in their house of worship on Delaware-street, to commence Wednesday afternoon, June 1st, and continue over the following Lord's-day.

The object desired to be accomplished is to concentrate effort for the maintenance of two or three evangelists in this region, taking East as far, at least, as Homer, West, to Cleveland, O., North, to Canada West, including the intermediate places, large or small. The undersigned have been appointed a committee by the church in Buffalo, to correspond with brethren in the several places, and request their co-operation in this effort, and that they come determined, by God's blessing, to unite with us in putting forth another effort for this best of all causes. The committee are at a loss how to reach those interested with them in the success of this enterprise, not knowing any one in very many of the places to whom to address their notices: they have, therefore, concluded to make this call through the *Herald*, in which they earnestly entreat the brethren within the points named, (or even to a wider extent, should they wish to co-operate with them,) who desire again to see order prevail, to assemble with us, and make one more effort for the faithful preaching of the Advent doctrine through this long-neglected field; by faithful and efficient ministers. Let them come in their individual capacity, or, if practicable, let churches or scattered districts send representatives, who shall be able to speak for the region whence they come. We hope such will be willing to lay aside for a few days their labor for this life, and labor for the one to come. We would be glad to have as many of our ministering brethren with us as are in a situation to come, and who sympathize with us in this effort, but we cannot hold out any promise of funds for expenses—their churches must see to that, as we have no doubt they will be willing to do. We hope that there will be a full representation, so that we may have a more extended view of the field of labor that we wish to embrace. We freely promise all who may thus come the freedom of our homes, and a plenty will be provided for all.

If your own duties, brother Himes, would enable you to be here, we should be glad also to see you present.

In behalf of the Advent church in Buffalo,
EDWIN BURNHAM,
JOHN POWELL,
H. TANNER, } Committee.

Buffalo, May 4th, 1853.

Sectional Conference in New York.

At the general Conference held in Hartford last June, I was appointed a committee "to correspond with the churches and ministry, and call the first sectional conference" for the region of New York. I have neglected to call such a conference partly through inadvertency, and partly in the expectation that we should be more favorably situated in respect to a place of worship. We have a prospect of the completion of our chapel in June, or July, and having consulted the Hester-st. church, and such ministers and churches as are contiguous to us, we would invite our brethren and sisters in this section of the field to meet with us in conference at our dedicatory service, to spend two or three days—"to take into consideration the wants and interests of the cause, to give mutual counsel, and to attend to devotional exercises."

It is hoped that at this meeting some arrangements may be made for the supply of places where there are a few brethren, or where there is an open door, with stated or occasional preaching. Our friends in such places are particularly requested to be present and represent their fields. We hope to see our friends who are interested in the spread of the gospel of the kingdom in all this region, not already associated in other sectional conferences, here in full force, that we may do something worthy of the Lord and the truth which he has committed to us.

L. D. MANSFIELD, Com.

New York, May 6th, '53.

P.S. The precise time of our meeting will be given in another number. It is expected to be early in July.—L. D. M.

Our Buffalo Conference.

DEAR brethren, scattered throughout Western New York, Western Canada, and parts of Ohio, I feel deeply anxious for your prosperity and salvation; and the prosperity and salvation of the Advent cause in your regions; and it does appear to me that the time has come when something of importance may be done for your help.

Let me entreat you to attend the Buffalo Conference, as advertised in this paper, that we may make such arrangements as, by God's blessing,

will result in the more extensive advance of truth in your various places. Come all of you who can, either on your own responsibility, or as delegates, and let us speak and act together. Come, come and let us work for God while the day lasts. Your brother in labor.

EDWIN BURNHAM.

Buffalo, May 8th, 1853.

Notice.

THE conference held in Bristol in January last, to take into consideration the wants of the Advent cause in Vt., adjourned to meet in Addison the first Friday in June, at 10 o'clock a. m. Let there be a general attendance of all interested.

D. BOSWORTH, Sec'y.

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." JOHN 11: 25, 26.

BRO. HIMES:—I write to inform you of the death of our little daughter EVA, on the 5th inst., after a painful sickness of seven days. Just as the bud was beginning to blossom she was taken from us, aged thirteen months and twenty days. Our hearts are sad, but we are consoled with the thought that she is gone

"To bloom afresh in angels' bowers,
By them and Christ beloved."

The funeral services were attended on the seventh, by brother H. Buckley, and a discourse preached from Jer. 31:16, 17.

D. BOSWORTH.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy, in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*,

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.

2. Judicious selections, from the best authors extant, of an instructive and practical nature.

3. A well-selected summary of foreign and domestic intelligence, and

4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845, and which are, in brief,—

I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly."—"The second woe is past; and behold the third woe cometh quickly!"—Rev. 11: 14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them, also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

OUR BOOK DEPARTMENT.

NOTE.—Any book not weighing over four pounds can be sent by mail to any part of the United States. This enables those living at a distance, who wish for single copies of any works published or for sale at this office, to order them in this way, by addressing

J. V. HIGGINS.

TERMS OF POSTAGE.—If pre-paid where it is mailed, the postage is 1 cent for each ounce, or part of an ounce, for any distance under 3000 miles; and 2 cents for any distance over that.

If not pre-paid where it is mailed, it will be 1 cent for each ounce or part of an ounce, under 3000 miles, and 3 cents over that, at the post-office where it is received.

Those sending the money to pay postage, in addition to the price of books ordered, will have their postage pre-paid at the Boston Post-office. Others are supposed to prefer paying at their own office.

The amount of pre-paid postage, under 3000 miles, on any book, is given in connection with its price.

MEMOIRS OF WILLIAM MILLER.—This is a 12mo. work, of 430 pages. It contains a fine mezzotint likeness of Mr. Miller, and a very full history of his life and public labors. Price, \$1. Postage, 2 cts.

A BRIEF COMMENTARY ON THE APOCALYPSE. By Sylvester Bliss. This contains 384 pages, 18mo. It endeavors to explain the various symbols of the Apocalyptic visions, in accordance with the laws of symbolism, as the principles on which symbols are used are evolved by those which are divinely interpreted. Price, 60 cts. Postage, 16 cts.

THE ADVENT HARP.—This book contains Hymns of high poetical merit, adapted to public and family worship. It contains 454 pages, about half of which is set to choice and appropriate music. Price, 60 cts. Postage, 9 cts.

DO. do. in gilt binding. " 80 cts. Postage, 9 cts.

POCKET HARP.—This contains all the hymns of the former; but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37 cts. Postage, 6 cts.

DO. do. gilt. " 60 cts. Postage, 6 cts.

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it. Price, 75 cts. Postage, 12 cts.

DO. do. gilt. \$1.

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology, and the Numbers of the Hebrew text vindicated. By Sylvester Bliss. 232 pp. Price, 37 cts. Postage, 7 cts.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 628.

BOSTON, SATURDAY, MAY 28, 1853.

VOLUME XI. NO. 22.



THE TIME FOR CLOSET PRAYER.

Morn is the time to pray,
Before the cares of day
Steal on the hours;
Just when the sun has
Tinges the eastern blue,
Spaughtling the early dew
On fragrant flowers.

Noon is the time to pray,
Mid busy scenes of day
We need it more.
'Tis then the heavenly Dove
May test our blighted love;
His snowy pinions move;
And from his soar.

Even is the time to pray,
Just when the tints of day
Die in the west.
When violets sweetly weep
And weary zephyrs sleep
Upon the weary deep,
In quiet rest.

How sweet is closet prayer!
We breathe the balmy air
Of heaven's climate.
Down from celestial flowers
And odoriferous bowers
Fall on us in these hours
Of holy time.

THE STATE OF EUROPE.

THE following from the *London Times*, gives a very concise and just statement of the present condition of things.

"But, if we take a rapid survey of the rest of Europe, and especially of the minor States, where the existing order of things is not supported by vast military establishments, it is curious to observe in how many instances the Government of those countries are struggling with difficulties which are considerable in proportion to their respective magnitudes. In Portugal the declining health of Marshal Saldanha seems likely, ere long, to renew the contest of parties for that power which he obtained by a military revolt, though he has since exercised it with moderation. In Spain a blow has twice been all but struck at the fundamental principles of the Constitution. Every man of eminence in politics is arrayed against the extraordinary and destructive policy of the Court. Narvaez himself is kept in banishment and in disgrace. The Palace is the scene of intrigues between Christina, Munoz, and their creatures, which can only be compared to the scandalous excesses of Godoy. The Queen herself has more than once been on the point of destroying that Constitutional Charter which is her best title to the throne, and the house of Bourbon seems only to have prolonged its existence in Spain to exhibit to the world the degradation of a race of Kings. Another member of that house, the king of Naples, has made himself the lacquey and the tool of Louis Napoleon. His Minister in Paris was the first to run with his ready-made credentials to recognize the new Empire; and the late prosecutions instituted in France against several persons for expressions contained in their private letters were assisted by the reports of the police in Naples to the Minister of Police in Paris. The Papal Government continues to exhibit the total and irretrievable decay of its temporal authority in direct connection with unlimited and unprecedented claims to spiritual supremacy. A French brigade is its only defence in Rome, but in France it prohibits books, impugns the ecclesiastical law, suspends the clergy from their functions, and publishes edicts, which are received by French Bishops "on their knees," with the fulsome ejaculation, "Peter has spoken by the lips of the immortal Pius IX." In Piedmont the Government struggles manfully in defence of the rights of the house of Savoy, the independence of the State, and the constitutional franchises of the people. But, with all its ability and zeal, it is the Government of an intelligent minority, detested by a large portion of the upper classes and of the clergy, ill supported in some parts of the King's dominions, and liable to be betrayed

in an emergency by the Italian people. Between Austria and Piedmont, as well as between Austria and Switzerland, the seeds of hostility and ill-neighborhood have been sown by Mazzini's mischievous insurrection, and the Cabinet of Turin has once more been led to expose itself to peril by a spirited defence of men who have done nothing to win the respect of the country. In Switzerland the old sore has broken afresh in the Canton of Friburg; Tessin has been openly menaced by Austria; the effect of the Austrian Minister's last note at Berne was such that the Swiss Federal Council was on the point of sending him his passports; and France holds herself in readiness to make a counter demonstration on the western frontier. To Belgium the French Cabinet has despatched Mons. His de Butenval, who had recently proved himself at Turin to be one of their most unscrupulous agents; and some weeks ago an intimation reached the little Court of Brussels to the effect that any serious acquisition made by Russia in the East would be held by France to constitute a sufficient ground or pretext for the abolition of existing territorial treaties on her own immediate frontier. At any rate, the language of Monsieur His de Butenval has revived the ready apprehensions of the Belgian Government; and, perhaps, it is in connection with this circumstance that the young Duke of Brabant, whose majority was recently celebrated as a national festival by the whole of Belgium, is shortly to proceed to Vienna to pay his respects to the Austrian Court. Meanwhile, King Leopold proceeds to Berlin, and the Emperor of Russia to Warsaw, whence it is probable that these Sovereigns will repair with the King of Prussia to Vienna. In Holland, where the principles of a free Protestant people are in destructively rooted in the stanch support and primitive manners of the nation, the Pope has repeated, with aggravating circumstances, the affront already offered to England by the establishment of a Papal hierarchy without the assent or knowledge of the crown. The King has availed himself of the energy displayed by the ultra Protestant party to eject a Ministry to which he was not warmly attached; and, by the dissolution of the Second Chamber of the States, the new Cabinet throws itself upon the high Orange and Protestant party in the country. Lastly, in Denmark, where the Constitution framed in 1848 has virtually placed the supreme power in the hands of the minority, by requiring on certain questions that resolutions should be carried by three fourths of the votes given, the Government is once more thrown into agitation by the refusal of the assembly to accede to the conditions to which the very existence and integrity of the Danish monarchy are attached. This absurd conduct of the minority tends unhappily to undermine the Constitution itself, and possibly to affect the independence of the State. Such is the general aspect of Europe on several points, without adverting to the most grave questions of all, which may be slowly advancing to their solution in the East; and assuredly these difficulties and embarrassments are sufficiently great, though they present no ground for serious apprehensions as long as they are confined within limits which do not justify or admit of the active intervention of the greater powers.

RELEASE OF THE MADIAT ACCOUNTED FOR.

THE facts relating to the release of the Madiat have been felt to be incomplete, while it was unknown by whose intervention that result was effected, and especially while the English public remained in ignorance of the reason for the French Emperor appearing upon the stage, when the captives were liberated, and not till then. We are happy to be able to supply the required information. The Grand-Duke of Tuscany had been so importuned from all quarters about the Madiat, that he, and still more his Government, were most anxious to get rid of the subject; but they did not like to yield to Lord John Russell's menaces. Meanwhile, it appears that the ex-Duke of Parma, who abdicated some time since in favor of his son, and who is now out of Italy,

had been led to feel a warm interest about the Madiat, together with a strong sense of the impolicy, as regards the Church, of such gross persecutions. In these feelings, his son, the reigning Duke, was led to participate, and the week before the liberation of the Madiats, our countryman, Mr. Ward, who is become the confidential and useful agent of his Government, was sent over from Parma to Florence on the subject. He found the Court of Florence in the state of feeling above alluded to, vowing, however, that they could not, and would not yield to England. Mr. Ward, with Yorkshire good sense, suggested that France should be induced to make the request, and that the concession should then be made to France. This was done. France did apply. And to France the concession was made. The only object of Tuscany was to get out of an untenable and disgraceful position with as little loss of dignity as possible. *London Christian Times.*

THE MERCHANT.

THE following lines were written by a contributor to *The Casket*, a paper edited by the ladies of St. Anthony, Minnesota—away on the verge of civilization—and read each week during the winter months before the St. Anthony Lyceum. The piece needs but to be read in order that its aptness may be appreciated:

Tare and tret,
Gross and net,
Box and hogheads, dry and wet,
Ready made,
Of every grade,
Wholesale, retail, will you trade?

Goods for sale,
Roll or bale,
Ell or quarter, yard or nail:
Every dye,
Will you buy?
None can sell as cheap as I!

Thus each day,
Wears away,
And his hair is turning gray!
O'er his books,
He nightly looks,
Counts his gain and bolts his locks.

By and by
He will die,—
But the ledger book on high
Shall unfold
How he sold,
How he got and used his gold!

TURKEY.

IN reply to an inquiry, which was made in the House of Lords, Lord Clarendon stated that there was no cause for any alarm on account of the attitude of Russia towards the Ottoman Porte. By this, the minister wished to be understood, that there was no present appearance of hostilities. In this, it may be presumed, that he was in the right. The Tzar does not intend to do anything more, than give the Turks a sound fright. This has long been the policy of Russia. It succeeds admirably. The Turks, in the first transports of their terror, invoke the assistance of the other powers, whom they deem friendly, to save them from the ambitious designs of Russia, but as they meet with no encouragement from their neighbors, they are compelled to yield something, which Russia wishes to obtain, and then all is quiet. The threatening demonstrations find an end, and all remains quiet, until Russia finds there is some other concession, which she can oblige the Porte to make. Then the same process is repeated.

The result is, that without shedding any blood, but merely making a display of a military force on the frontiers, the Tzar is continually gaining ground, and straitening the Turks in their narrow position. Britain looks on, and with the deepest interest in the Russian encroachments, does not succeed in effectually checking the insidious policy of the Autocrat. It is probable, that at no very distant period, the Turks will be

crowded out of Europe. Like all semi-barbarous nations, they must succumb to the arms and policy of those who are more enlightened, or to speak properly, an ignorant government is no match for one possessed of knowledge.

MAXIMS OF BISHOP WILSON.

He that reads the Holy Scriptures with a purpose to profit by them, will find them clear, and his duty determined.

Read the Scriptures with humility, not to appear more knowing, but to be edified.

A man that reads the Scriptures, as he does other books, for diversion, for improvement in worldly knowledge only, and not with design to order his life according to the rules and examples of piety he finds there, will never, by all his reading, become "wise unto salvation."

The reading of the Scriptures, when serious, is always attended with a blessing.

He that is of a teachable temper, will submit to the rules of the Gospel in their plain and obvious sense; and he that will not do so, will run into endless errors even as much as if the Gospel had never been preached.

A Christian life is the great key of the Gospel.

A man may know all the learned criticisms of the Scriptures without knowing the spirit, the piety, and the mysteries thereof.

By the Holy Scriptures, every man may see what he is, what he is not, and what he ought to be. Let us, therefore, meditate upon them, consult them as our rule, and make them eyermore our pattern.

RELIGIOUS LIBERTY.

Down with it!—A Roman Catholic paper, called the *Rambler*, says:

"Religious liberty, in the sense of a liberty possessed by every man to choose his religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of liberty—except in the sense of a permission to do certain acts—ought to be banished from the domain of religion. . . . It is neither more nor less than falsehood. No man has a right to choose his religion. . . . None but an atheist can uphold the principles of religious liberty. . . . Shall I therefore fall in with this abominable delusion? Shall I foster that damnable doctrine, that Socinianism, and Calvinism, and Anglicanism, and Judaism, are not every one of them mortal sins, like murder and adultery? Shall I hold out hopes to my erring Protestant brother, that I will not meddle with his creed if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views than he has to my purse, to my house, or to my life blood? No! Catholicism is the most intolerant of creeds. It is intolerance itself, for it is truth itself. We might as rationally maintain that a sane man has a right to believe that two and two do not make four, as this theory of religious liberty. Its impiety is only equalled by its absurdity."

CANDID ACKNOWLEDGMENT.

THE following acknowledgment recently appeared in the *Charleston Mercury*: "The institution of African slavery is every day becoming more and more isolated; and, by consequence, the section in which it exists, and to which it gives prosperity and peculiar characteristics, is being gradually removed from the pale of sympathy and social intimacy with the rest of the world. Everywhere, slavery is denounced, and the slaveholder regarded as an inhuman tyrant. What will be the effect of this upon the permanency of the institution, and how should it dispose slaveholders to their outside enemies? The influence of slavery on the national government has certainly been for a long time on the wane."

Millennial Light.

BY REV. J. CUMMING, D. D. LONDON, ENGLAND.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."—Rev. 21:23.

THERE are some portions of Scripture which are surrounded by great and acknowledged difficulties; and yet there is a solution of them which it is our duty to attempt, by concentrating on them all the light we can command. Difficulties must not discourage us.

The Spirit of God, in all he has written, designs our instruction; and our text and other passages, although admittedly beset with difficulties, are revealed by him, and not to be avoided by us. We ought rather, in a spirit of humility, teachableness, and prayer, to seek the guidance and direction of that Spirit who is promised to teach us "things to come," that he would enable me to unfold, and you to understand them. I desire, first, to show that our text relates to the future. * * * I believe that every portion of it relates to believers in that glorious resurrection state in which they shall appear when Christ shall come and call them to himself, and that this New Jerusalem is the descent of Christ's people from the air into which they had been caught, and that this their settling upon earth, will be the great picture and portrait of what grace can gather from the wrecks and ruin of the fall. He says, "I saw a new heaven and a new earth" (that is, a new outward visible economy), "for the first heaven and the first earth were passed away." And he then says, "And I, John, saw the Holy City, New Jerusalem," (which we are now describing), "coming down from God out of heaven, prepared as a bride adorned for her husband." And then he adds, "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God himself shall be with them, and shall be their God." The term *Shechinah*, the visible glory between the cherubim on the mercy-seat, is derived from a word which means "to dwell." Thus, then, where it is written, "the Word dwelt among us," may be read "the Word, the *Shechinah* of glory, was in the midst of us." I believe that that glory which blazed in the bush on Horeb, which shone on Mount Sinai, glowed in the pillar of cloud by day, and the pillar of fire by night, which guided the Israelites across the desert; the glory which finally rested on the mercy-seat, and between the cherubim, and shone in unearthly lustre from the precious stones on the breastplate of the high-priest, revealing things past, present, and to come, was nothing else than the manifestation of the Lord Jesus Christ, who is "the brightness of the Father's glory, and the express image of his person." We know not now what may be the appearance of Christ; we know not what will be the nature of his future personal appearance amongst us; he will probably come in some bright manifestation like that which shone between the cherubim, and with an effulgence full of glory, which our eyes shall then be prepared to gaze on, of which we can form but a dim and inadequate conception, amid the clouds and shadows of this dispensation. I have called your attention to the character of those who shall dwell in that city. I then endeavored to assign reasons for its having gates at the east, west, north, and south, corresponding with that beautiful promise, "Many shall come from the east and the west, from the north and from the south, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." I noticed the character of the city, "it lieth four-square;" and showed, by reference to classic writers, that the Greek word translated four-square, was used to denote strength and solidity; in classic phraseology, "a man to be trusted, a man of stability, permanence, and strength;" is literally a four-square man; and the city is so described to indicate its permanence and strength. I then referred to the precious stones that are to be its foundations, and showed that they might have been designed to teach us that all the wrecks of the fall shall be restored; that those precious and beautiful fragments, which we now value as gems, and which were cast forth and shattered by the great explosion which took place in Paradise, shall all be regathered and restored; and that the earth, so long defaced and marred by the presence of sin, shall again reflect, with a new and everlasting lustre, the brightness of Him who made it once, and reconstructed it again. I believe that the outward material framework on which we live shall undergo a process of change as great as our own bodies; and that the resurrection of our bodies is the nearest representation of what shall be the change which the earth shall experience when it shall be consumed by the last flames, and restored, renewed, readjusted by the presence of our Lord and Saviour Jesus Christ. I showed, too, that on each stone—precious stone—there was inscribed (as we are told) the name of an apostle—the twelve apostles of the Lamb; they were not the foundation, for Christ is the foundation, but their names will be inscribed on these precious stones. I

have sometimes wondered if it was the design of the Spirit of God to teach us the character of the apostles by the character of the stones on which their names are to be inscribed. If it was so, we might suppose the sapphire, mild and beautiful in its lustre, to be the representative of John. We might suppose the glowing topaz to be the representative of Paul. We might thus represent each apostle's peculiar excellence, by analyzing the character of the stone. But perhaps this is mere fancy, and not the design of the Spirit of God; if so, it is better let alone. And then it is added (as I explained last Lord's-day evening), "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." I endeavored to explain this. I showed that it seemed as a gap in the celestial landscape; as if the removal of our temples from the earth were like the removal of the very stars from the over-arching sky, or of the flowers from the summer scene; for if there be one thing more beautiful than another here below, it is our groups of churches and worshipping assemblies; and the extinction of them would be like the extinction of the brightest and most lovely features in the whole moral landscape. But I showed the meaning to be, not that there should be no worship, but that there should be no visible sequestered temples for the performance of it: in a word, that the whole earth will be one vast temple, and all its inhabitants but one great body of holy and happy worshippers.

First I proved there would be no Socinian's temple in heaven; if he get there it is in spite of his Socinianism, and the reason why I say so is not from any uncharitableness, but because I notice that in all the songs and anthems of the redeemed around the throne, every one ascribes to Jesus glory, and honor, and thanksgiving—an ascription in which the Socinian can never join. It is plain then that there are no Socinian songs in heaven, but the very reverse: therefore there can be no Socinian temple or worship there. I noticed also that there would be no Romish temple there, for the very obvious reason that the accent "Ave Maria" is not once uttered by the worshipping hosts. "Abba, Father" is the burden of their song: they give no honor either to saints or angels; it rises undividedly and exclusively to Jesus. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." I showed, too, that there would be no denominational temples—no Wesleyan, Episcopalian, or Presbyterian temples in heaven—not one. These names are all merged in the splendor of one name—the first name by which our Lord's disciples were designated upon earth, that is, "Christian;" and thus the name pronounced in scorn, or otherwise, at Antioch, shall be pronounced with hosannas in the New Jerusalem. "Christian" shall be the unique, the all-absorbing, all-comprehending name; and sect, and party, and denomination shall be forever discarded and cast away. Neither will there be any stated hours of worship there, for every hour shall be holy; nor stated places of worship, for the whole earth shall be holy. Now, the universe is the imperfect temple of God; then, God shall be the glorious temple of the universe. Now, the worshippers are few: they who despise Him many; then "all shall know Him, from the least even to the greatest; and a mighty multitude, which no man can number, bearing palms in their hands, shall give honor, and thanksgiving, and praise to our God and to the Lamb forever and ever." And now we have arrived at the verse which I have this evening read to you: "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." I do not know if I shall present a just and scriptural exposition of this passage, but I shall endeavor to do so.

It is not asserted here that there will be no sun or moon in the firmament over and around us; there is no prophecy of the annihilation of the sun, moon, or stars. The idea of annihilation, like atheism itself, is an utter absurdity; there is no such thing indicated in Scripture or proved in science. It is not, then, here predicted that the sun or moon shall be extinguished, but the prophecy is, that they shall be superseded—that there will be no need of them; and for this obvious reason, that a richer, intenser, and more brilliant glory shall overflow with an universal flood of light the whole of the New Jerusalem, the city of our God. Now we shall perceive this, perhaps, more distinctly, if we recollect that the sun and the moon are not fountains of light; they are but reflections of light. The moon has long been known to be an opaque body, and the sun is now ascertained to be opaque also; and the light which they both give is not self-derived, but borrowed. The earth's light at midnight is borrowed from the moon; the moon's is borrowed from the sun. The earth's light at midday is borrowed from the sun, and the sun's light, again, is not self-derived, but borrowed from some more central sun, around which a thousand suns and a thousand

systems perpetually revolve; and we, perhaps, from facts like these, which the progress and improvements of modern astronomy are daily disclosing to us, may form some faint conception of the greatness of that Being who made and lighted up all the hosts of heaven. When I gaze upon the lofty firmament on a star-lit evening, and behold the countless lamps that burn there with unfading brilliancy—when I reflect that all these are but the outposts, the sentinels, (as it were,) of a vast innumerable army which lies behind them,—that these suns and centres of vast systems are themselves but planets, all deriving their light from yet larger and more central suns,—I see all nature teaching the absurdity of polytheism—all things proclaiming the being, the unity, and glory of God; and giving a display of the grandeur and magnificence of Him who is enthroned amid the riches of the universe, that overwhelms the imagination in every endeavor to grasp or conceive it. They have no need, then, of the sun or moon—that is, in this millennial day of glory and beauty, there will be no necessity for borrowed luminaries, because the great original will be there. On the earth we need not the stars at noonday, nor can we at that hour perceive them; yet the stars are not then extinguished: they are only lost in the blaze of the brighter luminary of noon. There will be no need of the sun, moon, or stars, in the millennial reign; they will all then be superseded, not extinguished; their dim lustre will be lost in beams of greater splendor. That sun which now shines in its meridian glory shall wax pale and dim in the presence of that greater and brighter Sun from whom all its rays are borrowed and derived; and this teaches that there is some identity between the moral glory which shone between the cherubim, that is, "Christ," and the literal and physical light that shines through the universe which encompasses us. The one is not the contrast of the other, but the compliment of the other: the moral and spiritual light is the perfection of the natural light. The *Shechinah* will possess a glory far eclipsing the glory of the stars: from between the cherubim will radiate a glory that will make pale a thousand suns; and that new light will reveal objects and disclose hues which to us are quite imperceptible in the light that now is. Let me try to show you in what ways it will do so.

(To be continued.)

Psalmanaazaar.

ONE of the most remarkable and successful impostors of modern times, and one who created an immense sensation among the "solid men of England," was GEORGE PSALMANAZZAAR—who flourished in the early part of the eighteenth century. We gather the following interesting description of his life and adventures from a recent number of Dickens' *Household Words*:

"The first important event in the life of Psalmanaazaar—his birth—remains a mystery, and is likely to remain so, in company with the long list of important mysteries which are not worth the trouble of solution. Nobody knows the name of the Free-school where his education was commenced, nor of the archiepiscopacy at whose Jesuit College it was continued. The name of the young gentleman to whom on leaving the college he acted as tutor has not been handed down to fame, and the circumstances which led him to fall into a 'mean and rambling life,' as one of his biographers describes it, have never been recorded. He seems from the very first, to have directed his attention to imposture; as much from natural taste as for the means of livelihood. His first crusade was against religious enthusiasts. He was of Irish extraction—so said some credentials which he contrived to procure—left his country, not for his country's good; but for the good of the Roman Catholic religion. Determining to proceed on a pilgrimage to Rome, his first necessity was a pilgrim's garb, which he contrived to carry off, together with the appropriate staff, from a chapel at noonday.

"The rest of the adventure we gather from no unimpeachable source—himself. 'Being thus accoutred, and furnished with a pass, I began, at all proper places, to beg my way in fluent Latin, accosting only clergymen, and persons of figure, by whom I could be understood: and found them mostly so generous and credulous that I might easily have saved money, and put myself into a much better dress, before I had gone through a score or two of miles. But so powerful was my vanity and extravagance, that as soon as I had got what I thought a sufficient viaticum, I begged no more, but viewed everything worth seeing, and then retired to some inn, where I spent my money as freely as I had obtained it.'

"He seems to have been about sixteen years of age when, while wandering in Germany, he first hit upon the project of passing for a native of the island of Formosa. He set to work immediately, with equal ardor and ingenuity, to form a

new alphabet and language, a grammar, a division of the year into twenty months; and finally, a new religion. In the prosecution of his scheme he experienced many difficulties. But these he surmounted by degrees. He accustomed himself to writing backwards, after the practice of eastern nations, and was observed worshipping the rising and setting sun, and practicing various minor mummeries with due decorum. In short, he passed everywhere for a Japanese converted to Christianity; and resuming his old pilgrim habit, recommenced his tour in the Low Countries.

"At Leige, he entered into the Dutch service, and was carried by his commander to Aix-la-Chapelle. He afterwards entered into the service of the Elector of Cologne, and finding, it may be presumed, that as a convert he did not attract sufficient attention, he assumed the character of a Japanese in a benighted and unenlightened condition. As he probably anticipated, he immediately became an object of interest. At Sluys, Brigadier Lauder, a Scottish Colonel, introduced him to one Innes, the chaplain of his regiment, with a view to a spiritual conference. This was an important step in the life of the adventurer. Innes seems to have been the chief cause of the imposture being carried to its height. That he had an early inkling of the deception there can be no doubt; but he was far too prudent to avow the fact, preferring the credit of the conversation as likely to favor his advancement in the church.

"It was arranged in the first instance that Innes should procure Psalmanaazaar's discharge; but he delayed taking this preparatory step until he should hear from the Bishop of London, to whom he had written on the subject. At length, finding that his *protege* was paying attention to some Dutch ministers, he saw that no time was to be lost, and resolved at once to baptize the impostor—for such he had now, in his own mind, established him to be. It may be here mentioned that he had arrived at this fact by a stratagem. He had asked Psalmanaazaar to write a passage of Cicero twice in the Formosan language, and he noticed some considerable variations in the respective renderings. He advised the adventurer with some significance to be more prepared for the future—a warning of which Psalmanaazaar took advantage by perfecting his alphabet and general system, and producing in fact an entirely new language.

"He subsequently accompanied Innes to England, where he attracted considerable attention amongst the learned. When a version of the catechism was made into the pretended Formosan language, it was pronounced by some of the first men of the day to be grammatical, and a real language, from the simple circumstance that it resembled no other. Next appeared the Historical and Geographical description of Formosa, with accounts of the religion, customs, and manners of the inhabitants, by George Psalmanaazaar, a native of that Isle, 1704; which contained, beside the descriptive matter, pictorial illustrations of their dress, religious ceremonies, their tabernacle, and altars to the sun, moon, and the ten stars! their architecture, royal and domestic habitations, &c. This fabulous history seems to have been projected by Innes, who lent Varenus to Psalmanaazaar to assist him in his task.

"In the meantime he trumpeted forth the Formosan and his work in every possible direction—to such an extent indeed that the booksellers scarcely allowed the author two months for the production of his wonderful volume. The fame of the work spread far and near. The first edition was sold at once; but it was not long before doubts were expressed as to its veracity; and in the second edition the author was fain to publish a vindication. The fact was, he had fallen into some awkward blunders. He stated, for instance, that the Formosans sacrificed eighteen thousand male infants annually; and though this was proved to be an impossibility in so small an island without occasioning depopulation, he persisted in not lessening the number. A lively controversy upon the subject was kept up for some years, but eventually the author repented of his imposture, and made a full confession, which he left to be printed after his death. The latter years of his life were passed in useful literary pursuits, notwithstanding that he was guilty of a minor imposture in connection with his great one—nothing less than fathering the invention of a white composition called Formosan Japan—which speculation proved a decided failure. Psalmanaazaar was a favorite in contemporary literary circles, where he was recommended by his powers as a conversationalist. Dr. Johnson took pleasure in his society, and speaks of him with respect. He fared better than his patron Innes, who in consequence of another nefarious transaction, in which he was engaged, lost his character, and was generally avoided. Psalmanaazaar died in May, 1798."

Man Undone.

"WHAT hast thou done?"—Gen. 4:10. The

late Rev. Rowland Hill, of London, visited the Isle of Wight in 1815, and preached at Cowes, from this text. He commenced his sermon in these words: "In my way to your Island, I visited the county jail at Winchester, and there I saw many who were accused of heavy crimes, but who appeared careless and indifferent, and to have but little sense of their awful situation. But one young man attracted my attention; he kept separate from the rest, and his countenance betrayed deep emotion. I went up to him and said, 'And what have you done, young man?' 'Oh, sir,' said he, deeply affected, 'I have done that which I cannot undo, and which has undone me.' 'This, my dear friends,' said the venerable minister, is the situation of every one of you. You have each of you done that which has undone you, and which you cannot undo.'" He then proceeded to show their awful state as sinners, and to point them to the Lamb of God.

Thoughts for Ministers.

Do not rest without success in your ministry; want of it is the exception.

We must have the taste of a manna in our mouth, "milk and honey" under our tongue, else we cannot tell of its sweetness.

Prayer is more powerful than preaching. It is prayer that gives preaching all its power.

If Satan can only make you a covetous minister, a lover of pleasure, a lover of praise, a lover of good eating, then he has ruined your ministry.

Preach the word; the most essential parts of it, especially. I would humbly suggest for the consideration of all ministers, whether they should not preach more in the manner of God's word. It is certain the fathers used to preach in this manner.

Brethren, they will not thank us in eternity for speaking smooth things, and crying "peace, peace," when there is no peace. No, they may praise us now, but they will curse our flattery in eternity.

Speak boldly; what matter in eternity the slight awkwardness of time.

McCheyne's biographer says of him, "He fed on the word, not in order to prepare himself for his people, but for personal edification. To do so was a fundamental rule with him."

"It was his wish to arrive nearer to the primitive mode of expounding the Scripture in his sermons. He said, 'I am just an interpreter of Scripture in my sermons.'"

"Not the words he spoke, but the holy manner in which he spoke, was the chief means of arresting souls."

Don't be Lengthy.

1. In your calls of courtesy on business men and ministers of the gospel.

1. Especially regard this caution in the office of an editor. Editors have their work to do, and they hate most emphatically to have men call to read their exchanges and lay around and talk about nothing.

3. Regard it also in that interesting story you are fond of telling. Amplification dilutes, and the dish is injured because the cook is so long over it.

4. Don't make that editorial article too long. To many, a column is frightful, even of your good thoughts. That good deal which you wish to say will be more acceptable in short articles, and perhaps with different titles.

5. Look out, too, about that long sermon. Can't you squeeze out some of the superfluities, and by condensation give much matter in a smaller compass? "No, I don't think such a sermon as mine can be so used." Well, then, add more precious thoughts, and make two of it. Your own good opinion of it will be elongated by such a process.

6. Don't be long about paying that debt. Make the creditor's eyes glisten by your promptness. Perhaps he has showered some inverted blessings upon you already for your delay. Prevent another drop.

7. Don't be so long in getting to the house of God. Better wait there than be waited for. People who are lengthy in the matter of their progress to the sanctuary are in danger of provoking short words about them, by those who are disturbed by their sluggishness.

8. Do not be long about anything requiring promptness and despatch. Come boldly and decidedly up to every requisition of duty. The lingerer and loiterer accomplishes but little, painfully dragging out a comparatively useless life.

The Flogging of a Prince.

The London correspondent of a North German paper, relates a story with regard to the way in which Prince Albert disciplines his children, which *The Tribune* translates as follows:

"The young prince stood one day in his room

in the royal palace at Windsor, at the window, whose panes reached to the floor. He had a lesson to learn by heart, but instead was amusing himself by looking out into the garden and playing with his fingers on the window. His governess, Miss Hillyard, an earnest and pious person, observed this, and kindly asked him to think of getting his lesson. The young prince said: 'I don't want to.' Then, said Miss Hillyard, 'I must put you in the corner.' 'I won't learn,' answered the little fellow resolutely, 'and won't stand in the corner, for I am the Prince of Wales.' And as he said this, he knocked out one of the window panes with his foot. At this, Miss Hillyard rose from her seat and said: 'Sir, you must learn, or I must put you in the corner.' 'I won't,' said he, knocking out a second pane. The governess then rang, and told the servant who entered to say to Prince Albert that she requested the presence of his Royal Highness immediately on a pressing matter connected with his son. The devoted father came at once, and heard the statement of the whole matter, after which he turned to his little son and said, pointing to an ottoman, 'Sit down there, and wait till I return.' Then Prince Albert went down to his room and brought a Bible. 'Listen, now,' he said to the Prince of Wales, 'to what the holy apostle Paul says to you and other children in your position.' Hereupon he read Gal. 4:1, 2—'Now I say that the heir, so long as he is a child differeth nothing from a servant, though he be loved of all; but is under tutors and governors until the time appointed of the father.' 'It is true,' continued Prince Albert, 'that you are the Prince of Wales, and if you conduct properly you may become a man of high station, and even after the death of your mother, may become King of England. But now you are a little boy, who must obey your tutors and governors. Besides, I must impress upon you another saying, of the wise Solomon, in Proverbs 13:24—'He that spareth his rod, hateth his son; but he that loveth him chasteneth him betimes.' Hereupon the father took out a rod and gave the heir to the throne of the weightiest empire of Christendom a very palpable switching, and then stood him up in the corner, saying, 'You will stand here and study your lesson till Miss Hillyard gives you leave to come out. And never forget again that you are under tutors and governors, and that hereafter you will be under a law given by God.' This, adds the correspondent, is an excellent Christian mode of education, which every citizen and peasant who has a child may well take to his heart as a model. It may be proper to add, that the young prince who is represented to have received this paternal admonition is but eleven years old.

Sketches of Travel.

No. XXXVIII.

LAUTERBRUNNEN—THE WENGERN ALP, AND GRINDELWALD TO MEYRINGEN.

I hired a guide with his horse to take me through the valley of Lauterbrunnen over the Wengern Alp to Grindelwald the first day, over the great Scheideck to Meyringen the next day, and by the pass of the Brünig to Lungern the third day, calling it four days, allowing for his return part-way, at the rate of nine francs a day and one and a half franc a day "pour boire" or "trinkgeld," i. e., "drink-money"—the customary name for a gratuity—amounting to forty-two francs in all. Accordingly we set out for Lauterbrunnen at 7 o'clock in the morning, in a one-horse carriage. The road passes first through a tract of verdant meadow-land, on which great wrestling-matches are held periodically. The dilapidated old Castle of Unspunnen, the reported residence of Byron's "Manfred," appears on the right, and we plunge into the narrow and savage gorge of the Lutschine, hemmed in by perpendicular rocks of limestone, that almost exclude the light of day. The road passes a projecting rock called Bose Stein, "the Evil Stone," where a fratricide was committed. The lord of the Castle of Rothenflue, which stood on the opposite side of the valley, here murdered his own brother.

At the hamlet of Zweilutschinen, about two miles from the entrance of the valley, we came to the fork where it divides into two branches. That on the left is the valley of Grindelwald, terminated by the gigantic mass of the Wetterhorn. That on the right is the Lauterbrunnen, up which we proceeded. "Lauterbrunnen" signifies "nothing but fountains," and the valley is so called from the number of streamlets that pour down its precipitous sides.

The village of Lauterbrunnen is 2450 feet above the sea, and so shut in by the mountains that in summer the sun does not appear till 7 o'clock, and in winter not before twelve. Here we left the carriage, and I walked on half a mile further to visit the Staubbach (or Dust-fall), one of the loftiest water-falls in Europe. The stream is not large, but it pours over a precipice nine hundred feet high, and long before it reaches the bottom is shivered into spray like dust. It has

been compared to a beautiful lace veil, suspended from the precipice and imitating in its centre the folds of drapery. Byron has described it as "curving over the rock like the tail of a white horse streaming in the wind, such as it might be conceived would be that of 'the pale horse,' on which Death is mounted in the Apocalypse."

"It is not noon—the sunbow's rays still arch
The torrent with the many hues of heaven,
And roll the sheeted silver's waving column
O'er the crag's headlong perpendicular,
And fling its lines of foaming light along.
And to and fro, like the pale courser's tail,
The giant steed to be bestrode by Death,
As told in the Apocalypse."

When the clouds are low and rest upon the valley, this waterfall literally appears to leap down from the sky.

Returning I met my guide with his horse, which I mounted and turning off to the left, commenced the ascent of the Wengern Alp, or Lesser Scheideck—down a hill, across a brook, up the hill opposite, through some meadows, past the scattered houses of a hamlet, toiling up a steep zig-zag path for a long distance, then a succession of dilapidated stone stairways, till it seems as if you must soon be at the top of every thing. At last, you emerge upon a more gradual slope of meadow land, when you are amply compensated for all your toil by the magnificent prospect of the valley below. A boy with a long wooden horn had posted himself at one place in the road to sell echoes to travellers. I bought a batz, (about two cents) worth, and thought it a good bargain. He blew a few notes on his horn, and when he ceased, the mountains opposite took up the strain and repeated it many times with wonderful distinctness and sweetness.

About noon we reached the inn, which has been built upon the brow of the ravine directly facing the gigantic snow-clad mass of the Jungfrau, which rises in majestic purity on the opposite side. Jungfrau means "young woman," or "virgin," and this name was given to the mountain either on account of the unsullied purity of the snow which clothes its sides, or because at that time it had never been surmounted by human foot. The air is so clear, and the proportions of surrounding objects so colossal, as to destroy the usual effect of distance. It seems close to you, as if you could throw a stone against the mountain-side, which is five or six miles distant from you.

I waited about two hours in hopes of seeing an avalanche fall. They are usually most numerous a little after noon, when the sun exercises the greatest influence upon the glaciers in loosening masses of snow and ice, and causing them to break off. Just after I had started on my way again, I was favored with the sight of one. A distant roar, like thunder, first arrested my attention. I looked and saw a shower of snow pouring over a precipice on the side of the mountain, then disappearing for a little while, and then streaming out of a gully below over another precipice. This white powder, which looks so insignificant in the distance, consists of huge blocks of ice and snow, capable of sweeping away whole forests and overwhelming villages in its course.

About two miles beyond the inn we attained the summit of the pass, which is 6280 feet above the level of the sea. The view of the mountains was very fine. The Jungfrau on the extreme right, the Silberhorn somewhat nearer, then the Monch or Klein-Eiger, (i. e., "Little Giant") and the Great-Eiger, all over 13,000 feet high. The Eiger-horn especially appeared truly sublime. Its base was enveloped in clouds, out of which uprose its sharp peak like the tenant of another sphere. As we approached Grindelwald the Schreck-horn, (i. e., "Peak of Terror") came in sight, and occasionally the needle-like peak of the Finster Aarhorn. The glaciers which cling around these peaks and fill up the ravines between them, have been computed to occupy an area of one hundred and fifteen square miles.

The descent was very steep and difficult,—at first muddy and slippery, and then strewn with fallen rocks. We passed in sight of a forest mown down by the fall of avalanches. It was a picture of complete desolation, the trunks broken off near the ground, stripped of their branches and bark even, black and seared as if a raging fire had swept over them. As we neared the valley the Wetterhorn (or "Peak of Tempests") appeared in front, the Faulhorn on the left, and to the right the white glacier of Grindelwald. We reached Grindelwald at 5 p. m., and put up at the small but comfortable Hotel de l'Ourse, i. e., "the Bear."

Grindelwald seemed to me the beau ideal of an Alpine valley, with its gigantic mountains the Eiger-horn, the Mittenberg, and the Wetterhorn, and its two magnificent glaciers issuing from between these mountains and descending to the very bottom of the valley within a stone's throw of human habitations, and skirted by forests of fir along their sides and green pastures at their base.

The next morning I started at half past seven,

on horseback, for Meyringen by the pass of the Great Scheideck. The path was very steep, and stony, and slippery, in consequence of recent rains. I wanted to dismount and walk down some of the worst places, but my guide kept saying, "O nein! O nein!" ("Oh no! Oh no!") and would take hold of the bridle and lead the horse along; till finally we came to a steep and rocky descent when I had a strong presentiment the horse would stumble and throw me over his head, and I insisted on getting off, and did, and walked on in advance some distance to the Upper Glacier, where I lingered some time, admiring the beautiful blue color of the ice. Large blocks detached from the Glacier and fallen down into the stream which flows from it, still retained this deep azure here, thus showing that it was not occasioned simply by the reflection of the light, as might be thought from its appearance in the crevices.

As I turned aside into a foot-path which led nearer to the Glacier, an old man with a pipe in his mouth came out of a small hut near by and followed at my heels, gesturing away and pointing out the chief objects of interest, to my great annoyance and disgust. I supposed he was offering his services as a guide and therefore shook my head repeatedly and said, "Nein! nein!" as significantly as I could. He paid no attention to it however, but still kept close to me, jabbering away with great volubility. About all the German I could muster from the evanescent associations of the "German optional" during junior year in college, was the unmistakable direction, "Geh zum Teufel!" which I accordingly discharged at him with evident effect. It certainly was not a very civil salutation, but I had no other medium of expressing my decided wish that he should withdraw and leave me to my own meditations. He seemed very much enraged, and kept walking around the rock on which I stood, gesturing and jabbering away more fiercely than ever. Presently my guide came up and explained to the old man my ignorance of the vernacular, whereupon he accosted me in French, giving me to understand that this was a private path, which he had made through his own land for the accommodation of travellers, and that he wanted pay for my use of it. I gave him half-a-batz (about a cent and a half) which changed his tone completely and brought down a shower of thanks and apologies.

Mounted again and rode on over a wild desolate tract of meadow land, wet, muddy and slippery, along the base of the gigantic Wetterhorn, which lifts its stupendous peak of naked rock to the height of more than 13,000 feet, seeming to overhang the path and impressing the traveller with sublime awe. We reached the summit of the pass about 10 o'clock. I dismounted and commenced the descent on foot. We met a great many coming up; one gentleman, an invalid, in a "chaise-a-porteur" (or sedan-chair) with four bearers, also a lady, carried in the same manner, and a long string of others on horse-back and a-foot. I picked some of the "Alpine rose," a species of red rhododendron, which grows here in great profusion, and put them in my pass-port book for preservation as mementoes of the Alps. Soon it commenced raining. I was far ahead of my guide, and therefore stopped under a shed to wait his coming. After waiting a long time, I walked on again in the rain, now through a forest, where I heard a distant howling, and wondered whether there were any wolves in this region, saw some fine avalanches loosened by the rain down the Wetterhorn, was overtaken by my guide, and in the midst of a drenching rain arrived at the Baths of Rosenlaui, where there is a small inn.

Here we stopped for shelter and refreshment. I amused myself for some time, watching the successive arrivals of parties overtaken by the storm, as they came stringing in, dripping wet—ladies holding up their skirts, all be-draggled in the mud, "Oh! what a sight!" till the little hotel was full to overflowing. All the resources of the establishment were put into requisition to supply the ladies with change of apparel, and great was the merriment occasioned by the oddity of their new costumes. However we were all "put to rights" after a while and sat down to dinner, a motley company of old and young, German, English, and French, and one American. A French lady who sat next me was very sociable, and when she found out my country, inquired after a cousin who had married in Virginia, and another friend who resided in New York. A French gentleman in conversation spoke of the States of Philadelphia and Boston.

After dinner we waited and waited for the rain to cease. One party of English, half of them ladies, set off in the rain, on horses and mules, with india-rubber hoods and cloaks, and umbrellas, a doleful procession. About 5 o'clock, it stopped raining, and I resumed my journey, on horse-back. For a short distance the path leads across a beautiful green plain, by the side of the torrent of Reichenbach, but soon the valley contracts into a ravine and the path becomes so steep and rocky, one is obliged to dismount and proceed on foot. The view of the craggy peaks

in the rear is very fine, and all along the ravine numerous streams of water from over its precipitous sides, one called the *Seilbach*, or "Rope-fall," had also a fine view of the Falls of Reichenbach, and passed the Hotel called the Baths of Reichenbach, about a mile short of Meyringen. Instead of going around by the road with my guide and horse, I took a short cut path through the field, and crossing the Albach in a ferry-boat carried over by the force of the current, arrived at the Hotel de la Couronne about 6 o'clock.



The Advent Herald.

BOSTON, MAY 28, 1853.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
 2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
 3. Communications for the Herald should be written with care, in a legible hand, carefully punctuated, and headed, "For the Herald." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.
 4. Everything of a private nature should be headed "Private."
 5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.
 - Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.
 - Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
 6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

THE PROPHECY OF ISAIAH.

CHAPTER X.

And it shall come to pass in that day that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the Anointing.—v. 27.

The "burden," is a substitution for oppression, and the yoke for bondage. The removal and breaking of these is also a substitution for their termination. When the Jews subsequently sinned, they were subjected to the Babylonians; but this terminated their oppression by the Assyrians, as is asserted in 2 Kings 19:36, 37—"So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead." "Because of the Anointing," which was the reason of God's thus delivering Judah and not permitting its destruction like that of the ten tribes, was probably because the MESSIAH, God's Anointed was to come from that tribe.

After this assurance of the destruction of the Assyrian, the prophet goes back to describe their approach to Jerusalem, previous to being destroyed.

He is come to Aiath, he is passed to Migron; At Michmash he hath laid up his carriages; They are gone over the passage: They have taken up their lodging at Geba; Ramah is afraid; Gibeath of Saul is fled. Lift up thy voice, O daughter of Gallim: Cause it to be heard unto Laish, O poor Anathoth. Madmenah is removed; the inhabitants of Gebim gather themselves to flee.—vs. 28-31.

These were places to the north of Jerusalem on the route by which the Assyrian army would naturally approach. The English word carriages, formerly was often used for what was carried: at Michmash they disencumbered themselves of their extra luggage. The "passage" was a well known pass between two sharp hills or rocks, called "Bozez" and "Seneh," which might have been easily defended. The author of the book of Judith might mean this (Judith 4:7) in "charging them to keep the passages of the hill country, for by them there was an entrance into Judea; and it was easy to stop them that would come up, because the passage was strait for two men at the most." Where they took up their lodging was where they encamped.

Ramah, Gibeath, and Madmenah, are, by metonymy, put for their inhabitants. By an elliptical metaphor the inhabitants of Gallim are termed its daughters; and by the apostrophe, an address is directed to them and to those of Anathoth.

By these allusions is described the consternation

of the inhabitants of those cities on the approach of the invaders.

As yet shall he remain at Nob that day: He shall shake his hand against the Mount of the daughter of Zion, the hill of Jerusalem.—v. 32.

Says Mr. Barnes, "Jarchi and Kimchi say that Nob was so near to Jerusalem that it could be seen from thence; and hence this is mentioned as the last station of the army of the Assyrian, the end of his march, and when the prize seemed to be within his grasp."

From this point he sends his message to the inhabitants of the hill Jerusalem, who are called by an elliptical metaphor "the daughter of Zion," referred to in 2 Kings 18th and 19th chapters. To shake the hand is an act of menace or threatening.

Behold, the Lord, the Lord of hosts, shall lop the bough with terror; And the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forest with iron, And Lebanon shall fall by a mighty one.—vs. 33, 34.

Instead of the Assyrian army are here substituted the forests of Mount Lebanon, and the act of their destruction is put, by substitution for the destruction of the army in that night when "the angel of the Lord went out and smote in their camp 185,000," who "in the morning were all dead corpses."—2 Kings 19:35.

CHAPTER XI.

And there shall come forth a Rod out of the stem of Jesse, And a Branch shall grow out of his roots.—v. 1.

The terms applied to Jesse, will be recognized as applicable only to a tree—the stem of which is its stump—after the tree is cut down; and which is often re-produced by shoots, suckers, or scions, springing from its decaying roots. Thus Job said, (14:7-9,) "There is hope of a tree if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud and bring forth boughs like a plant."

Thus, by the use of metaphors, is predicted the birth of an illustrious descendant of the house of David—the line or succession of Jesse, then to be nearly extinct, being called a "stem" and "roots;" and that descendant, a "Rod," or "Branch."

The Chaldee rendering of this, says Mr. Barnes, was, "And a king shall proceed from the sons of Jesse, and the MESSIAH from his son's sons shall arise;" which shows that they applied this to the MESSIAH, who is undoubtedly meant.

The condition of the family of David, at the time of CHRIST's birth, is thus beautifully illustrated by its analogy to the mutilated stem and decaying roots of a tree. It had lost its kingly power, had become poor, and was likened by Amos, 9:11, to "a tabernacle that is fallen." In CHRIST, it recovers more than its original prerogatives. Jer. 23:5, 6—"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Zech. 6:12—"Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord."

And the Spirit of the Lord shall rest upon him, The spirit of wisdom and understanding, The spirit of counsel and might, The spirit of knowledge, and of the fear of the Lord;—v. 2.

In the previous verse, CHRIST's humanity is brought to view; and in this, his extraordinary endowments—their possession being denoted under the metaphor of "rest."

The Spirit of the Lord, is, literally, the Spirit of JEHOVAH, the Holy Spirit.

When Jesus was baptized, (Matt. 3:16,) "Lo! the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting [or resting] upon him." And by this was symbolized the possession of divine attributes—the spirit "of wisdom," of "understanding," of "counsel," of "might," of "knowledge," and of "the fear" יִרְאָה *yee-rah*, i. e. reverence "of the Lord"—attributes which were also symbolized, (Rev. 5:6,) by the Lamb's "having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth."

That CHRIST was the possessor of these, is shown by the Scriptures: Col. 2:3—"In whom are hid all the treasures of wisdom and knowledge." 1 Cor. 1:30—"Who of God is made unto us wisdom, and righteousness, and sanctification and redemption." John 5:23—"All men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him."

And shall make him of quick understanding in the fear of the Lord: And he shall not judge after the sight of his eyes, Neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, And reprove with equity for the meek of the earth: And he shall smite the earth with the rod of his mouth, And with the breath of his lips shall he slay the wicked.—vs. 3, 4.

In arriving at a correct judgment of men and things, he is not dependent on their external appearance, or prepossessions; nor is he swayed by a regard for the wealth or splendor of the individual. CHRIST said (Rev. 2:23,) "I am he which searcheth the reins and hearts;" and he, (1 Pet. 1:17,) "without respect of persons judgeth according to every man's work."

By a metonymy, the earth is put for its inhabitants; and by an elliptical metaphor, the words of his mouth, the sentence of death which he will utter against the wicked, is called a "rod"—the utterance of which, metaphorically, will smite and slay them; for their destruction will be in consequence of the words spoken. Thus at the epoch to which these words refer, the Man of Sin, (2 Thess. 2:8,) is to be consumed with the Spirit—the breath of his mouth; and, (Rev. 19:21,) "The remnant" will be "slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth."

And righteousness shall be the girdle of his loins, And faithfulness the girdle of his reins.—v. 5.

The eastern girdle was the band by which they confined their otherwise loose and ungraceful robe to their body. By a metaphor, "righteousness" and "faithfulness" are denominated a girdle, because of their holding analogous relations to CHRIST's virtues and attributes—as though they invested him like clothing. Job said, (29:14,) "I put on righteousness, and it clothed me: my judgment was a robe and a diadem." And Isaiah said, 61:10, "He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

The Conference at Salem.

This was indeed a feast of Tabernacles. The attendance was large, and the meetings interesting. There were no discordant or distracting elements there. All came together with one heart, and with one mind, with an eye single to the glory of God. The discourses were well timed, and the general influence exerted was such, we trust, as will redound to the honor of God, and the salvation of souls. A growth in grace and in knowledge as essential Christian elements, was recognized by all present. The sanctification of the Spirit, with the belief of the truth, is the only certain evidence of our justification and adoption; and that will enable us to rely on God's promises, and endure the buffetings of this life as good soldiers of the cross—looking to Jesus the author and finisher of our faith. So good an attendance, and so kind and affectionate an interchange of thoughts, feelings, and sentiments, tend to a mutual regard for each other, and strengthen those ties of consanguinity, without which brethren cannot labor mutually to advance any common interest. The report of the Secretaries will be found in another column.

The third Thursday in June was recommended to be observed as a day of fasting and prayer for the increase of laborers in the vineyard, as will be seen in our next.

LETTER FROM BRO. J. LITCH.

BRO. HIMES:—I wish to call the attention of our brethren and sisters abroad, to the resolutions of the Salem Conference on the subject of a day of fasting and prayer. Probably there was no subject which came before the Conference on which more deep interest was felt than this. The greatness of our field of labor, and fewness of laborers, came before the Conference in the reports from the churches in the different sections of the country, together with earnest appeals for help, while there was none to give. Various causes have combined to diminish the number of ministers among us, but few new ones have come in to fill their places, until many fields which were once occupied by Advent ministers are left desolate.

It is the prerogative of the Lord to call men to this work, and he has taught us in times of destitution like the present to pray to him to send forth laborers into his harvest. Why shall we not take him at his word? It is in this view of the subject the Conference adopted the resolutions referred to above. And we earnestly hope there will be perfect unanimity of feeling and action on this subject, and that with united heart and voice we shall throughout the land assemble together wherever practicable, and spend the day as advised in the resolutions. I shall endeavor to furnish an article next week as requested by the Conference.

Salem, May 21st, 1854.

Elder OSLER will preach in Chardon-street chapel next Sunday, and at Philadelphia during the month of June. His pulpit at Salem will be supplied during the same time by Elder LITCH.

FOURTEENTH ANNUAL CONFERENCE.

FIRST DAY—TUESDAY MORNING.

THE Fourteenth Annual Conference of Adventists was held, according to announcement, in the Sewell-street chapel, Salem, May 17th, 1853.

After prayer and singing, Elder D. I. Robinson was appointed Chairman *pro tem.*, and O. R. Fassett, Secretary.

Elders L. Osler and E. Crowell were appointed a committee, to nominate the presiding officers of the Conference, and a committee to prepare and bring forward the proper business for the action of the body. The committee presented the following report, which was adopted:—For President, Elder HENRY PLUMMER; Vice-President, Elder D. I. ROBINSON; Secretaries, Elders O. R. FASSETT and S. I. RONEY; Business Committee, Elders J. LITCH, J. V. HIMES, and J. PEARSON, jr.

The President, on taking the chair, made a few practical and appropriate remarks bearing on the present position of Adventists, and the mind they should possess as ministers and as members of the body of Christ.

Elder Osler presented the following resolutions:

Resolved, That those who sympathize in the objects of this Conference, and are united with us, be requested to give their names and residences to the Secretary, who shall announce such names.

Resolved, That the first business of the Conference shall be, to ascertain the condition of the cause in the places represented, and that the Chairman call upon the members of the Conference in order.

The first resolution was adopted, and the second laid on the table, to be considered on Wednesday morning.

Voted that the present session of the Conference be devoted to spiritual exercises—prayer, singing, and the relation of Christian experience, &c.

Appropriate and feeling remarks were made by Elders Himes, Robinson, Litch, Farrar, Sherwin, and by several brethren from different parts of the country. All present could testify that it was a pleasant and profitable season.

It was appointed that Elder Plummer should preach in the afternoon, and Elder Litch in the evening.

Conference adjourned to 9 o'clock Wednesday morning.

AFTERNOON.

Agreeably to announcement, Elder Plummer delivered a discourse on Prayer, from Luke 18:1.

After reading the parable in the context, the speaker remarked that prayer was, 1st, a duty, and 2d, a privilege. After establishing these two points, he propounded the following questions:

1. *What is prayer?* It is the desire of the heart, expressed to God for the blessings it needs.

2. *Who should pray?* Men—"men ought always to pray"—all our race. The sinner should pray—cited the thief on the cross and publican. The Christian should pray. He ought to pray to sustain his character as a Christian.

3. *How should we pray?* (1.) With humility—self-abasement, and lowliness of mind—confessing our sins, &c. (2.) In faith.

4. *What should be our posture?* The most consistent, becoming, and convenient is kneeling. Instanced the example of the Saviour, of the apostles, of Solomon, and others recorded in the Old Testament. This attitude, however, was not required of us—nor was it always proper or convenient. If the heart was right, the prayer offered would be acceptable to God.

5. *What encouragement have we to pray?* Every possible encouragement. (1.) God will hear—"Ask, and ye shall receive." The parable in the context also shows this. (2.) We find encouragement in our own experience—we remember the time when we first bent the knee in prayer and obtained mercy. (3.) Our prayers are not lost. They may not be immediately answered, but they will not be forgotten, or lost. They are as a cloud of incense before the throne, and will come down in blessings on the Church.

6. *What should we pray for?* (1.) Especially for the Spirit. (2.) For wisdom. (3.) That God would send forth laborers into his vineyard. (4.) We should pray for those already in the field. (5.) That the kingdom of God may come. (6.) For the salvation of men. (7.) For the Church. The remarks of the speaker, in enlarging on these points, were most interesting and profitable.

After the sermon, several brethren addressed the congregation, which was then dismissed. A good impression was evidently made on the minds of all present.

EVENING.

The subject of Elder Litch's discourse was—God's method of preparing men for his work, and rendering them willing to engage in it, founded on Isa. 6:8.

The first and most important qualification of a minister of the gospel is a deep sense and conviction.

tion of his own sinfulness. The method God takes to impress this fact upon the sinner, is by exhibiting to him His holiness, majesty, justice, and glory. Illustrated by the case of the prophet, (v. 5,) Saul of Tarsus, Peter, James, and John on the mount of Transfiguration, Moses, &c.

2. The conversion of such. As in the case of the prophet, (v. 7). They must have remission of sin—all must be purged away, when they will receive peace and joy indescribable. Thus was the apostle Paul prepared. (Rom. 7:24, 25; 8:1.) If we would be prepared to enter the work of the ministry, we must, (1,) feel a deep conviction of sins, and, (2,) of his mercy in remitting our sins, and being adopted into his family.

God had manifested himself to his servants in all ages—had shown them an exhibition of his majesty, glory, holiness, and power—by declaring future events and fulfilling them—by performing miracles, wonders, &c. The age of the manifestation of God is not past. He delivers his people out of all their troubles in answer to their prayers.

If we have had a conviction of sin and God's holiness, justice, and mercy, then we are prepared to receive the Redeemer of sinners. And if we have had the joys of pardoned sins, we shall desire to enter the work of the Lord. Instantly the young convert as an example. If this is the case with us, nothing can keep us from the work of God.

In conclusion, the speaker would impress on the mind—1st, the fact, that God does now, under the present dispensation, manifest his glory, power, holiness, justice, and mercy to his servants. 2d. The necessity of prayer, as was enforced in the discourse in the afternoon, that we might be qualified and made efficient in our labors. 3d. The importance of engaging anew in our work, as time is short, &c.

This discourse was listened to with great interest by a large audience, and a good impression was made, we trust, on the minds of all. It is impossible to do justice to this discourse in this imperfect outline, as it was illustrated by many scriptural facts.

SECOND DAY—WEDNESDAY MORNING.

Conference met at 9 A. M. Opened by prayer and singing. Proceedings of yesterday read by the Secretary.

Voted, that brethren Bliss and Shipman be added to the business committee.

Conference then listened to the reports of the state of the churches in different sections, agreeably to the resolution passed yesterday.

Elder Himes proposed the following questions. In making this report:—1. What is the religious state of the church? 2. Have you a Sabbath-school? is it in a state of prosperity? 3. What additions have you had? 4. Have you a pastor? a house of worship? If no pastor, what amount of preaching do you have?

MASSACHUSETTS.

Salem. L. Osler remarked, that as, 1st, to the state of the church, they were orthodox in views and in practice. They regarded strictly church discipline, and maintained consistency and purity. There was no especial interest at present, but they hoped to be revived. There were about twenty added to the church the last year. Had a Sabbath-school, which was in a good condition. Had a house of worship, and a pastor. On the whole, the cause and church were in a better state now than at any previous time. They were in a state of uninterrupted peace.

Haverhill. Elder Plummer:—Church generally in a healthy condition, but not many additions. The spirituality is not so great as it should be, but are entirely free from the notions abroad. Are few, but respectable; poor, but rich. Have a place of worship, a small Sabbath-school, and preaching every Sabbath.

Boston. Elder Himes:—The church is in about the same state as during the last two years. No permanent preacher. Brother Edwin Burnham labored with the church the past winter. The church numbers sixty or more. Several had been baptized, and some added of late. The great difficulty was the want of a permanent preacher. Had a Sabbath-school, though it was not in a flourishing condition, which was owing to the distance that the chapel was located from the residences of the congregation. The future prospects of the church depended on their obtaining a new location for a place of worship, which, it was thought, would in time be accomplished. The prayer and conference meetings were of a most interesting and spiritual character.

Lynn. Elder Roney:—There were a few advocates of the truth in Lynn. The number was not large. Have a Bible-class and Sabbath-school—both promising. Preaching every Sabbath.

Newburyport. Elder J. Pearson:—The members of the church are endeavoring to perfect themselves

in the Christian graces. They love the Saviour, his word, and cause. Have had severe trials, but no divisions. They have monthly church meetings, in which all relate their experience. The church has grown very slowly, but those added have been steadfast. Had no place of worship, which was to their disadvantage. Have had a Sabbath-school, which was soon to be revived. The church had a good report from those without, and are exerting a good influence in the community.

Lawrence. J. P. Farrar:—Have been there about six months. Previous to going there had no stated preaching. Since they have had this there has been an increased interest and some conversions and additions. The church was living in a spirit of union. Had no house of worship but needed one much—the brethren were striving to obtain one.

Lowell. Elder Sherwin:—The church is in a good degree of spirituality. Some trials the last year in common with the other churches. The social meetings of an interesting character. Had some conversions, and backsliders had been reclaimed. Had a Sabbath-school which in numbers was gradually increasing. Had no house of worship nor such a place for meetings as they could wish, and were trying to secure a better.

Abington. Brother Chase Taylor:—The church numbers about forty members—could not speak of their spirituality as encouragingly as they could wish—but the brethren were settled and grounded in the truth. A year ago this winter they enjoyed a precious revival. Had a small Sabbath-school. There were also meetings in Randolph, Weymouth, and a monthly union meeting of the brethren in all those places.

Westboro. Bro. Childs:—Have a small church living in peace and union. Several conversions and some backsliders reclaimed. Have a Sabbath-school. No house of worship of our own. Brother Griggs is our pastor, who is much esteemed and loved.

Holden. Elder Crowell:—He had been in H. a Sabbath recently, and was very happily disappointed in finding so good a state of things there. They have no stated preaching but desire some one to come among them. Some of the brethren in this section will go four or five miles to attend meetings, even when they have no preaching.

Templeton. Elder Hawkes:—Had been preaching there once in four weeks, and arranged to preach there once in two weeks. The meetings quite interesting and spiritual. Had found a Sabbath-school and Bible-class, and the prospects quite favorable, and of late have had four or five conversions.

Truro. Elder Bentley:—Enjoying peace and harmony. Have had additions the past winter. Have a place of worship and every encouragement to labor. Have a Sabbath-school just commenced, and their congregations were good. The Cape was but a short distance from them, and the heavenly wind had reached them, and some are found there who were skilled not only in setting the net and use of the harpoon but in the use of the gospel net and sword of the Spirit.

Essex. Eustis Burnham:—There were some that expected the Saviour in Essex. Spirituality was low in the community, but there were some warm hearts in the service of God. Have meetings nearly every Sabbath. Had preaching two thirds of the time. No Sabbath-school at present but thought of starting one.

Worcester. Brother Smith:—Cause not encouraging—labor under the disadvantage of having no house of worship. The company has been made small the last year by deaths and removals, and several now are at death's door. Have a pastor, though he was not with them constantly, but labored in other fields. We live in peace and maintain our social meetings with great interest.

Lunenburg, Fitchburg, and vicinity. Bro. Hawkes thinks the cause remains about in the same condition as for the last two years.

MAINE.

Brother Wellcome:—Our labors not very local, and as far as congregations are concerned shall not be able to make a report. At

Hallowell. Are not organized, and consider this as a reason why we are not in a better state. Still there are a few holding on to the faith and are steadfast, always abounding in the work of the Lord. Thought the cause in Maine would be in a better condition if they could secure the labors of judicious preachers. In Gardiner, Richmond, &c., the prospects for doing good were never better.

Dr. Smith confirmed the statements of brother Wellcome, and added remarks in reference to the present interesting state of things in Gardiner, Richmond, &c.

RHODE ISLAND.

Providence. Brother Andrews:—The Advent truth has been established in P. about thirteen years. The church organized about three years. Some additions the present season, and brother G.

W. Burnham has labored among us with great zeal and respect. Have no place of worship of our own, and our hall is too small for our congregations. Are making efforts to obtain a more convenient place of worship. Have a good and prosperous Sabbath-school.

Bristol. Brother Fassett being called upon to state in reference to the church in this place, remarked that the church was now out of his jurisdiction, as he had removed to a distance. However, there was here planted a good little church. The last year they have built a neat little chapel, and prospects were encouraging.

CONNECTICUT.

Hartford. Brother F. remarked that in this city we have a living body, one spiritual and active. We have discouragements in common with others, but yet the church endure them with patience. One year ago this winter had a most blessed revival, in which several were added to the church. Think the cause in H. will live. Have a Bible-class and Sabbath-school which is considerably interesting. Desired the prayers of the brethren in behalf of this church.

NEW HAMPSHIRE.

Sugar Hill. Elder Shipman:—The state of the church tolerably good, but not so good as wished for. The conference last fall, which was attended by brethren Himes and Orrock, resulted in a blessed revival, by which fifty souls were hopefully converted to God. Meetings now are full of interest. Have a Sabbath-school composed of Bible-classes. Have a chapel and constant preaching.

Kingston. Elder W. Burnham:—There is here a small church of about fifteen members. I preach to them a portion of the time, and we enjoy a good degree of spirituality, and we hope for the conversion and salvation of men. Have a Bible-class and Sabbath-school. Congregations small as a general thing.

In East Kingston also there are a few brethren, and when they have preaching have a good congregation.

After it was announced that Elder G. W. Burnham would preach in the afternoon, and I. H. Shipman in the evening, the Conference adjourned to meet on Thursday, 9 o'clock A. M.

AFTERNOON.

Sermon by G. W. Burnham.

Text.—Heb. 13:14—"For here have we no continuing city; but we seek one to come."

In this epistle the apostle was showing, that the Hebrews had passed from under the law, and that their city was not to continue. Should be divorced. It may be said also that there is no certain dwelling-place for the saints—they are "pilgrims and strangers" on the earth. So sure as there was an old city, there will be a new.

I. *The certainty of a city to come.* A locality—not a principle or principles—spoken of as a place, measured as a place. (1.) The Lord Jesus said, "I will prepare a place for you." (2.) The wicked compass the "camp of the saints" at the end of the millennium. (3.) It hath foundations. (4.) The redeemed of the Lord will come to Zion and enter its gates.

II. *Speak of some of the glories of the New Jerusalem.* (1.) This city will be a great city, greater than ancient Babylon. 12000 furlongs in circumference, 375 miles on a side, its walls 216 feet high. Glorious, (2.) Because of its builder—God! It is therefore worthy of its greatness and glory. (3.) It is called the beloved city—"loved the gates of Zion," "chosen" it as a "bride." (4.) It is a place that the angels love. It is regarded by them as a manifestation of Infinite wisdom. (5.) The adorning of the city adds to its glory and beauty. (1.) With the saints, as "gems" or "jewels," without it would be desolate. Will not the countless, innumerable company of the redeemed be an adorning? (2.) The walls adorned with all manner of precious stones, with variegated colors, &c., will be glorious. (3.) The glory of God will lighten and adorn the city. (4.) The gates of pearl will adorn it—each gate a single pearl. (5.) The streets of the city will be pure, good gold, which will be also an adorning to the "beloved city."

III. *The privileges of the city.* (1.) Of freedom from bondage, from taxation, from all extortions, and from evils of every kind. No fearful apprehension of evils, of the wild beasts of the forest, or of the wild winds of the heavens, of the destroying earthquake, of the midnight assassin, of hunger and famine, of the pestilence and the sword. The curse will be removed, the thorns and thistles will be forever gone—no more sickness, sorrow, pain or death.

IV. *How shall we obtain an inheritance in this glorious city?* We must "seek" a "city to come." Abraham and his seed sought a better country—they left their homes, their kindred, and became pilgrims and strangers—sojourners in the land of promise. So we must be pilgrims &c. We must

seek by prayer a preparation of heart for a home in that city. We must bear the cross to be worthy of such a home. By being meek like Moses. By being "imitators of them who through faith and patience inherit the promises."

The above is but a very meagre outline of the eloquent and excellent discourse of brother Burnham. None but those who listened to it will get a taste of its sweetness.

EVENING.

Sermon of I. H. Shipman.

1 Cor. 2:1, 2. Subject relates to the Lord Jesus Christ.

Every Christian must love the character of his Saviour. Remarked, that we should study his character as revealed in the Scriptures. The prophecies referred to in order to show his character. 1. In reference to the titles he bears. 2. His priority of existence.

Designed in the present discourse to show—

1. What was the object of his coming into the world. (1.) He came as the Messenger of the Covenant. (2.) As a Prophet. (3.) He took upon him flesh and blood, that he might conquer death, and him that hath its power. Hence, he is crucified, and dies, to redeem us from sin, and also the body from corruption in the future. This constitutes the hope of the Church. In his sufferings and death, he laid the foundation of our hope, which is to be realized in the future. In preaching Christ crucified, we also preach his second coming. (4.) By his death, he has made provision for the salvation of all who will be saved, and proffered salvation to all the world.

2. But he has left the world—has gone away. Why has he gone? The Saviour says, "It is expedient that I go away." (1.) Were the Saviour on the earth in any given locality, we should want to be there. If in Jerusalem, I should want to be there; or in Salem, I should not want to be at Sugar Hill. Hence the Saviour says: "If I go I will send the Comforter." (2.) If he was on the earth, he would not be a Priest—and who would stand between us and God? He is therefore slain, as the sacrificial lamb, and then becomes a Priest, and enters with his own blood within the veil. (3.) He has gone away to be invested with power to reign and destroy his foes.

3. He is coming again to earth to perfect his work. If he does not come and raise the dead, the hope of the Church fails. Then it is that all the Church is perfected in glory—brought together into the enjoyment of God and heaven. How blessed is the anticipation of a resurrection of all the holy—the redeemed, with our friends who sleep in Jesus. The speaker referred to many instances of the departure of pious persons, who died in the triumphs of faith, awaiting a resurrection.

In conclusion, the speaker impressed upon the sinner the importance of seeking an interest in the Redeemer and Saviour, and pointed out the way of life.

A good impression was made on the minds of the congregation.

Bro. Gross:—I received yours just as I was leaving for the West. I was not aware of any meeting at the same time till yours came to hand. I agree with you and the brethren in reference to your wish, and could wish it might be complied with. I do not believe there was any design to clash with others. The Herald was delayed as long as possible, in case of any change of time. I suppose it would be difficult to alter it now. I trust the Lord will overrule the matter for good.

J. V. HIMES.

ELDER MOSES CHANDLER:—This brother, who has labored for many years in the far West, intends soon to remove again to the East, in consequence of the disagreement of the Western climate with his health. Brother C. attended the Conference at Salem last week, and gave an account of the state of things at the West, and the prospects of the cause. He united with the Conference, and will continue to give his full support to the Advent interest. We hope the brethren whom he may visit, will receive and help him in his present need.

ELDER E. CROWELL:—By a reference to the list of appointments, it will be seen that this brother is now on a short tour in New York. Brother C. is a worthy servant of God, and will be useful to the churches he may visit. We hope he will meet with a Christian reception, and be helped on his way.

ELDERS I. H. SHIPMAN and J. V. HIMES were appointed delegates by the General Conference of Adventists held in Salem last week, to attend the Conference to be held at the Outlet, C. E., June 9.

B. MATHEWSON—It came too late for this week.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

LONDON CITY MISSION.

BY J. W. BOSHAM.

ARTICLE II.

In order to remedy to some extent the moral condition of London, on the 16th day of May 1835, the London City Mission was instituted. The following is the theory of the Mission:

"In order to meet the extreme spiritual exigencies of the metropolis, a body of men called missionaries shall be separated from all secular employment, and devote their entire time to the interests of the poor—their work being chiefly that of visiting the poor in their own habitations, to make known to them the gospel of Christ; and that every missionary shall receive such salary as will prevent his being encumbered with secular cares, his services and time in return being subject to whatever arrangements the committee may think wise, and best calculated to accomplish the purposes of the mission."

Those who offer themselves as missionaries are expected to be familiar with the truths of the Bible, the evidences of religion, and capable of refuting the objections urged by infidels, and also to be well read in the Romish controversy. The missionary may be either a Churchman or a dissenter. The object of his mission is not to build up a sect, or to inculcate the peculiar tenets of any party. Each has his own district, and it is his duty to commence at one part and visit from house to house. He is expected to visit about five hundred families during the month, and to converse with each person or family on the evil consequences of sin—to reason of temperance, righteousness, and judgment; the importance of repentance toward God and faith in the Lord Jesus Christ. "Every missionary is expected to collect in the room of a family upon the district, or in a school-room, some of those persons who do not attend public worship, and thus prepare them for attending the churches or chapels in the neighborhood. The missionaries are not preachers, nor are their rooms chapels. They pray for the people, and read a chapter of the Bible, or a shorter portion, and familiarly explain it; no meeting occupying longer than one hour. It is his work to pioneer a path among the most wretched and debased of our fellow-creatures, in which the faithful pastor may in due time follow."

At first those who did not clearly see the practicability of the mission urged that unordained men should not be employed to impart religious instruction, and thereby usurp ministerial functions; but this objection was ably met by the Hon. Baptist Noel in an eloquent speech delivered a few years since in Exeter Hall—when facts were presented to prove that laymen are best adapted to sympathize with the condition designed to be reached by the society; and that laymen can frequently gain access to those, who, in consequence of deep-rooted prejudice, would not receive favorably visits from clergymen.

The necessity for the agency in operation by the City Mission cannot now be questioned. The present population of London is over two millions, many of whom never attend Divine worship. But alas, were they willing to do so, sufficient church accommodation could not be found. In a magazine published in London a few years since, it was shown in detail that the churches of the metropolis were capable of accommodating only 351,290 persons, and the accommodation provided in dissenting places of worship but 250,128, making a total of church and chapel accommodation for only 601,418, of a population of 2,103,279 persons! It has been estimated that five eighths, or 1,312,500 persons in London ought to attend public worship, and that about one half of those who ought to attend, in consequence of insufficient church accommodation, could not even if willing to do so! But what a picture of the condition of London is presented when many of the churches there in existence are not half filled; and although the church and chapel accommodation is small, it is much more than those whose circumstances enable them to attend worship avail themselves of. "The number of individuals present at the same service is certainly never greater than 400,000. So that Christians can never attend public worship in London

on the Lord's day, but at least one million five hundred thousand are neglecting it; nine hundred thousand of whom are doing so wilfully. Every Sunday morning or evening a number of persons larger than the entire population of all the chief cities of England and Wales added together, willfully do not cross the threshold of the house of God in London."

How valuable therefore the services of the missionaries who visit many of those referred to at their own homes, and without whose efforts would never attend a religious meeting, hear the Scriptures read, or a prayer offered—except passages of blasphemy from the lips of the most depraved and abandoned, who whenever they pray, call upon God to curse them, or deprive them of life.

The moral condition of London has, of late years, called forth the sympathies of some of her most distinguished and philanthropic men, whose appeals in behalf of the City Mission have not been disregarded. The Hon. Baptist Noel may be cited as an example. In his "Spiritual Claims of the Metropolis," speaking of Foreign Missions he writes:

"I envy not him who can look coldly on such undertakings. The necessities of the nations are urgent; the results of missionary effort are momentous beyond expression; our duty is plain; and we are unworthy the name we bear, if we do not prosecute them with zeal and prayerful assiduity. Yet, with all these admissions, again I ask, what right can we have to seek to save those who are perishing at the antipodes, and to overlook those who are perishing at our doors? Of all places in the world, London has the first claims upon us. Here, within a walk of this place, (St. Johns), we know that hundreds of thousands are living without the public worship of God; we have reason to fear that they are living without religion altogether; we know that many are sunk in vice and sorrow; more guilt than the heathen, because they have greater means of knowledge, and they have the prospect, therefore, of a more awful end. Untaught and unreclaimed, they disgrace the kingdom. . . . They daily multiply around us; and while the number of religious persons in this city has been increasing, never was there, I think, so large a mass of utterly unregarded heathenism as at this moment."

"The state of many parts of heathen lands to which foreign missionaries are sent, is a paradise compared with the state of many parts of London. . . . It may safely be said that the condition of Sierra Leone, or New Zealand, or Jamaica, or many other distant parts which might be mentioned, is enviable, when compared with this (Covent Garden) central district in London."

It is cheering to know that the City Mission has proved itself a practical remedy for some of the evils referred to; and that it has been favored with the co-operation of many distinguished men and devoted Christians, and above all, the sanction of the Almighty. In 1850 as many as 240 missionaries were employed by the Society, who were actively engaged in their arduous work; and although at an expense of twenty thousand pounds sterling, or nearly \$100,000—additional missionaries have since been employed and their expenses duly met. The Society is continually enlarging the sphere of its operations. Nearly every parish in London is favored with the services of a missionary, and some of the larger parishes enjoy the labors of four or five. During the year ending July 1852, thirty-eight new districts had missionaries appointed to them.

The mode of visitation adopted has proved a blessing to the poor degraded classes, designed to be reached. Since the organization of the Society millions of visits have been made, and many to the sick and dying. About one third of the adults who have died on the districts of the missionaries, as they received no other Christian visitation during their illness, but for this benevolent and Christian enterprise would have died without a word of religious counsel, or a solitary individual to invite them to look to Christ and live.

By a laborious survey made by the missionaries from house to house a few years since, it was ascertained that in about one hundred and twenty-one thousand and eighty houses occupied by about seven hundred thousand persons, there were among the number thirty-five thousand three hundred and ninety-three families, consisting of one hundred and seventy-five thousand souls who had not a single page of the sacred Scriptures in their possession! Through the generosity of the British and Foreign Bible Society they were afterwards furnished with the word of life.

During two years only 3,493 individuals were prevailed on regularly to attend divine worship; 7,832 children were sent to schools; 601 persons admitted communicants at the Lord's table; 1,181 were reformed from vicious habits; 276, who had lost the enjoyment of God's favor, were restored to their former privileges; and 1,405 persons were hopefully converted. The devoted city missionary is thus convinced that his labors are not in vain in the Lord. Indeed he needs such encouragement. This work is of an unusual nature. He has to meet dangers, surmount obstacles, face opposition,

and live a life of toil and self-denial. The work is among a class not in the depths of poverty merely, but low in vice and immorality. His feelings are continually harrowed up by the scenes of immorality he is compelled to witness, and his sympathies unusually excited by the misery, wretchedness and squalid poverty which surround him on every side as from day to day he visits the dreary garret, and the rat-haunted cellar! This work extends to those who once were virtuous, but alas, have departed from virtue's path,—to those who once were honest, but alas, have left the path of rectitude! Places where a large number of thieves regularly congregate have been visited, and thieves by profession and practice prevailed upon to listen to the sound of the gospel; and through God's blessing some have not listened in vain.

The labors of the missionary extend also to the London workhouses, most of which are erected on a large scale, and crowded with inmates. He visits from room to room in the different wards and reads the word of life to the aged and infirm, and implores God's blessing on their labors. He does not even overlook those in the "Refractory Ward," who in consequence of their unrestrained rebellion are separated from the poor inmates, whose condition constrains them to take shelter in the workhouse. The labors of the missionary in this department have also been owned and blessed. In many instances the aged and infirm have been comforted; those who had left the paths of virtue reclaimed; and the hearts of the indifferent and careless and hardened have been reached by the Spirit of God and the word of life, and their eyes suffused with tears of penitence on account of their sins. Not a few of the unfortunate class of females before referred to, who, when reduced to the lowest depths of poverty, seek an asylum with paupers, have been reclaimed. The last annual report contains the following touching statement:

"A return has been made of the number of fallen women reclaimed from sin during the year. 138 have been lodged in asylums, thirty-five have been restored to their homes, and thirty-eight have been otherwise rescued from sin and misery, making a total of 211 miserable creatures delivered from ruin themselves, and from being active temptations in the extensive ruin of others. Time will not permit of the illustrations which might be given of the benefit of the mission in each of these particulars. Many of the cases which might be narrated would be calculated to move a heart of stone. Think, for instance, of a daughter who had wandered from her parents' roof, and well nigh broken her parents' hearts, while in vain they have sought for her for years, not knowing whether she was alive or dead, brought back again to the bosom of the family, and delivered by the missionary into a tender mother's arms a true penitent."

F. H. BERICK'S WORK ON TIME.

MISAPPLICATION OF HISTORY.

BRO. HINES:—I have received the new pamphlet on the '54 time, and read it with care. The state of the author's feelings may be learned from the expressions he uses in the introduction, charging "some" with having made "efforts to throw dust." He should have intimated, that "some" had kindly forbore to throw chaff, or mud. But those who occupy the side of the question on which I stand, have no occasion for such feelings, or for a desire to give them utterance.

I remark: The question is not whether there is evidence that the Advent is near,—that is admitted and believed by those who disagree with the writer of this book; but, whether the evidence is positive, absolute, certain, that '54 is the "definite time," in distinction from all other dates. The writer and others take the affirmative; we, the negative. Their position requires them to furnish full and unequivocal proof of the correctness of their views; ours is entirely vindicated, if we show the defects and unfairness of such proof.

BRO. B. says that the "truth is gaining ground." That is all that I desire, and what I aim to promote. But we differ as to who has the truth. I am willing to leave that matter for God to determine, for I do not wish to assume his place to decide and denounce, or to declare who has built "wood, hay, stubble," and who shall "suffer loss;" "the day shall declare it." But I have complied with the request to "investigate the subject thoroughly," and am prepared to repeat to the readers of the pamphlet the caution, "Cease ye from man, whose breath is in his nostrils;" and, "Let no man deceive you by any means."

I shall not undertake to point out all the errors of the pamphlet, but only a few of the more prominent ones.

I would ask those who have read the work, and those who may read it, to turn to page 11, and read from the middle of that page to the 14th, and say if they do not understand, that all the events there quoted occurred in 519—the only year mentioned in those pages! Such was the understanding of all whose attention I have called to that

point. And yet nothing could be more erroneous. All the events narrated in the extracts given on those pages occurred in 518, (as I stated in my former articles,) and they are so placed by Bower himself. "The death of Anastasius," "the accession of Justin," the "change in the Church," the meeting of the Council, the two persecuting edicts of the Emperor, there given, the assembling of the provincial councils, the letters and delegates sent to the Pope, and his answer,—all took place in 518. Events, admitted to be of stupendous importance—greater than any that happened in 519, which is more likely to be "the one" to date from than the other year.

A single extract, beginning on p. 14, and ending on the 15th, is all that is allotted to the events of 519! Three pages devoted to the events of the first year—518, and one to those of the latter! The claims and proofs for the years are in about the same ratio. Can it be supposed, that showing that great events occurred in 518, proves that 519 is the year to date from? Such a conclusion is what logicians would term a *non sequitur*,—it does not follow. Indeed, that the events above specified did take place in 518, is not only shown by history, (of which all can satisfy themselves by examination,) but by the pamphlet itself; for the very next sentence says: "The following year (519) the Pope sent a third delegation to Constantinople." Now this shows (recollect, it is the pamphlet that does this,) that the events recorded happened in the preceding year—518! The writer thus disproves his own position, by calculating from 519, when he admits that the events from which he dates happened in 518!

On page 19 it is said: "We learn first, that Anastasius dies, and Justin succeeds to the throne in 518." Not a vestige of history about his death is given, except from that of De Cormanin, and no date from him. Yet the pamphlet admits that his death took place in 518, and De Cormanin, in the extract given, says the events occurred "the same year" he died. Thus, the authorities cited by brother B. to prove that the period begins in 519, and ends in 1854, show, on the contrary, that it commences a year earlier, and expires the present year!

On page 16 it is said: "The very idea of no toleration of heretics, shows the saints to be given into the hands of the little horn." The value of this statement may be ascertained by the fact, that "no toleration of heretics" had been proclaimed long before 519. Both Neander's and Waddington's histories state, that Constans, Gratian, and Theodosius issued decrees, giving no toleration to heretics. Besides these, Justinian issued one in 532, which was vastly worse in character, and executed more relentlessly.

In respect to Hormisdas being "the first bishop who dared openly to countenance or sanctify bloodshed," it must evidently refer to his doing so by his letters, for all histories of the Popes show that several before him actually shed blood, and persecuted their opponents.

I will here remark, that the union of the two churches in 519 was not the union of all; for that of the province of Thessalonica, and that of Egypt, and those of five of the ten kingdoms—embracing nearly, or quite half of the Christian world—still did not submit.

The dates and extracts respecting the close of the 1260 years, clearly demonstrate the folly of being positive on a "definite year." The writer gives nine dates for the decline and fall of the Jesuits, the last of which is 1773, and two of the authorities which he cites, says of this, "With the Jesuits fell the amazing power of Papal Rome," and "the event which, more than any other, tended to abridge the power of the Pope." Now, if the fall of the Jesuits took place in 1773, and this event "more than any other" indicated the loss of the Pope's power, why were the writer's own authorities, in regard to this point, discarded, and some other event and time sought? Ah! to date from this event, would bring the period to an end six years too soon! Therefore another period must be found. And as the Pope demanded in 519 that "no toleration" should be given to heretics, and it was complied with by the Emperor, (though it had been often demanded and yielded before,) the 1260 years must commence then, so as to end in 1779. Well, and how is this point proved? Why, by a series of dates, from 1774 to 1782, five years before and three years after the one where it is said they must end! An empress, an emperor, a prime minister, and a Parliament "granted toleration in religion," though it had been yielded long before by Charles V. and the German Diet, and by most of the powers of Europe! And of all these dates 1779 is selected, the least likely to be the one, as the date of the law of toleration in Protestant England. The dates given of the Emperor Joseph of Austria, either 1782 or '83, is more analogous,

important, and likely to be the one than 1779, as all may see who will read and compare the extracts in the pamphlet, or the histories of those times. Yet they are two and three years too late to allow the 1260 years to end in 1779, and would thus extend the 1335 years to 1856 or '57, instead of '54!

Thus it will be seen, that the writer's own authorities and dates disprove his own position, and demonstrate the impossibility of being "assured" of a definite year, especially in favor of '54. The historic proof is apparently stronger in favor of '53, or '56, or '66, than of '54.

Bro. B. says that he regards this historic testimony from Bower as the clearest and most weighty of any that has been brought forward. Very likely—that is natural, and was to be expected. Such positiveness, unfortunately, has been too often witnessed before. But that does not make a thing true. People are often positive in proportion as they don't know. But those that have the truth can afford to be less dogmatical, for the truth will prove itself, and them too.

I would add, that as some date the reign of Justinian in 519, because he was "consul," and "colleague," and "successor" to Justin, he was at that time in favor of "toleration," and opposed to the Pope, as may be seen by the following extract from his letter to the Pope:—"It is not by persecution and bloodshed, but sacerdotal patience, that men are gained to God. By striving to gain souls, we often destroy both soul and body. It is by mildness and lenity alone that old errors can be corrected."—(Bower, p. 320.) Justinian's influence no doubt aided in the repeal of Justin's decree.

I need not say more now, and did not think to say so much. All I ask is candor, a "thorough examination" and comparison of all the facts, and not a few misapplied quotations. D. T. R.

THE COMMENCEMENT OF THE SEVENTY WEEKS.

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks."—Dan. 9:25.

Various periods have been assigned for the commencement of the seventy weeks, and with the exception of one, there is no evidence from the Bible in their favor. The seventh year of Artaxerxes king of Persia, is the period commonly fixed upon, on account of its agreement with a chronology that is supposed to be correct; and this is the principal argument in its favor. But leaving the merits of this out of the question, we will endeavor to establish by evidence from the Bible the true time for their commencement.

In order to do this it will be necessary to speak or refer to some of the circumstances connected with the prophet Daniel. By reference to the first chapter of Daniel, we find that he was one of the Jewish captives whom Nebuchadnezzar carried to Babylon, and he together with certain others, among whom were Hananiah, Mishael, and Azariah, were chosen by the king in order to teach them the tongue and learning of the Chaldeans. Dan. 1:17-21—"As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. And the king communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. And Daniel continued even unto the first year of king Cyrus."—Dan. 6:23—"So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." Babylon was taken by Cyrus, under the reign of Darius his father-in-law, and on the death of Darius the Medes and Persians were under Cyrus united. And the vision of Daniel in the eighth chapter begins with this Medo-Persian kingdom. Under the reign of Darius, the Jews remained in captivity; thus we read in the ninth chapter, that, "In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." Daniel being a captive and knowing that the seventy years in which Jerusalem was to remain desolate were nearly expired, would naturally expect their captivity would cease at the end of those years, hence his prayer for her restoration. Vs. 21-26—"While I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am

now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself."

Observe that Daniel is told to know, as though he was to live until the commandment went forth to restore Jerusalem; that from that time the seventy weeks, and the vision of the kingdom of Media and Persia, would commence. Now as there was a commandment went forth from Cyrus king of Persia to this effect, and as we have already read that Daniel continued until the first year of Cyrus, when this command went forth, what other rational conclusion can we draw than that the seventy weeks began there? Then from the first year of Cyrus to the public manifestation of Jesus, the Messiah, would be four hundred and eighty-three years, or sixty-nine weeks of years, for Bible chronology should be received instead of the dates of heathen kings.

To establish this date of the seventy weeks we have only to refer to other passages in the Bible that fix it to a certainty. The first passage to this end is Jer. 29:10—"For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place." We turn to the last chapter of 2 Chronicles where the account of their captivity is given, and read that them which escaped from the sword, the king of the Chaldees carried away to Babylon, "where they were servants to him and his sons until the reign of the kingdom of Persia; to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years. Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up." Here we see that the seventy years' captivity ended with the first year of Cyrus, and the command to restore and build Jerusalem goes forth, for we have only to refer to the first chapters of Ezra, in which we shall find that the captives returned and commenced to build the temple, and that king Cyrus sent back the gold and silver vessels which Nebuchadnezzar carried away from the first temple. But it is said that this was a command to build the temple, and that the seventy weeks were to begin from the going forth of the commandment to restore and build Jerusalem. Very well, the returning of the captives is restoring Jerusalem, and the building of the temple is commencing to build Jerusalem; for the inhabitants must needs have dwellings while they build the temple, so that the building of the temple implies the building of the city. So that the city, the temple, and their worship is restored then. And in evidence that the city was built at the same time can be seen from the book of Haggai, where he speaks of their dwelling in ceiled houses before the temple was finished. But if this is not considered sufficient evidence, we will turn to Isa. 44:24-28—"Thus saith the Lord thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself: that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: that saith to the deep, Be dry, and I will dry up thy rivers: that saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."

Now, if Cyrus was to say to Jerusalem, Thou

shalt be built, then the commandment to restore and build Jerusalem came from him. And as Daniel was told by Gabriel, that the seventy weeks would begin with the going forth of this commandment, then this is the period of their commencement, as the seventy weeks were given only a few years before the reign of Cyrus, and therefore began when the command went forth from him. Daniel then would know where to date the seventy weeks, and where the vision of the eighth chapter began; accordingly the 10th of Daniel reads: "In the third year of Cyrus king of Persia a thing was revealed to Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision." This also is evidence that the commandment had gone forth from Cyrus to build Jerusalem, for he says the time appointed was long and he understood it, whereas he could not have understood it if he did not know where to commence the seventy weeks. And this he would not have known if the commandment had not already gone forth, for by this he was to know, that the seventy weeks would then begin, and with this agrees the explanation of the vision. The explanation begins in the 11th chapter and ends thus, in the Septuagint: "And I in the first year of Cyrus stood to confirm and strengthen him. And now I will declare the truth to thee. Behold yet three kings shall stand up in Persia, and the fourth shall be richer than all." This quotation shows that the vision began with the first year of Cyrus, and as "the time appointed was long," it follows that the two thousand three hundred days represented so many years, being used symbolically; as also the ram with two horns represented the kingdom of Media and Persia. The end of those years cannot now be determined so well as their commencement, for if, as has been shown, they commenced with the first year of Cyrus, it proves that our chronology is incorrect and must be rectified before we can harmonize the prophecy of Daniel with it.

The above is presented with the conviction that the evidence in the Bible sustains the position taken, and if the position can be overthrown, the writer is perfectly willing it should be done. And may God give us wisdom that we may "prove all things and hold fast that which is good."

WM. HOBBS.

Bro. WM. INGMIRE writes from Auburn, N. Y., May 16th:—"Brother E. Burnham has lectured in this city during the past week to attentive audiences. His subjects four evenings were on the faith once delivered to the saints, and its influence on the lives of such of God's servants mentioned in the 11th chapter of Hebrews, closing by a fifth discourse on the importance of studying the sure word of prophecy, and adhering thereto until the day dawn. His exhortations to watchfulness in these perilous times were timely. I hope we shall all evince a more lively interest in the subjects referred to, that we may not be surprised by the coming of Christ in an unprepared state."

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." JOHN 11:25, 26.

DIED, in Boston, April 13th, 1853, GILES S. PERKINS, aged 50 years. Bro. P. embraced religion in early life, and united with the Congregational church in Paris, Me. Subsequently he removed to Portland, where for many years he was an active and useful member of the Christian church. For the last fifteen years he has been associated with the church and society worshipping in Chardon-street, this city. His disease was consumption. His last sickness was one of much suffering; but he endured it with Christian patience and resignation, and died in the full triumph of faith, and rejoicing in "the blessed hope."

DEPARTED this life, the 9th inst., brother FOREMAN FOWLER, of Wolcott, N. Y. He had just entered his 47th year. In the early part of his life brother F. was strongly inclined to scepticism. On the principles of interpretation adopted by the churches, he could see nothing but darkness and uncertainty; but about ten years since he was induced to become a reader of the *Herald*, which resulted in an entire change in his views and feelings. He then saw a consistency in the Scriptures which at once captivated and interested his heart. From that time to the period of his death, he received with pleasure, and, as he often said, read with profit, the weekly issues of the *Advent office*. Although he had thus been led to see the beauty and harmony of the sacred Word, it was not until the summer of 1847 that he was led to embrace Christ as his Saviour, and be baptized, which rite was performed by brother Samuel Chapman. From that time he took a prominent stand in the cause he had espoused. The future inheritance of the saints was a favorite theme with him. Indeed, I believe it was on this point that he first saw the

harmony of Scripture testimony. Bro. F.'s house was a home to the weary and way-worn pilgrim, and though it was my privilege, when I moved into Wolcott to preach to the Advent church there, to be thrown almost entirely upon his care, our families living in the same room, and eating at the same table (which was sustained mainly at his expense) for nearly six months, I found him to be the same kind and generous Christian in the end that he seemed at the beginning, never manifesting the least symptom of weariness in doing for the cause. Though his hospitality was extended to all—both to Adventists and all other classes—yet he was decidedly opposed to the thousand and one new messages with which Western New York has been flooded. He was formerly a reader of both papers, but deeming the course pursued by the other to be inconsistent and unchristian, he felt it his duty to discontinue it, which he did some three years ago. His loss will be deeply felt, not only by his weeping relatives, and by those of like precious faith, but by all in the circle in which he moved. Yet we mourn not as those without hope, for we firmly believe that our dear brother will come again from the land of the enemy, and enter the "land of Israel," in anticipation of which we have so often seen him rejoice. Even so shall it be: for "those that sleep in Jesus will God bring with him." May his bereaved widow be enabled heartily to embrace all the consolations with which the gospel is replete, is undoubtedly the prayer of all, and especially of those who have enjoyed the blessings of their united labors of love. A. V. BALDWIN.

Auburn, April 24th, 1853.

Conference in Buffalo.

Bro. HINES:—The church in this city, by request of others in this vicinity, have determined to hold a conference, by God's blessing, in their house of worship on Delaware-street, to commence Wednesday afternoon, June 1st, and continue over the following Lord's-day.

The object desired to be accomplished is to concentrate effort for the maintenance of two or three evangelists in this region, taking East as far, at least, as Homer, West, to Cleveland, O., North, to Canada West, including the intermediate places, large or small. The undersigned have been appointed a committee by the church in Buffalo, to correspond with brethren in the several places, and request their co-operation in this effort, and that they come determined, by God's blessing, to unite with us in putting forth another effort for this best of all causes. The committee are at a loss how to reach those interested with them in the success of this enterprise, not knowing any one in very many of the places to whom to address their notices; they have, therefore, concluded to make this call through the *Herald*, in which they earnestly entreat the brethren within the points named, (or even to a wider extent, should they wish to co-operate with them,) who desire again to see order prevail, to assemble with us, and make one more effort for the faithful preaching of the Advent doctrine through this long-neglected field, by faithful and efficient ministers. Let them come in their individual capacity, or, if practicable, let churches or scattered districts send representatives, who shall be able to speak for the region whence they come. We hope such will be willing to lay aside for a few days their labor for this life, and labor for the one to come. We would be glad to have as many of our ministering brethren with us as are in a situation to come, and who sympathize with us in this effort, but we cannot hold out any promise of funds for expenses—their churches must see to that, as we have no doubt they will be willing to do. We hope that there will be a full representation, so that we may have a more extended view of the field of labor that we wish to embrace. We freely promise all who may thus come the freedom of our homes, and a plenty will be provided for all.

If your own duties, brother Hines, would enable you to be here, we should be glad also to see you present.

In behalf of the Advent church in Buffalo,

EDWIN BURNHAM,
JOHN POWELL,
H. TANNER, } Committee.

Buffalo, May 4th, 1853.

Sectional Conference in New York.

At the general Conference held in Hartford last June, I was appointed a committee "to correspond with the churches and ministry, and call the first sectional conference" for the region of New York. I have neglected to call such a conference partly through inactivity, and partly in the expectation that we should be more favorably situated in respect to a place of worship. We have a prospect of the completion of our chapel in June, or July, and having consulted the Hester-st. church, and such ministers and churches as are contiguous to us, we would invite our brethren and sisters in this section of the field to meet with us in conference at our dedicatory service, to spend two or three days—"to take into consideration the wants and interests of the cause, to give mutual counsel, and to attend to devotional exercises."

It is hoped that at this meeting some arrangements may be made for the supply of places where there are a few brethren, or where there is an open door, with stated or occasional preaching. Our friends in such places are particularly requested to be present and represent their fields. We hope to see our friends who are interested in the spread of the gospel of the kingdom in all this region, not already associated in other sectional conferences, here in full force, that we may do something worthy of the Lord and the truth which he has committed to us.

L. D. MANSFIELD, Com.

New York, May 6th, '53.

P.S. The precise time of our meeting will be given in another number. It is expected to be early in July.—L. D. M.

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ADVENT HERALD.

BOSTON, MAY 28, 1853.

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what was given in the former pamphlet with this
title from pages 22 to 54, which is all that was es-
sential to the argument then given, and will be
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veh. Spiritual Manifestations. The Restitution, Lake of Fire, &c."

Published by J. LITCH, No. 45 North Eleventh
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"ARE YOU READY? The Personal Coming of Christ, and the
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D. Mansfield. 1853."

Circulated gratuitously by the Advent Mission
Church. Also furnished to order at \$10 per thou-
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at this office.

Gunner's Essays.

"TWELVE ESSAYS ON THE PERSONAL REIGN OF CHRIST, and Kin-
dred Subjects, by F. Gunner, Minister of the Gospel. Philadelphia.
1851."

CONTENTS.—Introduction.—On the Revealed Purpose of God in
Christ.—On the Means in operation for Accomplishing the same.—On
the Agency and Character of Christ.—On the Character of the Ex-
pectant Church.—On the Right and Title of Christ to an Inheritance
—On the Character and Location of the same.—On the Manner of
Taking Possession.—On the Jewish Restoration.—On the Fall of Man,
and the Means of his Recovery.—On the Kingdom of God.—On the
New Heavens and New Earth.—On the Signs of the Times.—Conclu-
sion.—Scriptural References.

A notice of this work has already been published
in the *Herald*. It is neatly got up, and may be ob-
tained at this office. Price, in boards, 62 1-2 cts.;
paper, 50 cts.

NEW WORK.

"THE MESSIAH IN MOSES and the Prophets. By Eleazar Lord.
New York: Charles Scribner, 145 Nassau-street. 1853."

This is a very valuable, duodecimo, of 333 pages.
It is addressed to the descendants of Israel, and is
designed to show them that "He who truly be-
came incarnate, and is announced as Jesus the
Christ, and also as Jehovah, Immanuel, God with
us, is the same who in the Hebrew oracles is often
called Jehovah and Elohim, and designated also
by official titles, as the Messiah, the Messenger,
Adonai, the Elohe of Abraham; and that under
various designations, he appeared in a form like
that of man to the Patriarchs, and to Moses, and
others."

Mr. Lord supposes that in Him, "the descend-
ants of Israel will at length discern the True Mes-
siah, who took man's nature, and in his stead, and
as his substitute, was slain a sacrifice for sin, the
Just for the unjust." We do not look for a more
universal work of grace among the Jews than
among any other people; but while the long suf-
fering of God is salvation, the same door is open
to them that is open to Gentile sinners; and all
among them who flee from the wrath to come, will
recognize in the Crucified, the Messenger of the
covenant, whose presence sustained them in the
wilderness, and who has made atonement for the
sins of all who will believe in him. And though he
may not bring them again as a nation, to the sanc-
tuary which is desolate, to re-enter on a proba-
tionary state, yet all of that people who shall have be-
come of the faith of Abraham, will return to their
land when God shall restore all the holy of his
seed, as he has said: "Behold, O my people, I

will open your graves, and cause you to come out
of your graves, and bring you into the land of Is-
rael. And ye shall know that I am the Lord, when
I have opened your graves, O my people, and
brought you up out of your graves, and shall put
my Spirit in you, and ye shall live, and I shall
place you in your own land: then shall ye know
that I the Lord have spoken it, and performed it,
saith the Lord."—Ezek. 37:12-14.

While we find no promise in the Bible to un-
converted Jews, and no possibility of mortals in-
heriting the kingdom of God, we none the less
sympathize with every effort which can be made to
bring the perishing descendants of Jacob to a
knowledge of the truth as it is in CHRIST JESUS.
And as a means for their enlightenment, also for
the instruction of unbelieving Gentiles, we believe
the work under consideration to be admirably
adapted.

Although addressed "To the descendants of Is-
rael," the work is devoted to the evolving of truth
respecting which all Christians may agree; and as
such, it will be a very valuable help to all who
have turned from, or may wish to forsake the ser-
vice of Satan for that of the living and true God.
Those who are waiting for the Saviour's coming—
who look forward to the day of his return, as that
which shall consummate all their hopes and per-
fect their joy, cannot be uninterested in anything
which shall enable them to grow "in the knowl-
edge of our Lord and Saviour JESUS CHRIST!"

The work notices all the different instances
where the Holy One is referred to, in Moses and
the prophets, and shows that no visible Divine
Appearances were ever made except of the MES-
SIAH, the Mediator in all the relations of God to
the world. He has been the Protector and Guide
of his people in all ages. He was the Creator of
all things, and will be the Judge and Restorer of
the earth. The antagonism existing between the
MESSIAH and the great Adversary, as it has been
diversely manifested, is amply illustrated by refer-
ence to the various forms of idolatry—devil-wor-
ship—and heresies which have prevailed since the
fall. And it is argued that this will be terminated
by the re-appearance of the Divine Messenger,
who will dispossess the Usurper and reclaim the
inheritance of the saints. To those to whom the
book is addressed, he closes with these words:

"Behold then, descendants of Israel the Lamb
of God who taketh away the sin of the world! Be-
hold in Jesus the Christ, the Messiah whom your
fathers crucified and pierced! Look to the Mes-
senger Jehovah, who, when the race in their pri-
meval representative fell from the estate wherein
they were created, yielding to the will of the great
Adversary, renouncing their allegiance to God,
and becoming heirs of his wrath and condemna-
tion, took their place as their representative and
substitute, entered the lists as their champion, as-
sumed the responsibility of encountering, counter-
acting, and finally subduing, vanquishing, and tri-
umphing over their destroyer, and by suffering in
their stead, of rescuing, sanctifying, and raising
from the dead all who by faith receive, trust, love,
and obey him; the God-man, the only Mediator,
to whom, as Prophet, Priest, and King of Zion,
King of kings, Lord of lords, every knee must bow,
and every tongue confess that He is Jehovah."

The loyal and the rebellious will alike recognize
his Prerogatives; but there will be a wide differ-
ence in the relations which the two classes will
then sustain to him. His people admit his claims,
and joyfully submit to his sovereignty—submitting
their wills to his will in all things, that they may
be conformed to the Divine image. But where, O
where will those stand who withhold their alle-
giance from him, and worship objects of their vain
imaginings!

The Dominicans.

THESE are the French inhabitants of Hayti, who
separated from the Haytiens a few years since.
Their secession was caused by the bigotry and ex-
clusiveness of their Catholic clergy—the Haytien
Government favoring religious toleration. The con-
stitutions which the Dominicans adopted, when
they had gained their independence in 1845, the
Archbishop also objected to as too liberal; and he
has attempted to nullify it. The President, and
the principal man among the Dominicans, is Pedro
Santana. On recently assuming office, he found
that the Archbishop would not take the oath of
fidelity to the constitution and laws of the repub-
lic. Therefore, on the 14th of March, this digni-
tary was summoned before the National Congress,
where Santana told him that the established laws
should be respected, and that his interference with
them could not be tolerated. Here is a passage
from the record of the proceedings, which begins
with the Archbishop's reply:

"Archbishop—Mr. President, I will answer you

in a few words. I have sworn to guard the consti-
tution of the State, but without renouncing the
prerogative of my church. I do not swear to ini-
quitous laws.

"President Santana—Illustrious sir, it is neces-
sary that the people should make laws, and they
cannot admit two powers in the State, because it
cannot contain them.

"Archbishop—No, no, Mr. President; I do not
say that. There are two powers here, civil and ec-
clesiastical. I am an envoy from God.

"Santana—Senior Archbishop, I repeat to your
Grace that I have sworn to cause the laws of the
country to be observed."

The conference continued some time, and the
resolution of Santana drew "vivas" from the rep-
resentatives and the people. The Archbishop final-
ly said,—"No, sir; I take no oath to that cursed
constitution—that heretical constitution; I will
exile myself first." He made preparations to depart
and received his passports. But he afterwards
thought better of it, and finding himself unable to
cope with this resolute man, who actually meant to
be President, he took the requisite oath, and thus
terminated the controversy.

MEXICO.—Gen. Santa Anna has now fully re-
sumed the reins of power in this ill-fated and dis-
traced country. His position is that of Dictator,
and very similar to that of Louis Napoleon in
France. He has dismissed the legislature of the
country, which now has no law but his word. He
proposed to give the people a constitution, but how
liberal it will be, remains to be seen. It is expected
that he will proceed with vigor against all who sub-
mitted to the United States during its occupancy
of that country.

NOTICE.—I will preach at Rochester, N. Y., Sun-
day, May 29th; Batavia, 30th, if brother Smith
thinks best; Buffalo, June 1st; attend the confer-
ence at the Outlet, C. E., June 9th; preach in
North Danville and vicinity (as brother Reynolds
may appoint), from June 17th to 30th; Sugar Hill,
N. H., from July 1st to the 4th; Low Hampton,
N. Y., July 9th and 10th. J. V. HIMES.

Notice.

The conference held in Bristol in January last,
to take into consideration the wants of the Advent
cause in Vt., adjourned to meet in Addison the
first Friday in June, at 10 o'clock A. M. Let there
be a general attendance of all interested.

D. BOSWORTH, Sec'y.

CONFERENCES, &c.

The Lord willing, there will be a Camp-meeting in East Clarendon,
Vt., on land owned by Mr. Congdon, to commence Tuesday,
June 21st, and hold over the following Sunday. The spot selected is
a beautiful maple grove near the dwelling of brother T. A. Cheney.
It is situated near the wagon road, and less than half a mile from
the Rutland and Burlington Railroad depot, about one mile from the
Western Vermont Railroad depot, and about six miles from Rutland,
Vt. A general invitation is given to all of the household of faith,
and it is hoped that there will be a large gathering of the friends
of the good cause, with tents and provisions, prepared to take
care of themselves. Such as cannot do thus, can be provided
for on reasonable terms at Mr. Crossman's tavern, a few rods from the
ground. Horse keeping, both pasturing and stabling, can be had
near by on easy terms. Arrangements have been made with the
Superintendent of the Rutland and Burlington Railroad, also with
the Western Vermont Railroad, to carry passengers to and from the
meeting at half-price. We expect the same on the Washington
road. Ask for a ticket to camp-meeting at Clarendon, Vt., as they
are to have them expressly for this purpose. Those coming in the
cars will stop at the Clarendon depot.

This is new ground, and it is hoped all will come up to labor for
the instruction and salvation of this people. As the object of this
meeting is to save souls by the foolishness of preaching God's present
truth—the gospel of the kingdom at hand—all discordant and
distracting elements, such as "Seventh-day Sabbath" and the like,
will receive no countenance. (For the brethren.)

O. D. GIBSON,
S. B. MUNN, } Committee.
T. A. CHENEY.

We are glad to see that the committee do not intend to permit the
introduction of distracting questions, but will seek the salvation of
souls and the edification of God's people, by gospel means. We
could not notice a meeting that was not thus to be conducted.

THE ANNUAL SECOND ADVENT CONFERENCE for Canada,
East and Northern Vermont, will be held at the Outlet, Magog, C.
E., and commence on Thursday, June 9th, at 10 A. M., to continue
over the Sabbath. The object of the Conference is to take into
consideration the wants of the cause, and the best means of supplying
them. It is desirable that each church within the limits of this Con-
ference send one delegate, or more, that the cause may have a gen-
eral representation. The ministering brethren, so far as may be
practicable, will attend. As the business of the Conference will be
taken into consideration at an early stage of the meeting, it is hoped
that our brethren will endeavor to be present at the commencement.
The brethren at the Outlet will do what they can to accommodate
those who come from a distance. There is also a Temperance Hotel
in the neighborhood, where those wishing to provide for themselves
can find entertainment. During the Conference, discourses on im-
portant questions connected with our faith and duties may be ex-
pected. Let there be a general gathering, and, with the blessing of
God, we shall prosper. J. M. OSBORN, Sec'y C. E. Con.

ADVENT MEETINGS.

AUBURN, N. Y.—The Second Advent church in this city hold public
worship every Sabbath. Elder Ingmire is their pastor.

NEW YORK.—The Advent Mission Church have removed from Wash-
ington Hall to No. 63 East Broadway, over Botanic Hall, third
floor, where services will be held at 10 A. M. and 3 P. M. until the
completion of their chapel.

POST OFFICE ADDRESSES.

CHARLES W. PERKINS has changed his residence from Milton Mills
to Rochester, N. H.

P. V. WEST—West Broome, C. E.

MILLS SWERT—Manchester, N. H.

MARRIED, in Auburn, on the 11th inst., GEORGE GUNSER, of
New York, and MARY, daughter of Elder Wm. INGMIRE.

Appointments, &c.

N. BILLINGS will preach at Meredith Centre, N. H., May 31st;
Meredith Neck, June 1st; at the Page school-house in Holderness,
21; at the Tabernacle, Holderness, 5th; South Royalton, Vt. (in
the school-house that he preached in when there before,) 8th, at 7
P. M.; West Randolph, 9th; Waterbury, Sabbath, 12th; Bristol,
16th, and remain over the Sabbath.

J. M. OSBORN will preach in Brompton, C. E., (where brother Chan-
dler may appoint,) June 21—will come brother in Melbourne or
Windsor inform brother Chandler of this appointment, that it may
be circulated in season? Hatley (West village), 3d; Barnston,
4th; Derby Line, Sunday, 5th. Evening meetings at 8 o'clock.

E. CROWELL will preach in Albany, N. Y., Sabbath, May 29th; West
Troy, 31st, evening; Clark's Mills, June 1st, 2d, and 3d, evenings;
West Martinsburg, 4th, and Sunday, 5th; Syracuse, 7th, even'g;
Homer, (as Elder Gross may arrange,) 9th—13th; Auburn, 14th
and 15th, evenings; Seneca Falls, (as Deacon Huse may appoint,) 17th—20th.

P. V. WEST will meet the friends in Hatley, C. E., June 2d, at 6 P.
M.; Eaton, 3d, at 2 P. M., and continue over the Sabbath; Bar-
nston, (where the friends may appoint,) 6th, at 4 P. M.; at Foster's
Mills, Stanstead, 8th, at 4 P. M. Elder D. W. SORBERGER is ex-
pected to be present and preach part of the time.

L. D. THOMPSON will preach at London Ridge, N. H., Sabbath, May
29th; Abington, Mass., Sunday, June 5th.

D. T. TAYLOR will preach in Champlain, N. Y., Sunday, June 5th—
all day. A general attendance is expected.

BUSINESS DEPARTMENT.

TO AGENTS AND SUBSCRIBERS.—This office now needs all its
dues; and we wish all would arrange to send us the small sums they
severally owe, as soon as their convenience will admit. We have
heavy bills to meet the coming month, and depend on those indebted
to the office for the means to liquidate them. One fourth of our sub-
scribers still owe for the last volume.

THE HERALD AND OFFICE.—Our thanks are due to our pa-
trons for their interest in the prosperity of the *Herald* in days past.
The present condition of affairs requires renewed exertions to in-
crease the number of our subscribers, and to extend the sales of our
publications. An effort is needed to counteract the labors of those
who unweariedly strive to lessen the number of our readers, and cut
off our resources. We need more than the means at our command
to carry into effect our plans and wishes for the advancement of the
cause; and yet there are those who seek to cripple even these by
magnifying our resources, and representing us as possessing un-
bounded means. Such misrepresentations are the more cruel, when
the means of a correct knowledge are within the reach of all. But
as these means are resorted to to lessen our usefulness, the only way
to counteract them, is for our friends to redouble their active ex-
ertions in our behalf. We speak not unadvisedly.

BUSINESS NOTES.

D. Bosworth.—The last lot of books you had, (amount \$3.10) was
overlooked in the bill sent you last week.

G. H. Child.—Sent you books the 21st by Leonard & Co.

Elam Burnham.—You will owe \$1 on *Herald* July 1st—end of pres-
ent vol. Your book account is cancelled.

A. G. Brown.—Have sent another vol. You can send that back by
some convenient opportunity.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON

(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance.
\$1.13 do., or \$2.25 per year, at its close.
\$5 in advance will pay for six copies to one person; and
\$10 will pay for thirteen copies.
Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25
for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers,
25 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-
three numbers, or \$2.25 a year. The same to all the Provinces.

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and 12s. a year, for the *Herald* and the American postage, which
our English subscribers will pay to our agent, Richard Robertson,
Esq., 89 Grange Road, Bermondsey, near London.

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yearly, at the office where it is received, will be 35 cents a year to
any part of Massachusetts, and 25 cents to any other part of the
United States. If not pre-paid, it will be half a cent a number in
the State, and one cent out of it.

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The No. appended to each name is that of the *HERALD* to which
the money credited pays. No. 606 was the closing number of
1852; No. 632 is to the end of the volume in June, 1853; and
No. 655 is to the close of 1853.

H. Rollins, 658; G. Huntley, 638; J. Crandall, 665; J. Hall, 458,
and two Y. G.; S. E. Brown, 653; S. Tiehurst, 652; J. Bullock,
on acct; W. Burnham, 600; A. Mace, 658; V. Streeter, 638; J. Fair-
banks, 632; M. Boyden, 632; M. Nason, 619; F. R. Cook, 586—
\$1.77 due; B. D. Hill, 632; W. B. Gilman, 638; B. F. Turner, 653;
C. Harlow, 638; E. A. Holmes, 658; A. Bryant, 653; T. Pratt,
600; S. Mitchell, 638; Lucy P. Perry, 638—each \$1.
H. P. Fuller, 658; P. Hoyt, 632; C. Stevens, 664; D. Bosworth,
on acct; H. S. Barney, 679; T. Russell, 655; Persis Baker, 658;
A. Rogers, 638; E. W. Turner, 670; T. Sayles, 658—each \$2.
J. Walker, (by E. W.) 697; N. Bachelord, 736; M. C. Bachelord,
705—if new sub., or should it be cred. to J. Bachelord, of Hampton,
N. H.; J. Pearson, on acct—each \$3.
W. E. Burnham, on acct—\$4. M. Winkley, for books, sent;
F. Leavett, on acct—each \$5. M. Keyes, 622—67 cts. J. C. Down-
ing, on acct—\$1.83. D. Chatterton, 749, and Y. G.—\$6. P. Hawkes,
on acct—\$8. S. G. Mathewson, on acct—\$10—sent books.

ADVENT



Luke 9:28-30

HERALD

J. V. HIMES, Proprietor.

WHOLE NO. 629.

BOSTON, SATURDAY, JUNE 4, 1853.

VOLUME XI. NO. 23.

REVELL FOR THE SLUGGARD.

Up, and singing, working, we
Sleeping, dreaming, idling, you!
Ere the sun is in the sky,
Or has dried the early dew,
Singing—from a grateful heart;
Working—with a willing hand;
Thus we would fulfil our part,
With the goodly of the land.

For the moments glide along,
So do months and years, amain;
Duties to them each belong,
And they come not back again.
Sunbeams smile and rains descend,
But the ever toiling soul,
Only as its blessings lend,
As the recompense of toil.

Up, and working, daily we
Duties, and unwilling, you!
Sluggard, wake! if yet there be
Aught within, of effort or true,
Pray and work, and work and pray,
Let not each successive sun,
Come so bright, and go away,
With the word, nothing done!

The Boston Anniversaries.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

The annual business meeting of this Society was held on Tuesday at the Society's room; the President, Rev. Dr. Woods, in the chair. Prayer was offered by the President. The records of the last annual meeting were read and approved. The Treasurer's report was read and accepted. According to this report the receipts for the past year have been \$47,741.78, which is about \$11,590 advance over the previous year.

The disbursements during the same period, for missionary service performed in this State, have been \$5372.50; in defraying the proportion of incidental expenses pertaining to this auxiliary, \$1050.31; to aid the Parent Society in its operations on the field at large, \$40,345.28; and there is now a balance in the treasury of \$1001.33.

The legacies constitute a larger proportion of the receipts than usual, amounting to \$16,080.12. The donations from females have increased, making, with their part of the legacies, about one-third of the entire receipts.

The Society has had under its care, the past year, in Massachusetts, 45 missionary fields—a smaller number than has been reported for the last twenty-four years. The missionaries had under their spiritual watch about 1240 families, and 5920 regular attendants on their public ministrations. The churches number 1890 members. Additions during the year, 67 on profession, and 69 by letter; total, 136; and there have been reported 41 hopeful conversions. To various objects of Christian benevolence these feeble churches and congregations have contributed about \$2000, which is a return into the Lord's treasury of 40 per cent. on all that they have received from this Society during the same time.

Rev. Mr. Stone, of this city, said:

"There are things affecting our own character, to which he would allude, and one is the extravagance of our style of living. In this he saw more danger than in all others, and drew a vivid and eloquent picture of the influence of this course upon the social and moral character of those who adopt it. Man is God's steward, and the money that passes into his hand is not his; it is God's. Oh, that men would remember this. He had sometimes thought of contrasting the charge of vagrancy with that of superfluity—and that charge will have to be met at the great assizes. If there is anything meaner than in thus hoarding wealth, and only relaxing the hold upon it when death is upon the hand, he should like to know what it is. This prosperity and spirit of extravagance is our greatest danger, and to avert it we need the spirit which is embodied in this Society.

Other perils are that public corruption which begins to be seen in our great cities—the lust of dominion—the demands of the trade interest. He enlarged upon the desecration of the Sabbath in

the opening of the Post Office; the sale of papers; and as the crowning point, the harnessing up of the cars and the desecration of the quiet hours of the Sabbath evening. It is this trade interest which advocates the opening of the theatre on the evening preceding the Sabbath; which sets itself in opposition to the Maine law. These and other reasons might be urged had he time, and all showed the necessity of home missions."

MASSACHUSETTS UNIVERSALIST HOME MISSIONARY SOCIETY.

The Treasurer's report was read. Whole amount received during the year, \$1341.99; whole amount disbursed, \$996.76; balance on hand, \$345.23.

The speakers all admitted and regretted that so little had been accomplished, the reason for which was found, as expressed in the language of Father Streeter, that the Universalists, as a denomination, were not convinced of, and imbued with, the appropriateness and needs of the missionary enterprise.

POPULAR EDUCATION AT THE WEST.

A very interesting meeting was held on Tuesday in the Central church, Winter-street, by the Boston Branch of the National Board of Popular Education, the former body having transferred its operations to the National Board.

Since the commencement of the movement, 326 female teachers have been sent to the West, of whom 90 were from Vermont; 82 from Massachusetts; 24 from New Hampshire; 31 from Maine; 25 from Connecticut; 4 from Rhode Island; and the remainder from other States, with one exception, who was a very devoted Christian, and valuable teacher, from Ireland.

The Boston Ladies' Educational Society, during the six years of its existence, has sent out 109 teachers.

THE AMERICAN AND FOREIGN CHRISTIAN UNION.

Held its anniversary meeting at the Music Hall, at 11 o'clock Tuesday forenoon. Hon. George N. Briggs presided. The services were introduced by the reading of the Scriptures, by Rev. J. Cummings, of Boston. An abstract of the Annual Report was then read by Rev. Dr. Fairchild, one of the Secretaries. The report states that the receipts of the Society have been \$67,597.11, being an advance of more than \$11,100 over the year preceding. The expenditures have been \$65,742.01, which is an increase of ten thousand dollars over the previous year. The number of laborers in the employ of the Society during the year was 118.

AMERICAN UNITARIAN ASSOCIATION.

From the Treasurer's report, which was next read, it appeared that the out-goings of the Association during the past year had amounted to \$8315.21; the receipts had been \$6,802.87; \$1000 of the first sum had been borrowed, and a considerable amount was still due the Treasurer.

The annual report of the Executive Committee was then read.

One of the chief hindrances to the advance of the doctrines of Unitarianism it said had been the excessive radicalism, bad taste and irreverence of some who had nominally stood within the circles of that body—some who by their proceedings had shocked the hearts of many pious people, and brought odium upon the fraternity.

PASTORAL ASSOCIATION.

The anniversary of the Pastoral Association was celebrated at the Central church yesterday afternoon, in the presence of a large congregation.

Rev. Prof. Phelps, the preacher of the occasion, announced as his text, the 10th and 11th verses of the 55th chapter of Isaiah:—"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it

shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

In relation to the success of Christian missions, he said that all that had been accomplished in spreading the gospel through the world had not been done by might and power, as the world has it, but by Divine aid. The decree of God lies at the foundation of all. Without the constant intervention of Divine influence, the Christian religion must have been long since overpowered—crushed to the earth, never to rise again. The existence of a Christian church to-day was proof that the religion was sustained by the divinity of God.

There were occasions when the preaching of the gospel seemed to be attended with no beneficial results. But in these cases the labors of the preacher, though their results were not at the time perceptible, left undeveloped good behind them. He spoke of the unseen eye which watched over the efforts of all ministers—the humble and apparently unsuccessful, as well as the more eloquent and apparently more effective. Much good was often done which could not be appreciated, because its origin could not be traced back to any specific occasion. Powers unknown and unthought of, circumstances which could not be remembered, would often give to a character a tone and power which would distinguish it through life.

The preaching of Christianity would bring about the accomplishment of a great decree of God; and to the ministers of the Gospel this all important duty was assigned.

REFORMATION OF CRIMINALS.

Agreeably to previous notice, a meeting was held in Chapman Hall, to consider the object of the reformation of criminals. About thirty ladies and gentlemen were present, and Dr. Howe was called to the chair.

A person recently discharged from the State Prison at Charlestown, stated while in confinement he was often told of the interest which was felt outside the prison walls in the welfare and reformation of prisoners, but he thought the attendance at this meeting was not evidence of very much interest being felt by the public. His only wonder was, why any men do reform at all.

Mr. Spear stated that notice of this meeting had been extensively circulated, and there were many clergymen in the city besides those who reside here, and he could not but regret that the attendance was so small. He had called the meeting with the hope that a greater interest in the reformation of the criminal would have been manifested.

BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION.

A meeting of this Association was held in Park-street church, to hear an address from Hon. George N. Briggs. The house was well filled, a large proportion of the audience being young people.

SOCIETY FOR THE RELIEF OF AGED AND DESTITUTE CLERGYMEN. (UNITARIAN.)

This Society met in the vestry of the church of Our Saviour, in Bedford-street, at half past 8 o'clock, Wednesday forenoon, the Rev. Dr. Young (in the absence of the President, the Rev. Dr. Nichols) in the chair. The Secretary read the minutes of the last annual meeting and afterwards an abstract of the Treasurer's report—the Treasurer, the Rev. Dr. Peabody, being also absent in Europe.

It appears from the above-named abstract that there has been received during the year on subscription the sum of \$870.12. Dividends and interest on investments, \$432. There has also been received as a donation from the late Robt. G. Shaw, the sum of \$1000, besides several other donations and life-memberships, which make up a permanent fund of about \$8800.

MINISTERIAL CONFERENCE. (UNITARIAN.)

The Ministerial Conference was held on Wednesday at the church of Our Saviour, in Bedford street.

The preacher was Rev. Dr. Stebbins, of Meadville, Pa., and the subject of his discourse was the dangers which beset the ministry in theological studies. The particular topic alluded to was the danger of obscuring the truth, and thereby misleading the mind, by the inaccurate use or definition of the words "revelation," "inspiration," "miracles," "immortality," "Christ," "God," &c. In regard to these words, and names, there is too much looseness of language; too much ambiguity; too poetical definitions, producing wrong impressions and wrong views of Christian belief and Christian truth.

NEW ENGLAND ANTI-SLAVERY CONVENTION.

This body assembled at the Melodeon at 10 o'clock Wednesday morning.

President.—Wendell Phillips; **Vice Presidents**—Edmund Quincy, of Dedham; Charles Lenox Remond, of Salem; Francis Jackson, of Boston; John T. Sargent, of Boston; J. M. Flint, of Randolph, Vt.; Peter Libbey, of Buxton, Vt.; Eliza S. Kinney, of Salem; John T. Hilton, of Brighton. **Secretaries**—Samuel May, Jr., of Boston; Alonzo J. Grover, of Abington. **Business Committee**—Wm. Lloyd Garrison, Parker Pillsbury, Stephen A. Foster, Sallie Holly, Charles C. Burleigh, Andrew T. Foss, Lucy Stone, Henry C. Wright, Thomas Haskell. **Finance Committee**—James N. Buffum, Joshua T. Everett, Nathaniel B. Spooner, Elbridge Sprague, Joseph Merrill.

COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.

A sermon before the Society for the promotion of the above-named object, was delivered in the Music Hall, at nine Wednesday morning, by Rev. J. M. Sturtevant, D. D., President of Illinois College; Wm. Ropes, Esq., of this city, presided. Prayer was offered by Rev. Dr. Peters of Williamstown, in this State. In the room of any abstract of the report, the following facts were printed and distributed around the hall:—Receipts for the first nine years, including some \$80,000 contributed specifically for the purposes of endowment, \$216,318.33; annual average, \$24,035.37; a still larger amount in addition raised at the West.

Institutions aided:—Western Reserve College; Lane Theological Seminary; Marietta College; Wabash College; Illinois College; Wittenberg College, Springfield, Ohio; Knox College, Ill.; Beloit College, Wisconsin; Iowa College, Davenport, Iowa; Seminary of the German Evangelical Conference of the West, Missouri; Collegiate Department of Tualatin Academy, Oregon.

Institutions which have ceased to need the aid of the Society;—Western Reserve College and Lane Theological Seminary. Some \$3500 each, applied to Marietta and Wittenberg Colleges, in addition to what has already been done for them, would be sufficient to bring them to a similar point, and this would make four institutions placed beyond the need of aid.

Revivals of religion in the Institutions aided, frequent and powerful. Hopeful conversions in collegiate and preparatory departments, probably not less than 700.

UNIVERSALIST GENERAL REFORM ASSOCIATION.

A business meeting of this Association was held in the Vestry of the School-street church, Wednesday morning. Mr. P. H. Sweetser in the chair. The meeting was opened by prayer, from the Rev. Mr. Hanson, of Maine.

An able report upon the subject of juvenile offenders, was then read by Rev. E. A. Eaton, of Providence, Corresponding Secretary. Allusion was made in the report to the enormous extent to which juvenile depravity existed in England, and to the steps which had been taken by benevolent individuals to alleviate this evil. It spoke of the amount of this kind of depravity existing in our own country, and described in detail the condition of a large portion of the juvenile population in Boston.

(See last page.)

Millennial Light.

BY REV. J. CUMMING, D. D. LONDON, ENGLAND.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."—Rev. 21:23.

(Concluded.)

FIRST, I believe that that new light will reveal all things beautiful with far greater intensity. The light which now reveals to us the tints and colors of flowers, the beauties and splendor of the stars, of gems, and of the rainbow, shall die: but the new light, which is to supersede it, will show us all these things with intenser brilliancy; and display to us beauties in them which we have never yet seen—hidden splendors, as yet concealed or disguised—and will prove that this earth, the workmanship of God, has beauty and glory and magnificence within it, which eye hath not yet seen, nor man's heart ever yet conceived. In that new light all the discoveries hitherto made by science will appear as nothing when compared with the disclosures that will then be brought within the horizon. Mines of interesting discovery, stores of richer grandeur will be laid bare, and more exquisite harmonies, now silent, will evolve from creation: and we shall find that all which science and research have yet done, was but to bring us to the margin of the mighty ocean of mystery and beauty, whose contents and treasures remain to be fully and clearly comprehended. Then the tree of knowledge will no longer be separated from the tree of life; both shall own the same root and blossom on the same soil. The light which is to be will also reveal what the light which now is, cannot do. The light of our sun reveals to us color—material color, and material shapes, but nothing more. The new light that is to supersede it will reveal not only these, but also moral and spiritual character; showing us that holiness is essential beauty, the greatest purity the greatest brightness. It will reveal to us a glory in holy character far surpassing that possessed by sun, moon, or stars; by flower, fruit, and all things beautiful on earth. We shall then see that the highest beauty in this world is but a dim exponent of that excelling moral beauty to be disclosed in the New Jerusalem. But this new and glorious light will also cast its rays over all the history of the past, and will emphatically fulfil the words of our Lord—"What I do thou knowest not now, but thou shalt know hereafter." At present, how much in our life is there involved in mystery and darkness! how many things have happened to us, the meaning of which we cannot comprehend! That dark and freezing cloud, which now casts its shadow on your heart, and which you cannot understand, has its mission, and the new light will disclose it. That stroke which smote down your first-born and fairest, has a meaning and an issue, though you could not understand it; and that blow which you cannot think of now without shedding tears of bitterness, will then be seen to have been but the touch of a Father who loved—a stroke inflicted by the hand that was nailed to the cross for you. That labyrinth, now inexplicable to you—that mystery now unfathomable—those dealings of Providence which you cannot now comprehend, will then be seen distinctly by you to have had an aim and a bearing, which shall awaken in you new songs of gratitude, and inspire you with deeper thankfulness to Him who led you all the way through the wilderness, and placed you there. Then shall you see all things to have been working together for your good, and that the darkest cloud had ever a smiling face behind it, and that the bitterest cup had in it a secret sweet. The great chain of mystery will be then lifted above the stream: every link will be luminous, and you will be convinced in glory of what you so much doubt or disbelieve on earth, viz.: that you received not one stripe too many, endured not one pang too severe, were subjected to not one visitation that was not as essential to your ultimate happiness, as that Christ should have died on the cross, and washed and sealed you with his own precious blood. This new light will not only diffuse splendor over the past, but I believe that it will place us in a position for solving mysteries, and elucidating truths, which we cannot now comprehend. For instance, you often dispute about the harmony that subsists, or ought to subsist, between predestination, or election, and the doctrine of free-will. You read plainly that we are chosen before the foundation of the world; you read as plainly—"Why will ye not come unto me? why will ye die?"—you are satisfied from the one passage of the sovereignty of God; from the other, of the freedom of the human will, as well as our responsibility. You are staggered, and cannot reconcile them; they appear to you altogether discordant. But, amid the light that shines in the New Jerusalem, both will be seen to be not only great truths, but the one shall be shown to be in perfect harmony with the other. Take another truth: salvation by grace, and yet the necessity for good works. You cannot comprehend now how good works should have nothing to do with salvation, and yet that we should be called upon to be fruitful in every good work.

You will then see that the two are essentially connected; that the one is as indispensable as the other. Now we see truths only in fragments: then we shall see them as a complete whole and in full. Now to us truth seems an apocrypha: then it will be an apocalypse. Now we see the greatest truths surrounded by the greatest mysteries, as the loftiest mountains ever cast around them the broadest shadows; then the sun will be vertical, and no truth shall have a shadow. All things that we now see "through a glass darkly," shall then be seen "face to face;" everything will be luminous in the New Jerusalem. The sovereign purposes of God, which neither you nor I can grasp now, we shall comprehend in some degree then; the Trinity we shall then in some degree unravel; and, although it must forever continue to be a truth above us, it will be infinitely more luminous and transparent than it is now. The atonement, the incarnation, the necessity for the death of our Saviour, the introduction of evil, the influence of the Holy Spirit,—these are all truths which are more or less wrapped up in mystery now; but they shall all be robed in clearest light then; and in that clearest light all things shall be seen clearly. We shall then see that in this light will be fulfilled all the glorious promises which God has made. For instance, our Lord says himself, "I am the light of the world." He is so now really, but not universally: then he shall be so universally; then shall be fulfilled that beautiful promise made in Isaiah—"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee; and his glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising." Then shall be fulfilled that promise—"To you that fear my name shall the Sun of Righteousness arise, with healing in his wings." Then that light which sparkled in types and glowed in promises—which appeared in the cradle at Bethlehem—which shone on the cross, and illuminated the grave, shall no longer be restricted to any particular nook, portion, or region of the globe, but shall overspread and overflow with its radiant splendor the whole habitable world; and there shall break upon the view a scene such as man in his happiest imaginings has never yet dreamt of: then shall be shewn in that light the true unity of the Church of Christ. It shall then be seen to be not what sectarians have called it, nor what exclusivists pronounced it. It shall be seen to be not a material uniformity—not a ceremonial identity, but a great and hallowed likeness of each to each, and all to Christ: all being one in Christ, and, therefore, one with each other. Then shall we recognize each other as we are. In the light which now is, we can see each other's countenances, and judge each other's actions, although we often misinterpret and misapprehend them; but in that light, I believe, hearts shall be visible, affections luminous, and character shall show, and write, and record itself; and we shall know not each other's countenances only, but each other's thoughts and hearts even as we know ourselves. Then in that light all creation shall be made glad: there shall be no plaintive tone amid all its sounds; no sob for the dead shall there break upon the ear: all earth shall be paradise, all voices shall be jubilee, and, basking in a sunshine without cloud, and on an earth without decay, the world shall close, as the world commenced, with paradise. But we shall see in that light, what we now ought to feel more—the preciousness of man's soul. I was trying to teach this last Sabbath morning, from the text, "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" How few of us feel this weighty truth as we ought to feel it! * * * Then we shall see that text luminous to a degree we never saw before—"What shall it profit a man if he shall gain the whole world, and lose his own soul?" And then we shall know it—not by the soul's everlasting loss, but by its everlasting gain. This light, which shall make so many things plain, is a light that will be still mediatorial—for the text is remarkable: "The Lord God shall lighten it, and the Lamb shall be the light thereof." The literal translation is, "The Lord God shall lighten it, and the Lamb shall be the lamp thereof;" meaning that Christ is the medium of transmission for all the light which illumines the New Jerusalem. And he alone shall be that medium; ministers, sacraments, and ordinances, are the lights now, but these shall all be swept away: all stars shall be merged into the bright Morning Star; all suns into the Sun of Righteousness. Christ shall literally be "the all in all,"—the medium through which all light comes from God to us, and by which all praise rises from us to the ear of God, forever and ever. In one brief sentence: The light that shall then illuminate the New Jerusalem, shall be moral and spiritual light—the perfection of the light that now is; and in that new and more glorious light, we shall see what is mystery to us now, and see more clearly things but dimly revealed to us now. Let me

ask, therefore, in concluding my remarks upon this passage—Are you the children of the light? Are you walking in the light? Are you transformed by the light into the likeness of God? Is your heart in heaven? Does your imagination unfurl its wings, and visit often that blessed and glorious scene, and evoke in your heart the aspiration of the Psalmist of old: "Oh! that I had wings like a dove, for then would I fly away and be at rest?" Does the contemplation induce you to set your heart, not on things that are seen, but on those which are unseen? Do you feel that all on earth upon which men trust is passing away? Do you not, from the spectacle of the overthrow of dynasties, the downfall of thrones, the tremblings and convulsive throes of the nations—in a word, from the shaking and uncertainty of all that is around you, learn to lay hold upon things that will and must last forever? The true way, I believe, to dislodge wrong principles and preferences, is to try to implant sound ones; we shall never sit loose to this world, by being told that it is bad, or raise our affections above it, by being told that it is unworthy of them. The proper way to dislodge the love of the world that now is, is to unfold and press upon our apprehension the glories of the world that will be. And just as the sun at noonday shining upon the grate, puts out the fire, and just as the sun at day-dawn, shining in the sky, puts out the stars, so the splendor, and beauty, and magnificence of the heavenly Jerusalem will make so poor and dim all the glories of the world that now is, that kings shall look on their crowns as pale, and worthless, and see beauty nowhere but in a crown of glory that fadeth not away. Do you, dear brethren, endeavor not only to rest your affections upon that better and brighter scene, but do you endeavor to make it known also to others? If we are living in the light ourselves, we shall try to illuminate others. In proportion as a man is a Christian, in the same proportion is he a missionary. The intensest light casts it rays the farthest; we are made Christians, that we may feel as stewards and trustees; we receive the unction of the saint, that we may engage in the duties, and undertake the responsibilities of the servant. Depend upon it, that just in proportion as a man is illuminated with the heavenly light himself, in the same proportion will he lighten others. The intensest luminary spreads its rays the farthest: the greatest Christian is always the greatest missionary. He who is the greatest receiver of light from God, will be the greatest reflector of that light amongst his fellow-men.

Are you in the number of those who alone shall see and enter the New Jerusalem? Are you amongst "the pure in heart," for they alone shall see God? Are you holy men, have you new hearts, that have been touched, and thereby transformed, by the Spirit of God? Speculations about prophecy will not serve us. Satan knows more about the apocalypse than all the commentators from the Christian era to this day. It is not an increase of intellectual light, so much as it is a need of an increase of that new, transforming, illuminating, sanctifying light, which comes from the Sun of Righteousness, that we require. "Except a man be born again (we are told) he cannot see the kingdom of God." And, my dear friends, it is not difficult to ascertain if you are destined to become citizens of the New Jerusalem. Let me ask you what interest you feel in those foretastes of it to be had here below? If the millennium be a sabbath of a thousand years, they only to whom the sabbaths on earth are sweet, will be fitted for its enjoyments and employments. What, then, let me ask, is the Sabbath to you? Is it the sweetest day of the seven? Can you part with any day but not with the Sabbath? When you are ill, do you take a day from Caesar, or from Christ, for the use of the means of recovery? Let me ask, what day of the week comes round to you with the greatest delight, and occasions you the greatest happiness? Do you love the house of God? If the New Jerusalem is to be a city of perpetual song, thanksgiving, and praise,—if there will be perpetual progress there in the knowledge of God, of Christ, and of all things holy, and of all things mysterious,—do you now love the study of such themes, do you love the Bible which unveils them to you? Do you prefer a day in God's house to a thousand within the gates of sin? What is the house of God to you?—a happy place, whither you come with a glad and thankful heart, or a place to perform a melancholy duty to pacify your conscience, or rather to do penance in atonement for sin, than to partake of those spiritual pleasures and employments which God has vouchsafed in it? If you love the Sabbath in this world which passeth away, you will love the eternal Sabbath which will succeed the six thousand years of this world that are now drawing to a close. I believe that these six thousand years, according to the most ancient and best calculation, are very near their accomplishment. I believe that we are at the opening of the pouring out of the seventh vial, and at the commencement of scenes which will not last very long: but which shall be tempestuous and stormy beyond all parallel: the din, dis-

cord, and confusion of which, however, shall be like the preparation of the instruments of a great concert for the harmony and jubilee that will prevail over all the earth. And if this be so, let us set our hearts on things above, let us sit loose to this world, let us so pass through the things that are seen and temporal, that we may direct our attention mainly to the things which are unseen and eternal, * * *

We are upon the eve of a grand response. The spreading anarchy of nations is opening up a clearer and nearer view of that City whose gates are praise, and its walls salvation. It will soon emerge from the chaos in all its predicted beauty—the envy of those that are without, the admiration of those that are within—the rosy eve of departing time—the auspicious twilight of opening eternity.

The Comet of 1856.

THE following interesting details respecting the comet which is expected to make its appearance about the year 1856, are given by M. Babinet, an eminent French astronomer, and member of the Academy of Sciences, in an article recently copied in the *Courier des Etats Unis*. We avail ourselves of a translation of it which we find in the *Boston Traveller*:

This comet is one of the grandest of which historians make mention. Its period of revolution is about three hundred years. It was seen in 105, 392, 683, 975, 1264, and the last time in 1556. Astronomers agreed in predicting its return in 1848; but it failed to appear—*manque au rendezvous*, according to the expression of M. Babinet—and continues to shine still, unseen by us. Already the observatories begin to be alarmed for the fate of their beautiful wandering star. Sir John Herschel himself had put a craze upon his telescope when a learned calculator of Middlebourg, M. Bomme, re-assured the astronomical world of the continued existence of the venerable and magnificent comet.

Disquieted, as all other astronomers were, by the non-arrival of the comet at the expected time, M. Bomme, aided by the preparatory labors of Mr. Hind, with a patience truly Dutch, has revised all the calculations and estimated all the actions of all the planets upon the comet for three hundred years of revolution. The result of this patient labor gives the arrival of the comet in August, 1858, with an uncertainty of two years, more or less; so that from 1856 to 1860 we may expect the great comet which was the cause of the abdication of the Emperor Charles V., in 1556.

If it is known that partaking of the general superstition which interpreted the appearance of a comet as the forerunner of some fatal event, Charles V. believed that this comet addressed its menaces particularly to him as holding the first rank among sovereigns. The great and once wise, but now wearied and shattered monarch, had been for some time the victim of cruel reverses. There were threatening indications in the political, if not in the physical horizon, of a still greater tempest to come. He was left to cry in despair, "Fortune abandons old men." The appearance of the blazing star seemed to him an admonition from heaven that he must cease to be a sovereign, if he would avoid a fatality from which one without authority might be spared. It is known that the Emperor survived his abdication but a little more than two years.

A Disfigured Soul.

GOLD well gotten is bright and fair; but there is gold which rusts and cankers. The stores of the man who walks according to the will of God are under a special blessing, but the stores which have been unjustly gathered are accursed. "Your gold and your silver is cankered, and the rust of them shall be a witness against you, and shall eat up your flesh as fire." Far better have no gold at all than gold with that curse on it. Far better let cold pinch this frame, or hunger gnaw it, than that the rust of ill-gotten gold should eat it up as fire.

Perhaps you may once or twice in your life have passed a person whose countenance struck you with a painful amazement. It was the face of a man with features as of flesh and blood, but all the hue of flesh and blood was gone, and the whole visage was overspread with a dull silver-gray and a mysterious metallic gloss. You felt wonder, you felt curiosity, but a deep impression of the unnatural made pain the strongest feeling of all which the spectacle excited. You found it was a poor man who, in disease, had taken mercury till it transfused itself through his skin and glistened in his face. Now, go where he will, he exhibits the proof of his disorder, and of the large quantity of metal he has consumed. If you had an eye to see the souls that are about you, many would you see—alas, too many—who are just like that; they have swallowed doses of metal—ill-gotten, cankered, rusted metal—till all purity and beauty are destroyed. The metal is in them, throughout them,

turning their complexion, attesting their disorder, rendering them shocking to look upon for all eyes that can see souls. If you have unjust gains, they do not disfigure the countenance on which we, short-sighted creatures, look; but they do make your soul a pitiful sight to the great open Eye that does see. Of all poisons and plagues, the deadliest you can admit to your heart is gain which fraud has won. The curse of the Judge is in it; the curse of the Judge will never leave it; it is woe, and withering, and death to you; it will eat you up as fire; it will witness against you—ay, were that poor soul of yours, at this precise moment, to pass into the presence of its Judge, the proof of its money-worship would be as clear on its visage as the proof that the man we have described has taken mercury is plain upon his.

Romish Priests and Religious Liberty.

In one of our interior cities, where there is a Roman Catholic Bishop, a goodly staff of priests, two or three churches, (one of which is a great cathedral, recently dedicated with much ceremony,) we requested our worthy Irish missionary (himself a convert from Rome) to call upon all the ministers and pastors, and request them to sign a memorial addressed to Congress, in favor of securing religious liberty to Americans whilst abroad. Executing our wishes to the letter, the young man called upon every Protestant minister and priest in the place. Read what he says: "I called on Priest —, and said, I have come to request your reverence to put your name to this petition. You will be able to see its purport in less time by reading the few lines at the head of it than by listening to any statement I can make. The priest looks on it and reads. 'This is a humbug!' I have been in Europe, and I know if those people conduct themselves properly, and do not meddle with the Catholic religion, which is that of the State, nobody would trouble them. But they will not refrain from proselyting, and therefore they deserve to be hung; the last one of them should be hung, and there would then be an end to the trouble. Are you an Irishman?"

Missionary. I am, Sir.
Priest. When have you been to confession?
Missionary. Very lately, indeed, Sir.
Priest. How late? tell me! how late?
Missionary. This morning, Sir.
Priest. What priest have you been with?
Missionary. The High Priest, Sir.
Priest. Who is he? What is his name?
Missionary. Jesus, who died the Just for the unjust. If we confess our sins to him, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness. He whose blood cleanseth from all sin; he of whom it is said "that there is no other name under heaven given among men whereby we can be saved."
Priest. Ha! That's the sort of fellow you are! Off with you! Begone!
Missionary. I knew all this before I came, but there are others who, knowing less of you than I do, can hardly believe that you still love to be drunken with the blood of saints, and them I wished to satisfy. You need not be mad with me. I go.
The priest was in a rage, and slammed the door after me. I afterwards went to the Bishop; he was mild, but would not sign the paper. He said it would annoy the Catholics abroad, and react on them here in America. I took a stout brother of mine with me in my calls upon the other priests, in case they should strike me, but we did not find them at home."

American and Foreign Christian Union.

The Silver Cup—an Illustration of the Resurrection.

A GENTLEMAN of the country, upon the occasion of some signal service this man had done him, gave him a curious silver cup. David, (for that was the man's name), was exceedingly fond of the present, and preserved it with the greatest care. But one day by accident, his cup fell into a vessel of aquafortis; he taking it to be no other than common water, thought his cup safe enough; and, therefore neglected it until he had despatched an affair of importance, about which his master had employed him, imagining it would be then time enough to take out his cup. At length a fellow-servant came into the same room, when the cup was near dissolved, and looking into the aquafortis, asked David who had thrown anything into that vessel. David said that his cup accidentally fell into the water. Upon this, his fellow-servant informed him that it was not common water, but aquafortis, and that his cup was almost dissolved in it. When David heard this, and was satisfied with the truth of it with his own eyes, he heartily grieved for the loss of his cup; and, at the same time, he was astonished to see the liquor as clear as if nothing had been dissolved in it, or mixed with it. As, after a little while, he saw the small remains of it vanish, and could not now

perceive the least particle of the silver, he utterly despaired of ever seeing his cup more. Upon this he bitterly bewailed his loss, with many tears, and refused to be comforted. His fellow-servant, pitying him in this condition of sorrow, told him that their master could restore him the very same cup again. David disregarded this, as utterly impossible. "What do you talk of?" said he to his fellow-servant. "Do you not know that the cup is entirely dissolved, and not the least bit of the silver to be seen? Are not all the little invisible parts of the cup mingled with the aquafortis, and become parts of the same mass? How then, can my master, or any man alive, produce the silver anew, and restore my cup? It never can be; I give it over for lost; I am sure I shall never see it again."

His fellow-servant still insisted that their master could restore the same cup; and David as earnestly insisted that it was absolutely impossible. While they were debating this point, their master came in and asked them what they were disputing about. When they had informed him, he says to David, "What you so positively pronounce to be impossible, you shall see me do with very little trouble. Fetch me," said he to the other servant, "some salt water, and pour it into the vessel of aquafortis. Now look," says he; "the silver will presently fall to the bottom of the vessel in a white powder."

When David saw this, he began to have good hopes of seeing his cup restored. Next, his master ordered the servant to drain off the liquor, and to take up the powdered silver, and melt it. Thus it was reduced into one solid piece; and then, by the silversmith's hammer, formed into a cup of the same shape as before. Thus David's cup was restored with a very small loss of its weight and value.

It is no uncommon thing for men like David in this parable, to imagine that to be impossible, which yet persons of greater skill and wisdom than themselves can easily perform. David was as positive that his master could not restore his cup, as unbelievers are, that it is incredible God should raise the dead; and he had as much reason on his side as they. If a human body, dead, crumbles into dust, and mingles with the earth, or with the water of the sea, so as to be discernible no more, so the silver cup was dissolved into parts invisible, and mingled with the mass of aquafortis. It is not then easy to be conceived, that as a man has wisdom and power enough to bring these parts of the silver to be visible again, and to reduce them to a cup as before, so God, the Maker of heaven and earth, must have wisdom and power enough to bring the parts of a dissolved human body together, and to form them into a human body again? What though David could not restore his own cup? Was that a reason that no man could do it? And when his master had promised to restore it, what though David could not possibly conjecture by what method his master would do it? This was no proof that his master was at a loss for a method. So though men cannot raise the dead, yet God who is infinitely wiser and stronger, can. And though we cannot find out the method by which he will do this, yet we are sure that he who at first took the dust of the ground, and formed it into the body of man, can, with the same ease, take the dust into which my body shall be dissolved, and form it into a human body again. Nay, even if a body be burnt, and consumed by fire, the parts of that body are no more really lost than the invisible particles of the dissolved cup. As David, then was wrong in thinking that it was impossible for his master to restore his cup, it must be at least equally wrong for us to think it impossible that God should raise the dead.

Pray for Others.

ALL history proves that a sincere prayer offered for another is as valuable a gift in its place as the bestowment of gold or silver, though the two do not supercede each other. Were not the persevering petitions of Abraham of advantage to Lot, as he prayed with holy boldness that his nephew might not be consumed in the destruction of Sodom? Let the words of Scripture answer: "And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow when he overthrew the cities in which Lot dwelt." Did Moses confer no benefit on the Israelites when God threatened to overwhelm the whole nation for their ingratitude and rebellion, and he stood in the breach and plead their cause, and turned away the divine wrath, and thus saved them on more than one occasion? Was Elijah's prayer of no avail to the Shunamite widow when he restored her son to life again? Did the church at Jerusalem accomplish nothing for Peter, when their petitions brought an angel to strike off his chains and open the prison door? There is a great truth taught on this subject in the closing chapter of the book of Job, where it is written, "The Lord said to Eliphaz, the Temanite, My wrath is kindled against thee, and against thy two

friends; for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job and offer up for yourselves a burnt-offering; and my servant Job shall pray for you; for him will I accept; lest I deal with you after your folly." It is plain here that God means to teach us that the intercession of a holy man in our behalf is of unspeakable value, and to be prized accordingly. All this might be corroborated by your own experience; for there is probably not a Christian reader who has not in the course of past years proved the availability of prayer in behalf of others, perhaps of a sick child, of a friend in difficulty, of a sinner far from God.

N. E. Religious Herald.

(For the Herald.)

Sketches of Travel.

NO. XXXVIV.

MEYRINGEN, PASS OF THE BRUNIG, LUCERNE TO BASEL.

THE valley of Meyringen is noted for its beauty. It is encompassed by mountains with precipitous sides partly clothed with forests, here and there streaked with white cascades, and overtopped by many snow-white peaks. It is not however so grand as Grindelwald. Much of it is a flat plain, half marsh and half gravel, from inundations of the river. The Alpach, a mountain torrent pouring down from the height behind the village out of a narrow gorge, when swollen by the rains, bears along heaps of black sand and rubbish, which sometimes impedes its course till the accumulated waters sweep everything before them and spread desolation over the valley. An inundation of this sort in 1762, buried a large part of the village in one hour twenty feet deep in rubbish. The marks of this catastrophe still appear on many of the buildings and fields.

In the night I heard it raining hard still, and had dismal forebodings of the morrow. However, I rose early, and took my breakfast, thinking it might clear up. But no, it was rain, rain, rain, as hard as it could pour. About 10 o'clock it abated a little, and I set out for *Lungern*, by the pass of the *Brunig*. The first part of the way I was able to ride on a trot, but soon the ascent became steeper and obliged us to slacken our pace. The rain came down in torrents; I was obliged to carry an umbrella, which frightened my horse and made him sheer in some very pokerish-looking places. The last part of the way was very steep and rocky. Still I was abundantly repaid by the sublime appearance of the clouds rolling around the mountains, and the occasional glimpses of the valley afforded us. On reaching the summit, I dismounted, and went down the otherside on foot. The path was the most rocky and precipitous of any I had travelled. It seemed impossible that horses could travel it. At one place I took a short cut across a meadow and then down steps cut in the rock, while the guide went around a different way with the horse. I reached *Lungern* about noon, drenched with rain and much fatigued. Here I paid my guide his forty-two francs, and dismissed him to return.

I sent my over-coat to the kitchen-fire to dry, took dinner, and ordered a carriage to *Alpnach*. It was a one-horsed vehicle, like a four-wheeled gig, with a leathern apron in front to protect from the weather, and a driver's seat outside of that. It was delightful to exchange the back of a horse for a comfortable seat in a carriage, and I leaned back and smoked my pipe with a sense of perfect satisfaction. The steep ascent of the *Kaiserstuhl* brought us to the level of the Lake of *Lungern*. This lake was recently drained by boring a tunnel through the ridge of the *Kaiserstuhl*, and letting off its waters into the lower valley. The surface of the lake was lowered about one hundred and twenty feet, and its dimensions reduced about one half. The additional land thus gained has not however compensated for the expense of the operation, which was estimated at five thousand pounds, and nineteen thousand days' labor.

The road then skirts the east shore of the Lake of *Sarnen*, and passes through the village of the same name, pleasantly situated at the foot of an eminence called *Landenberg*, memorable in Swiss history as the residence of the cruel Austrian bailiff of that name, who put out the eyes of the aged Henry An der Halden. We next came to *Alpnach* with its fine taper spire, a village of about fourteen hundred inhabitants, at the foot of Mount *Pilatus*. It was in this vicinity that the celebrated *Slide of Alpnach* was constructed, for the purpose of bringing down to the lake the fine timber of the mountains, which could not be obtained by the ordinary means. The slide was a trough of wood extending from a height of twenty-five hundred feet down to the water's edge. A tree one hundred feet long, and four feet in diameter, was discharged in six minutes from the upper end of the trough into the lake, a distance of eight miles! Sometimes a tree would bolt from the trough with such force as to cut large trees at the side short off, and

dash itself to pieces. The timber was collected on the lake, formed into a raft, and floated down the Reuss into the Rhine.

About a mile and a half further brought us to *Gstad*, on Lake *Alpnach*, which is a gulf of Lake *Lucerne*, where I ordered a boat to *Winkel*, on the opposite side. After waiting awhile somewhat impatiently, as it was after 5 o'clock, and I wished to reach *Lucerne* that evening, I noticed several women walking down street, carrying huge oars fifteen feet long on their shoulders, and supposed them to be the wives of the boatmen, making preparations for their husbands' departure. But when I came to the boat, I found it was manned by three women, an old woman and two young ones. Yes! I am almost ashamed to confess it, I was rowed across the lake to *Winkel*, a distance of five miles, by three women! If there had been anything particularly feminine and interesting in their appearance, I should have felt constrained to assist them, but they were so coarse and ugly, I thought them fit for nothing better. At *Winkel* I hired a carriage for *Lucerne*, where I arrived at 8 o'clock in the evening, at the *Schwytzer Hof*, a large and splendid hotel, full of company.

LUCERNE is the chief town of the canton, and one of the alternate seats of the Diet. It is situated at the north-west extremity of the Lake of *Lucerne*, and is divided into two parts by the river *Reuss*, which here issues out of the lake. Its population is about eight thousand.

I rose early next morning and walked out to visit the *Hofbrücke*—a covered bridge over an arm of the lake, more than one thousand feet long, which is adorned with paintings, occupying the triangular space between each cross-beam and the rafters of the roof. The paintings are illustrations of the Scriptures, some of them very well done, but much injured by the weather. The bridge commands a fine view of the lake, and the mountains *Righi*, *Pilatus*, *Schwytz*, and *Engelberg*, &c. Another of the bridges, called the *Mill-bridge*, is hung with paintings of the "Dance of Death."

On going to the *Poste* to take a place for *Basle*, I found the diligence full. A supplement was provided however for another person and myself—an open one-horse carriage, much pleasanter than the coach. The streets through which we passed, were decorated with triumphal arches of green and garlands of flowers, the relics of a recent musical fete. It was a beautiful morning, the late rains had laid the dust, the scenery was fine, and we had a delightful ride.

At *Buttisholz* I saw the mound called the *English barrow*, because it contains the bones of three thousand Englishmen, followers of the celebrated *Condottiero* leader, *Ingelzam de Coucy*, who were defeated here in 1376, by the inhabitants of *Entlebuch*. Had a fine view of the Lake of *Sempach*, on the east shore of which was fought the *Battle of Sempach*, between the Austrians and the Swiss, the second of those great and surprising victories by which Swiss independence was established. Here *Arnold of Winkelried* signaled himself by his devotion to liberty. Seeing all the attempts of his countrymen to break the Austrian ranks foiled by their long lances, he exclaimed, "Protect my wife and children, and I will open a path to freedom." He then rushed forward, and gathering in his arms as many lances as he could grasp, buried them in his bosom; and before the lancers could extricate their entangled weapons, his countrymen were enabled to take advantage of the gap thus made in the mail-clad ranks of the foe.

"Make way for liberty!" he cried, Then ran, with arms extended wide, As if his dearest friend to clasp; Ten spears he swept within his grasp! "Make way for liberty!" he cried, Their keen points met from side to side; He bowed amongst them like a tree, And thus made way for liberty. Swift to the breach his comrades fly, "Make way for liberty!" they cry, And through the Austrian phalanx dart, As rushed the spears through Arnold's heart; While, instantaneous as his fall, Rout, ruin, panic, scattered all. Thus Switzerland again was free; Thus death made way for liberty!"

At *Sursee*, an old walled town, whose gate-towers still bear the double-headed eagle of Austria covered in stone, we changed horses and carriage. On the way to *Reiden* saw the ruins of the Castle of *Reiden*, and a solitary tree on a rock beside it. Stopped at *Zoffingen* to dine. Changed carriage again. Rode through a pleasant valley, under good cultivation and distinguished by substantial farm houses. Passed an extensive cotton factory, just before entering the old town of *Aarburg*, conspicuous by its extensive citadel upon the heights.

Crossed the river *Aar*, and rode along its banks to *Otten*, where we changed carriages again. Commenced the long winding pass of the *Unter-Haunstein*, (i. e., "in hewn rock.") Fine view from the summit. Two young girls on the front seat facing me, in high glee, disposed to make sport of everything. A passenger in the driver's seat pressed so hard against the glass behind him as to push out a pane which fell inside.

One of the girls took out her scissors and cut a piece off from her bonnet-ribbon and pinned it on his coat-sleeve, and great was the merriment that ensued. We changed again at *Sissach*, and again at *Liesthal*, for an omnibus, in which the man with the ribbon on his sleeve was informed of his plight by his next neighbor, and seemed very much hurt and offended. We entered the gates of *Basle* about half past 6 in the evening, and I put up at the *Hotel aux Trois Rois*, (i. e., "the Three Kings,") a fine establishment, fronting on one of the principal streets, and in the rear overlooking the Rhine, which washes its walls.

S. J. M. M.



The Advent Herald.

BOSTON, JUNE 4, 1853.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER XL.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatted together; and a little child shall lead them; and the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

vs. 4-8.

MR. BARNES says that this "description is highly poetical and beautiful." And then he proceeds to apply the several animals to saints and sinners—a result arrived at by none of the laws of language, but in defiance of all. The wolf, leopard &c., still remain such. If then they represent sinners, there will be sinners in the millennium.

Prof. STUART says of prophecy respecting the same era:

"The prophets have indeed employed most glowing language, in describing the future seasons of prosperity; and all they have said will doubtless prove to be true, in the sense which they meant to convey. But let him who interprets these passages remember well that they are poetry, and are replete in an unusual degree with figurative language and poetic imagery."—*Hints*, p. 147.

Poetry is not more apocryphal than prose. God does not amuse by unmeaning words. To call the language of Scripture, poetical, is only calling it figurative; but figures are given, not to obscure, but to illustrate the subject; and to illustrate, they must render the idea more distinct and vivid than it would have been without their aid. If the language of the Bible has some mystical meaning which may only be guessed at, it can teach no certain truths. As Prof. Stuart, in another place correctly remarks, "A revelation must be intelligible or it is no revelation. It must be in language that men are accustomed to use, or they can have no key to it. And if it be in such a language, then it must be interpreted by the common rules and usages of language, else there is no key again to the meaning. . . . it is no more than a sounding brass or a tinkling cymbal; for it neither gives any distinct, articulate, intelligible sounds, nor does it represent them to the eye."—*Hints*, p. 16.

That this language is poetical, is admitted; for the language is expressed according to the usage of Hebrew poets; but that does not make it necessarily any the more figurative. If figurative, it will be possible to designate the figures; and the only ones that are apparent, is a simile in the comparison between the manner in which the "lion shall eat straw" and the "ox;" and synecdoches, in representing classes of animals, &c. by single ones. There is no affirmation of any of the objects named, incompatible with their nature; nor is it affirmed that any classes of men are the animals referred to; and consequently there can be no metaphor used. The context gives no application of it, to make it allegorical. "Nor," as Mr. Lord says, are the animals "used by the hypocastasis; as in that figure, as well as the metaphor, the trope lies wholly in the predicate, not in the subject to which it is applied." If a nation was the subject, by that figure it might be affirmed that their lions should become lambs, to express a change of character; but here, the animals are expressly named as the subjects of the predication. Consequently they are not used to illustrate other subjects. There being no other possible figure which may be applicable to this language, with

the exception of the simile and synecdoche, it must be regarded as literal.

The epoch to which this points, must be that to which Paul refers, when he says, Rom. 8:18-23—"I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now: and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Originally the lion browsed on the herbage of the field, like the ox. God said to Adam, Gen. 1:30—"To every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein there is life, I have given every green herb for meat." Then, the wolf and the lamb dwelt in harmony; for the Lord brought "every beast of the field, and every fowl of the air" to Adam, and whatsoever Adam called every living creature that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.—*Isa.* 2:19, 20. And God gave man the "dominion" over "every creeping thing that creepeth upon the earth."—*Isa.* 1:26.

Thus God made man as the Psalmist said, Ps. 8:5-8—"Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."

Man, however, sinned and fell; he lost his dominion, so that the apostle is obliged to add to his quotation of this Psalm (Heb. 2:8), "But now we see not yet all things put under him;" nor could they ever again be thus subjected had not Jesus tasted death for every man, that he might bring many sons unto glory when, (Acts 3:19-21,) "the times of refreshing shall come from the presence of the Lord; and he shall send Jesus CHRIST, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

POPE has given the following beautiful versification of this:

"The lambs with wolves shall grace the verdant mead,
And boys in flowery bands the tigers lead;
The steer and lion at one crib shall meet,
And harmless serpents lick the pilgrim's feet.
The smiling infant in his hand shall take
The crested basilisk and speckled snake;
Pleased, the green lustrous of the scales survey,
And with their forked tongue shall innocently play."

Messiah.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.—*Isa.* 11:9.

The holy mountain, is the *koh-desh*, or sanctuary mountain, which was to be trodden down of the Gentiles till the times of the Gentiles are fulfilled. It has been given up to destruction and pillage, and made like the high places of the forest where idolatrous worship was offered; but at the appointed time it is to be cleansed, justified, or restored to more than its former holiness. Not only the *koh-desh* mountain, but the entire earth will be thus regenerated: otherwise, there would be no truth in the simile, by which the universality of the knowledge of the Lord is compared to the waters covering the sea. It will pervade all parts and all hearts, who dwell on it subsequent to the slaying of the wicked described in the 4th verse. Then will be fully answered the long offered petition, "Thy will be done on earth as it is done in heaven." Then, Rev. 21:3, 4—"The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek; and his rest shall be glorious.—*Isa.* 10.

The "Root of Jesse," is an elliptical metaphor expressive of CHRIST, who says, Rev. 22:16—"I am the Root and the offspring of David."

An "ensign," is a military standard around which an army rallies. For the MESSIAH to occupy a position which could be illustrated by the simile of his standing as an ensign of the people, he must visibly manifest himself to his people, and they must personally assemble around him.

For the Gentiles to seek him, is for them to look to him as their SAVIOUR. And his glorious "rest," must be the rest that remaineth to the people of God. Heb. 4:9-11—"Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Says the SAVIOUR, (Matt. 11:28) "Come unto me, all ye that labor and are heavy laden, and I will give you rest." That rest is the hope of the saints, unto which, after forfeiting it by the fall, they are begotten again (1 Pet. 1:3-5), "by the resurrection of Jesus CHRIST from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

Consequently, the Gentiles who seek unto the LORD, are the saved of the Gentiles—this word of tender, being rendered nations—"the nations of them which are saved," (Rev. 21:24,) who "walk in the light of the New Jerusalem;" who, (Isa. 66:23, shall come to worship before the LORD, when (Isa. 2:3,) "many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem."

THE PAPAL ATTACK ON THE SCHOOLS.

THERE seems good reason to believe that the late Papal attack on the free schools, simultaneously made in Maryland, Ohio, Michigan, and elsewhere, was in obedience to a command from the Pope. The simultaneousness of the movement, is itself an evidence of a secret and preconcerted action; but the following from the *Tablet*, a Romish paper published at Chicago, Ill., shows that the Pope himself took the initiative in the matter, and that the whole movement was the result of an order from the Vatican in Rome. The *Tablet* says:

"If any Catholic hitherto ignorant of duty in the matter, be desirous to know whether he can with a good conscience patronize infidel schools, he need only say one word to his pastor, and he will be informed that the voice of Peter has been heard again, and in thunder tones, condemning, denouncing, and anathematizing the whole scheme of mixed or Godless education, and its authors and abettors. There is no mistake about this. The trumpet of the Vatican gives no uncertain sounds, and the Prince of the Apostles speaks with no double, stammering tongue.—Peter has spoken; and that voice of solicitude, vigilance, and authority, has flown across the loud sounding waves of seas and oceans, and been echoed heartily by the assembled hierarchy of the United States, as well as by the bishops individually speaking from the pulpit and through the press. Catholic bishops, pastors, journalists, writing with the general approbation of bishops, have agitated the question from one end of the land to the other, until now there is hardly an excuse for ignorance on the subject. If your son or your daughter is attending a State school, you may be as certain that you are violating your duty as a Catholic parent, and concurring in the everlasting anguish and despair of your child, as if you could take your oath of it!"

The above shows another thing, viz., that when the priests spoke out, the laity in the Papal Church could not understand why the schools should be forsaken. Their children were receiving an education free of expense. Religion was not taught in the schools, but then there was nothing taught conflicting with the religion of any one, and their children were taught the religion of the priests on the Sabbath; so that the schools could do the Church no harm unless ignorance is the mother of devotion within its pale. The people seeing this, must have inquired why they should refuse to send their children to the schools. In reply the *Tablet*, says that they must do so because the POPE says so.

When we consider that in Papal countries the people are permitted to live on in ignorance—no efforts being made to educate them, it becomes evident that the Pope's fear of our school system, is not because of what they do not, but of what they do teach. He fears knowledge. He would deprive them of the means of acquainting themselves with the history of the past, and with the word of God, both of which are fatal to his pretensions. Hence knowledge is under a bar, it is *taboo*, as they say at the Sandwich Islands.

Another thing. This interference of the Pope with American schools, and the ready obedience of all his bishops and priests in the country, shows that he possesses a mighty organization in our midst which he can direct at his pleasure, to favor or oppose whatever pleases him. It might be made a serious question whether the oath of naturalization of those who are also sworn to do his bidding, is not an act of perjury. Have we nothing to fear from the "Little Horn" in this country?

WILL Elder E. CROWELL preach in Brewerton June 8th, by request of brother WM. MILTON, of that place!

New Works.

"THE KING'S MASTER-PIECE; and the Seventh Trump." By Prophet Myers, Sugar Grove, Lee county, Dixon Ferry, Illinois. Chicago: Printed and Published for the author. To be had of the booksellers generally. 1853.

We have received through the mail a stray copy of a work with the above title. Who or what the author is, we know not, except from the book, which is a 12 mo. pamphlet of 87 pages. It will be seen from the title-page, that he claims to be a "prophet." Such characters are plenty now-a-days. This one seems to be an odd genius, and is bent on reforming the Constitution of his country. He seems to fancy that he has some special commission for that purpose. His book, is, however, a mass of incoherent nonsense—Scripture, law, and politics being grotesquely jumbled up in chaotic confusion. It will probably be after this, if "Prophet Myers" ever sets the Rock river on fire.

"THE PHYSICAL AND MORAL EFFECTS OF USING TOBACCO AS A LUXURY. A Prize Essay. By Wm. A. Alcott, M.D. New York: Published by Wm. B. Ewald, 48 Beekman-street. 1853."

"AN ESSAY ON THE PHYSICAL AND MORAL EFFECTS OF THE USE OF TOBACCO AS A LUXURY. A Prize Essay. By A. H. Grimshaw, A.M., M.D." (Published as above.)

"TOBACCO: the Effects of its Use as a Luxury on the Physical and the Moral Nature of Man. A Prize Essay. By Elisha Harris, M.D., Physician to the New York City Dispensary." (Published as above.)

These are a series of pamphlets directed to us through the Post Office. They contain much valuable information respecting the use of tobacco. To say nothing of neatness and health, the alarming, injurious effects of chewing and smoking this deleterious weed, upon the mental and moral powers of those who indulge in it, are startling, and should elicit serious investigation.

Austrian Tyranny.

KOSSUTH, at the recent meeting held in London to present to him a copy of the Works of Shakespeare, related the following instance of Austrian tyranny, which, for cold-blooded atrocity, it would be difficult to parallel:

"You remember the attempt of Libeny to assassinate Francis Joseph, whom men call Emperor of Austria, but who certainly is not King of Hungary. (Cheers.) I certainly am not the man either to excuse assassins, or to justify assassinations, though you are all taught in your universities to honor Brutus with the name of a hero and a patriot. I only wonder why all who justly condemned Libeny for his criminal attempt have not equal words of condemnation for other assassinations; but that I will leave to their own conscience. However, Libeny having stricken his blow, General Kempfen sent word to the martial court that from the vast number of the Hungarian political prisoners, four should be despatched immediately to Pesth, to be executed there. The court-martial—mark the words, gentlemen, even an Austrian court-martial—answered that, unfortunately, they could not furnish his excellency with the wanted victims, as it just so happened that there was no prisoner condemned, or who could be condemned, to death; all fit persons having been despatched in due course. Well, Kempfen answered, 'If you have none, I will designate four who, guilty or not guilty, shall die.' So he did. The designated individuals had already had their trial. One had been sentenced upon suspicion to ten years' prison; Juhbal, formerly tutor to the children of my sister, to four years; and the two others equally to imprisonment. Kempfen answered, 'Tried or not tried, that does not matter; they shall die;' and a new special court having been patched up in haste, they have been doomed and executed."

Buenos Ayres.

DATES from Buenos Ayres to April 3, have been received by way of England. The following is a summary of the news:

All hopes of a pacific settlement of the political question between the city and General Urquiza, who was besieging it, had vanished, and both parties preparing to re-commence hostilities. General Urquiza is now the acknowledged head of the invading forces, and is accused by the Buenos Ayreans of entering upon the recent negotiations merely for the purpose of gaining the time necessary to permit his forces at a distance to march upon the capital, and to effect a junction with the troops already before it.

It was not quite known in Buenos Ayres in what shape the future hostilities would be carried on; whether Urquiza would assault the capital or desolate and ravage the provinces. The latter course was feared, and the civil war thus again recommenced would perhaps continue for a long time, and seriously damage the mercantile interests of Buenos Ayres, by cutting off all its communications with the interior.

Her Majesty's steamer *Locust* had arrived at Buenos Ayres, having on board Sir Charles Hotham, the bearer of a treaty of commerce and navigation with the republic of Paraguay.

At Buenos Ayres all business matters were at a stand still, and the stagnation in commerce then prevailing could scarcely be exceeded. Every description of imports was in full supply, and the warehouses were crowded with goods, which could

not be sold at any price. The demand for the provinces had been completely checked by the besiegers, who interrupted all business communications.

The people of the province of Corientes had not only driven off Urquiza's ambassadors, but had assembled an army of 4,000 men with the intention of invading Urquiza's province of Entre Rios.

FOREIGN NEWS.

The "latest news" from Europe is made up principally of rumors. A serious fall took place on the Paris Bourse 16th. It was said that a despatch had been received, announcing that the Porte had demanded the assistance of the French fleet, and that Admiral Lasus had sailed for Constantinople. It was further said that the occupation of Switzerland had been agreed upon between the French and Austrian Governments. These reports are entitled to no credit.

A Marseilles despatch of the 16th, mentions the arrival of the *Scamander* steamer which left Constantinople on the 8th. The news which she brings confirms that which had previously arrived by way of Trieste, and which announced that the Divan had been informed that Prince Menschikoff was about to send in his ultimatum immediately, demanding the protectorate and privileges in favor of the Greek Church, and, it was added, certain concessions relative to the last convention concluded between France and the Porte on the question of the Holy Places. The *Chaptal*, which left Constantinople on the 7th, and the English steamer the *Caradoc*, which left on the 3d, also arrived on the 14th and 15th at Marseilles, with despatches for the French and English Governments, of the contents of which nothing has transpired.

The mother of the Sultan of Turkey, Valide Sultana, died on the night of April 30th. She enjoyed the reputation of great wisdom, and always received the most marked attention wherever she appeared in her gilded araba. She interfered in the affairs of the State, and her son, in questions of great weight and importance, invariably followed her advice.

The following story is going the rounds of the English papers:—"Two sons of noblemen, at school at Eton, were asked to Windsor Castle to spend the day with the Prince of Wales. His Highness having in the course of the day's amusements given himself some airs which the young Etonians had no relish for, one of them gave him a sound drubbing. The circumstance reached the ears of the Queen, who, having ascertained on inquiry that her son had given sufficient provocation to merit the thrashing, had the good sense to express her satisfaction at the lesson taught him."

THE MORMONS.—The *Detroit Free Press* has a statement from Mackinaw that the Mormons have been committing numerous depredations on the fishermen, burning their dwellings, robbing them of their fish in barrels, destroying their salt, and stealing their nets, boats, clothes, money, and provisions. At Birch Point, Gull River, Pine River, and Grand Traverse, depredations have been committed, and it is stated that quite a number of fishermen at Mackinaw are now ready to commence business, each with a stock worth from \$400 to \$600, who dare not go to the fishing grounds for fear of the Mormons. A public meeting has been called of the citizens of Michilimackinac county, "to devise ways and means of protecting themselves against the felonious depredations of the Mormons." The Michilimackinacians state that they cannot reach the Mormons with administration of law, from the fact that the county in which the Mormons most do congregate and do violence is under their own jurisdiction, and that offenders must be tried on Beaver Island, by Mormon tribunals, with devoted Mormons for witnesses and jurors.

To Correspondents.

B. Bussier.—Such a combination of numbers, presents nothing that is at all reliable, and is therefore speculating in vain.

W. H.—Your chronology from Adam to the present time, fails to recognize and contradicts so many well-established facts, that we do not conceive it would be of any material aid in settling the question of the age of the world if it was published.

"It is said that the Empress of China has become a Christian, and that the Emperor himself is half converted."—*Boston Journal*.

By whom is this said? We could wish there might be cause for saying so; but these random assertions, without any evidence of authority, are very easily made, and are not entitled to our credibility. If there is any truth in the statement, it is easy to confirm it by the testimony of some missionary or diplomatist.

WANTED, from agents, what copies they have on hand and are not likely to sell of "*Bliss's Exposition of the Apocalypse*." Will those having such, send them by some convenient conveyance, or write us the number they have on hand?

THE RELIGIOUS ANNIVERSARIES.—The several benevolent Societies held their various anniversaries in this city last week, brief notices of which are given on our first and last pages.

FOURTEENTH ANNUAL CONFERENCE.

THIRD DAY—THURSDAY MORNING.
CONFERENCE opened at 9 o'clock A. M., by singing and prayer.

NEW HAMPSHIRE.

Portsmouth. Elder Crowell:—We are enjoying a degree of prosperity. Do not know the number belonging to the church. Have a chapel, but no pastor at present, but want one. Knew of no place where there was a better prospect of doing good. Have no Sabbath-school at present. Have a strong revival influence, and hence ought to have constant preaching. The church in P. hold a respectable position in the city because of their piety and influence. No definite or distinct organization, but are harmonious, and enjoy the ordinances of the church.

Loudon Village. Brother Locke:—We have a good little company of brethren and sisters here. Trying to walk in all the ordinances and commandments of the Lord blameless. Regular meetings every Sabbath and preaching, though not in all respects as we could wish. At the present enjoying good seasons, and as good as we could expect without a permanent pastor. We have one laboring with us part of the time, a good man. No Sabbath-school. Number of members of the church from twenty to thirty. Spoke of state of cause in Loudon Ridge and Concord.

VERMONT.

Brother Himes remarked that brethren Taylor and Parker designed both to be here, but are detained, and hence we are deprived of the privilege of seeing or hearing from them.

The churches in Vermont have been in some measure distracted by the Sabbath question. But the churches in Waterbury, Bristol, and Addison, &c., were now in a good state, and have had some revival among them.

Low Hampton. Brother Miller:—We probably never enjoyed a better state of feeling than of late. Have had the evidence that the Lord was with us and blessing us. Several conversions under the labors of brother Bosworth. We have a fervent holding on to the faith once delivered to the saints. Efforts have been made to distract and divide us, &c., but have made no inroads upon us. Some have visited us who embrace and publish the third angel's message, that are misrepresenting us—especially the Miller family. None of us have embraced or endorsed their views, and I don't know of one in our place that does. We are united and happy. There is a door open in our vicinity for laborers to do good. We have a Sabbath-school and Bible-class, which have a good and salutary influence on the community.

WESTERN NEW YORK.

Brother Himes:—The portion of the field embracing the region from Syracuse to Buffalo and Lewiston, is something in the following state:

In *Syracuse* the society is broken up, but may be revived.

In *Homer* brother Gross now labors—the cause is in a healthy state. Different distracting influences have no effect with this church. They act on the principle of having good seed planted in the field.

Clark's Mills.—Bro. Bates resides here. There is a small company—exerting a good influence.

Seneca Falls.—The society discouraged and tried. Brother Pinny weeps over the state of things, but not able to help them. The cause by judicious labor might be revived.

Auburn.—Judaism has injured the church. But now recovered from this, and are happy and prosperous. Brother Ingire laborers among them, and is much beloved.

Rochester.—We have here but a small number of faithful ones left in this city. Different questions have distracted, divided, and broken up our interests. There are a goodly number in this city who want an Advent meeting, and some one of our Eastern preachers to come and labor among them.

Lockport.—The church low and discouraged, and but few attend their meetings. They want an efficient man to labor among them to aid them.

Lewiston.—The brethren are ready to do, and want to purchase a chapel, if they could secure pastoral labor, &c.

Buffalo.—Brother Tanner has re-purchased the chapel, and together with brother E. Burnham, are endeavoring to resuscitate the cause. They are to have a Conference in June, which we hope will do good to this whole region.

Canada West needs help, and I promised to lay the matter before this Conference. If they had labor of the right kind it would not fail to be productive of good.

Brother Moses Chandler remarked that he had spent in the West, in Wisconsin, &c., about seven years. In the first part of his labors West, there was quite a number of flourishing churches in dif-

ferent localities. My health failing, I was induced to remove to another part, and while absent others visited them which broke up and destroyed these churches. In some places however, they have maintained their meetings with considerable interest till the present.

In Northern Wisconsin the churches have embraced different views, which has broken up and destroyed them.

Throughout the West individuals are scattered who love the appearing of the Saviour, and from time to time get together and hold meetings of great interest. To awaken the West there must be some system of operation, or nothing can be done, and this is the cause of the present desolation.

Illinois.—The country is open and prepared for the Advent truth. The people are ready to hear, and congregations could be raised in almost any part—the inhabitants are different and more settled.

PENNSYLVANIA.

Brother Litch.—The cause in our section, Pennsylvania, is in a flourishing condition.

Philadelphia.—We have long struggled through difficulties and trials. Some have fallen asleep in hope. Have a place of worship, but inconveniently situated as to accommodating the brethren. There is a prospect however of establishing another church in the southern part of the city, and thus have two churches in this city.

Morrisville.—Have a chapel, and the last season have had a revival. Other churches in the section of the labors of brethren Boyer and Laning, are doing well. There are new places where there will no doubt be new churches raised.

Brother Gates.—A church formed the last year in Clinton county of forty members, contemplated building a meeting-house. He also mentioned several other churches which had been formed, numbering from thirty to forty members.

The Conference had presented them a letter from brother Mansfield, by brother Osler, in which he remarked: "I should be happy to meet you and other beloved fellow laborers in the gospel, but I cannot leave my present engagements with any propriety."

The Business Committee reported the following, which were adopted:

Our Position on Time.

We deem it proper to express our position on this subject. Since 1844 we have had no specific time. The evidence has not appeared to us to designate any one year in distinction from others. We still adhere to this position. After what has been said and written of late, on specific time we have seen no argument for it. But history and prophecy do demonstrate that the coming of the Son of man is nigh even at the door; and this will keep us watchful, and ready for our Saviour's coming. This position we know to be scriptural, and consequently it is safe. Thus to wait and expect, is in accordance with the divine command; and the necessity of our so doing is shown by the signs given in our Saviour's last prophetic discourse—by the place we occupy in the predictions of Daniel and John, by the history of the Man of Sin, by the evils predicted of the last days by Peter, Paul, James, and Jude—by the present state of the political world, particularly in the East—by the spirits of demons working miracles—by the judgments of God, and the perplexity of nations—by the increase of knowledge—by the prevalence of infidelity and crime in the earth—and of pride, formality, and worldly-mindedness in the church—and by the near termination of the prophetic periods: By all these are we admonished of the nearness of the day of the Lord, and thus prompted to watchfulness for the event.

Avoiding the error of those who see no significance in the prophetic periods, we may look with interest to eras and epochs in connection with their beginning and end; but we may not dogmatize, and make a chronological belief a test of faith, as those do who withhold their sympathy from and denounce Christians who dissent from such conclusions.

While they do not indicate to us the "specific time" of their termination, because of our inability to demonstrate their precise starting points, they furnish an important means of determining our whereabouts on the chart of inspired prophecy. As the sea-tossed mariner, whose reckoning is out with no land in sight, cannot tell the precise distance to the shore and yet knows from his knowledge of the distance from port to port across the trackless waste that he has sailed, that he cannot be distant from the end of his voyage; so we who live in an age admitted by all commentators to be that which shall witness the crowning consummation of all prophetic declarations, and in which all the prophetic periods will actually terminate, may know by them that we must nearing the port of our eternal rest.

Thus knowing the nearness of the day of the Lord, and yet not knowing the time, we wish to be found in the very state of suspense and expectation in which the Lord foretold that his children would be found occupying at his coming. Said the Saviour: "Behold, I come as a thief, blessed is he that watcheth." "Be ye therefore ready, for in such an hour as ye think not, the Son of man cometh;" ye know not "when the time is;" "and if he come at even, or midnight, or cock crowing, or in the morning," "blessed are those servants, whom their Lord when he cometh shall find watching;" "watch ye therefore, lest coming suddenly, he find you sleeping;" "for as the lightning shineth out

of the east, even unto the west, so shall the coming of the Son of man be."

We know that this has been explained away, as only a declaration for that time, instead as being a prophetic warning for all time, and especially for the end; but we have no faith in this process of explaining away "the word." The illustrations of the "fig-tree," of "the good man of the house," of "the ten virgins," of "the marriage and supper," &c., all are based on a *certain knowledge* of the nearness of the end, but not of the exact time; and therefore the necessity of waking and "watching" for it. This is scriptural and safe ground, on which we can stand till our Lord shall appear, without disappointment or presumption; without failing ourselves, or stumbling others; without making or mistaking erroneous times,—often made for selfish excitement, and often honestly adopted by "ignorant and unstable persons," who have studied history only for a few weeks or months, without understanding what they say, or whereof they affirm.

Let us therefore gird up the loins of our minds, be patient, and hope to the end. Let us use the great doctrine as it is in the word, as the great and animating motive to personal holiness and faithfulness in duty. Let us see that we are diligent, honest, frugal, and benevolent in the affairs of this life. Let us be constant in the closet and family devotions. Let us be punctual in attendance on the social and public meetings. Let us be wise, kind, and persevering in our efforts to convince and persuade others, by converse and publications. Let us be united, prayerful, and fervent in spreading and sustaining the preached word of life; and let us have *one aim, one work*, to hold up the truth and "blessed hope" of the gospel, to the salvation of souls, till our Lord shall say, "Well done, enter thou into the joy of thy Lord." Then shall be our joy and our reward great, divine, and eternal.

Brother Litch then presented the following preamble and resolutions, which were adopted:

Whereas the word of God enjoins upon the Church that children and youth should be trained up in the nurture and admonition of the Lord, and it is the duty of parents faithfully to educate their children in the practical duties of the Christian religion: And whereas the Sunday-school is an important help (not a substitute) to parental instruction; therefore

Resolved, That in connection with home instruction we regard the institution of Sabbath-schools as of the utmost importance to the cause of Christ; and we earnestly urge on all our churches the duty of attending to this subject, and maintaining a school in every place where a few children can be convened, and furnishing it a library and other suitable books and papers.

Resolved, That in this connection we cordially and earnestly commend the *Youth's Guide* to the attention of parents and Sunday-schools, as a valuable auxiliary to other means of religious and moral instruction.

Conference adjourned to Friday, 9 o'clock A. M. AFTERNOON.

Discourse by D. I. Robinson. (Mark 13:31-37.)

It is all important that we should learn our true position in connection with the truth.

1. A tremendous catastrophe foretold—viz., "The heavens and the earth shall pass away." It was an important event, when the deluge swept off both man and beast from the earth; but it will be a more important event when the "heavens," &c., shall pass away at the last great day—when the onward progress of the whole world shall be suddenly stopped—when nations upon nations shall be deluged in a sea of fire!—probation ended—the wicked lost!

2. The evidence of its nearness would be given. Which are

(1.) The signs in the sun, moon, and stars, &c., are given by the Saviour as proof; and illustrated by the parable of the fig-tree.

(2.) The distress of nations, produced by pestilence, famine, revolutions, are also evidences of the nearness of that event.

(3.) The going forth of unclean spirits (Rev. 16th) is another prominent sign.

(4.) The drying up of the river Euphrates. Not the turning aside of its waters, but the drying up—the diminution of them—which symbolizes the wasting and pining away of the Ottoman empire—which at the present time only has a name to live. The way of the kings of the east is prepared by the nations of the western world, being interlinked in the affairs of the eastern. So that no nation can interfere without bringing down upon them the combined forces of the others.

(5.) The relations of the ten kingdoms with Russia, and with the Papacy, &c., show that we are justified in saying that we have the evidences of the nearness of the advent of our Lord.

3. The evidence of the *definite* time would not be given, because the Church is commanded to watch—to watch all night—till the Lord should come. The "good man of the house," "be ye also ready," and many like passages, show that we shall not know the precise time. One extreme is, that we cannot know anything about it—another, that we can, or ought, to know all about it. Both wrong. The very nature of watching shows us that we shall not know the exact time. The same duty also implies that we do know something about it, for we cannot perform the duty or duties growing out of such instructions, without such knowledge. The parable of the Nobleman. The Nobleman, represents the Lord Jesus—the servants, the ministers of the Lord having "authority."

- (1.) To preach the gospel.
- (2.) To reject heretics, those that cause schisms in the body—if they will persist in it, then
- (3.) Not to suffer them to teach doctrines that will pervert the body from the truth.
- (4.) They have authority to take the oversight and rule the flock of God, to guide them in the truth, to watch over and reform those that get out of the way that they may not be lost—which shows the importance of the gospel ministry, one of authority, of labor, of watchfulness; to be "co-workers together with God" for the salvation of themselves—of the Church—of sinners. They must take heed to themselves—to their doctrines—and their work. The ministers of the Lord should not be idle, because some say the coming of the Lord is so nigh, but this fact should be a powerful motive for them to be actively engaged in the proclamation of the gospel, enforcing its discipline, and "doing all things decently and in order."

We hope the discourse, of which the above is a very imperfect sketch, will be remembered by all who heard it to their profit.

EVENING.

Discourse by Elder Himes. (Mark 13:34-37.)

The Church of Christ is God's house. It is his house,

1. Because Christ is the foundation. All hopes built on him are sure for eternity.
 2. He is its builder.
 3. His friends compose it.
- Would remark—
4. Christ has left his household.

(1.) He came into the world to instruct his Church. (2.) He then suffers and dies to make an atonement for our sins. (3.) Then rises from the dead and ascends on high as our High Priest and intercessor, according to the prediction of the ancient prophets. He was not like the Levitical priesthood or to officiate as they. He was of the tribe of Judah, and hence is a royal Priest, and after the order of Melchisedec. In heaven he sympathizes with his suffering people on earth. The first thing he pleads for on his ascension was the Divine Spirit,—the Comforter. He there watches every heart—and there knows all our sorrows and temptations, and is touched with the feeling of our infirmities. Not a pang we feel or trial we endure, but he sympathizes with us. He is there as our advocate when we have a difficult case—when Satan surrounds us and storms fall upon us, he takes our case in hand and delivers us. He is there to plead for the sinner while in the neglect of every duty and in his sins.

5. When he left his house he gave authority to his servants.

(1.) He gave authority to the apostles. "Go ye into all the world." The gospel they were to preach was to be the instrument of salvation to men. They had authority to preach and to offer salvation in the name of Christ to every one that would believe. They should press the sinner to accept the gospel—press him to repentance and to action, and immediate action.

Such a ministry Christ has, and will always have upon the earth.

6. He gave "to every man his work."

Every member of this family has an appropriated work. The Church is to be the standard of all purity, holiness, and righteousness. Is to be the light of the word—and assail all evil. She should be the pioneer in all moral reforms. As regards the ministry—where there is a good and praying membership and aiding in the salvation of men, their labors will not be in vain. It is when a pastor is associated with a living membership that there is success.

7. Christ is to return.

"He commanded the porter to watch."

He is coming back to his household—return again to earth. Let us turn our attention to the duty of the porter. He is commanded "to watch."

It was not always that the porter was to watch for his coming. Cited the scriptures bearing on this. The Church is now in the age when we should watch.

What understand by watchfulness?

(1.) We are to watch ourselves, that we do not stray or be overcome by temptation. There is a healthy and holy use to be made of the nearness of the advent. We are to live a steady and holy life—seeking the interests of the Church and salvation.

(2.) We must keep our hearts right before God and with our brother.

We cannot be ready for the coming of our Saviour while we are holding a grudge against our brother. We must be reconciled to our brother. To watch for our Saviour's coming is a practical question. Does this doctrine have this practical influence on us? Let us examine ourselves? Does it lead you to prayer and the performance of all practical duties of Christianity?

Brother H. closed by an appeal to the sinner, be-

seeking him to repent and accept of the offer of salvation, and be prepared for the coming of the Lord.

THIRD DAY—FRIDAY MORNING.

Conference met at 9 o'clock A. M., and was opened by prayer and singing, after which the Conference proceeded to the business presented by the Business Committee.

The following resolutions were adopted:

Resolved, That we regard the doctrine of this world's conversion, and by this means introducing the millennium and the spiritual system of biblical construction out of which that doctrine grows, as fraught with evil to the Church of God, and calculated to produce a state of indifference to the subject of prophecy, which constitutes so large and important a portion of the word of God, and also renders it exceedingly obscure and uncertain. It also excites false hopes in the minds of many sincere followers of Christ, and begets a spurious philanthropy, and misdirects Christian philanthropy. And in view of these considerations, we esteem it a duty we owe the cause of Christ to still continue to present the true scriptural doctrine on this subject on all suitable occasions; showing that the only millennium taught in the word of God, is that which is to follow the first resurrection, at the glorious and personal appearing of Christ. (Rev. 20th; Matt. 13th; 1 Cor. 15th; 2 Thess. 2d; and Luke 21st.)

Resolved, That we are more than ever convinced of the correctness of our views on the subject of the return of the Jews to the land of Palestine, there being no encouragement given in Scripture that they can ever recover that inheritance of Abraham until they shall come up out of their graves at the resurrection of the just (Ezek. 37:11,) when all the descendants of Jacob, who have died in the faith of Abraham will come into the land of promise to have it for an everlasting possession, under Christ their glorious and chosen King, who "shall reign over the house of Jacob forever" (Luke 1:32,) and over all who have died in the faith of Abraham.

The following resolution was adopted, after interesting remarks from brethren Himes, Litch, John Pearson sen., and others:

In view of the very great deficiency of ministers among us to supply the wants of churches already in existence, to say nothing of the call for preaching in new fields which are constantly presenting themselves for our occupancy, and firmly believing as we do the faithfulness of God's promises to answer prayer, and encouraged by the numerous examples recorded in the word of God of the results of united prayer and fasting for specific subjects, as well as in the history of the Church of more modern times, therefore

Resolved, That we recommend that the third Thursday in June be observed by all Second Advent churches and brethren scattered abroad, as a day of fasting and prayer, that God may raise up and send forth laborers into his vineyard, and that he will grant us the more abundant influence of his Spirit to carry forward the great work in which we are engaged, to awaken sinners and build up the Church of God.

Resolved, That the ministers of the several churches be requested to discourse on the subject of fasting in connection with prayer, the Sabbath preceding the day specified.

Resolved, That Elder J. Litch be requested to prepare an article for the *Herald*, showing the nature, necessity, and results of fasting, in connection with prayer.

The following resolution was also adopted:

Whereas, we learn through the *Advent Herald* that our brethren in Canada East have appointed a General Conference to be held in the month of June, and, as we desire to maintain a fraternal interest with all of like precious faith with ourselves, therefore

Resolved, That we appoint two delegates to Canada, to meet with our brethren in conference, and bear to them our fraternal regards, and bid them God speed in the work of the Lord.

Brethren Himes and Shipman were appointed as delegates to the Conference in C. E., to be held in June next.

The following resolutions were then adopted:

On Temperance and Slavery.

Resolved, That while we do not sympathize with the infidelity and levity sometimes manifested in the advocacy of the temperance and anti-slavery movements, yet we deem the objects of these associations in attempting to do away intemperance and slavery, worthy of our support and advocacy in the fear of God. And that every moral enterprise, having for its object the amelioration of the condition or salvation of men, should receive our cordial support. Our views of the nearness of the Advent, instead of being dissuasive of our active support of them, is a strong motive for engagedness in every good word and work.

Resolved, That it is a duty to "remember them that are in bonds, as bound with them," and those that "suffer adversity as being ourselves in the body," therefore the "enslaved" and the "fugitive" from oppression, are entitled to our Christian sympathy and help, according to the spirit and principles of the gospel of Christ.

On Spiritual Mediums.

There having arisen in the community a class of professed religious teachers, termed spiritual mediums, professing to give responses from the dead respecting the duty of the living,—denying the inspiration of the Bible, the divinity of Christ, the institutions of his Church and the great cardinal truths of God's word, therefore

Resolved, That in our opinion, no Christian can innocently patronize, or give countenance to such.

Bro. Himes said that he thought the Conference ought to appoint a standing committee for the

year, whose duty it should be to appoint the annual meeting, and make arrangements for it. This duty had fallen upon him for many years, and he had discharged his duty to the best of his ability, and so far as he knew to the satisfaction of the body.

The following resolution was then adopted:

Resolved, That a standing committee of five be appointed for the purpose of making the necessary arrangements, and determining the time and place of the next (the 15th) Annual Conference.

The following committee were then appointed: Elders H. Plummer, J. V. Himes, A. Sherwin, J. Pearson Jr., L. Osler.

Bro. Litch then offered the following resolution:

Resolved, That the thanks of this Conference be tendered to brother Himes for the interest he has taken in the appointment of our annual Conferences, and the manner in which he has arranged for the holding and conducting said Conferences.

Bro. Osler offered the following preamble and resolution:

Whereas, in the carrying forward of any important enterprise, or work, whether in morals or religion, a medium of communication to the world is necessary; and

Whereas, we have found in the work in which we are engaged, important and essential aid from well conducted publications; and

Whereas, the *Advent Herald* has been by God's blessing an efficient auxiliary in the proclamation of the great gospel message to the Church and the world, therefore

Resolved, That we heartily approve of the general course pursued by the *Advent Herald*; and that we consider it our duty as lovers of truth and righteousness, to use all proper means to have it sustained and its circulation extended; considering, that by so doing, we are co-operating to promote the cause of our coming Lord.

Letter read from brother J. Merriam. Voted that it be printed with the minutes of the Conference.

BRO. HIMES:—Being unable to attend the Conference at Salem, I thought it might not be improper to write you a line in reference to the state of the cause in this region. I came into this section in December last—found the interest in the Advent doctrines had in a measure subsided. At Richmond, there were a few families that still adhered to "the apostles' doctrine," and held up the light of the blessed hope. I commenced holding a series of meetings there and soon found the interest began to increase. A harmonizing, cementing influence went forth, and a love for the truth was developed by the silent and crowded auditory, and the frequent and fervent petitions ascending from the hearts of God's children, and the pathetic appeals made to the impenitent to flee from impending wrath. At length the streams of salvation which had been obstructed by perverse wills and stubborn hearts overflowed all barriers, bursting like a river of life upon the community and spreading all around; and the healing waters have continued still to flow on, sweeping away every dam that the enemy has erected to check its course. Thanks to the glorious Captain of our salvation, all glory to Him who is mighty to save. The impress of His hand is visible in every movement in this work, and to him we ascribe all the praise. I never before saw such demonstrations of divine agency in the work of grace. One young lady was at the commencement reclaimed from a state of declension, and her affectionate and earnest appeals to her associates, like the fire and the hammer, broke in pieces and melted every heart. Tears flowed, and the impenitent were agonized with the fulness of their emotions. The scene is imprinted as an ever memorable occurrence on the tablet of many memories, and will tell on the destinies of a future life. On another evening a young man was converted and a scene similar to the former transpired. The remarkable manner in which God honored his truth came like a thunderbolt upon the peace and safety advocates, and the sleeping community were so electrified and the dormant energies of the Advent faith were so aroused that you would have thought the wheels of time had been rolled backward, and the glory of '43 was again spread over the earth. Many backsliders have been reclaimed and a large proportion of the youth have been converted. A new order of things has arisen. The music of the viol has been exchanged for the melodies of Zion, and the language of profanity for the voice of prayer. Eighteen I think have been baptized. At one of the baptismal scenes the power of God was so manifest that the deriders of our hope were awe-struck with the joyful solemnities of that occasion, which it is said surpassed anything ever before witnessed in the place at the ordinance of baptism. Faithful laborers have been sent among the flock, and we trust they are nurtured unto eternal life.

In West Gardiner, brother Smith of Hallowell has been sowing the seed of the word within a year past. The youth generally have been under serious impressions, many under deep conviction, and some few we trust have been converted. One case of a little girl has been exceedingly interesting. One family from Gardiner have attended our meetings, and several of them have been converted. There is abundant room for laborers in this section, and I have feared that Maine has been too much neglected.

I wish here just to express my conviction that (excepting perhaps some who may feel that they have "the care of all the churches") laborers who would cultivate the vineyard of the Lord successfully, ought not to imitate in a literal sense the motion of a flying angel, and to keep on the wing and in motion so rapid that the message can never be distinctly announced, heard and understood. I have known so frequent instances of brethren holding meetings till the community were aroused and as Bunyan says, "ear-gate" opened, and then just at the moment apparently of victory, I have wit-

nessed the cessation of the battle, and the withdrawing of the forces, so that Satan could hold the ground. I say I have witnessed so many instances of interest created and conviction produced on the part of many, and yet all would be lost for want of persevering effort, that I feel bound to enter my protest against that mode of procedure. No good General would ever fight in this manner, but would follow up advantages gained, and fortify and strengthen every position taken from the enemy.

One thing more, laborers ought not I think to expend so much labor in places where the Advent has been rejected over and over again, (I mean by the community at large,) but to "go into the highways and hedges and compel them to come in." It was a distinguishing characteristic of our Saviour's preaching, that "the poor" had the gospel preached unto them. With a little of that "wisdom that cometh from above," and that "charity that endureth all things," and that meekness and gentleness commended by Paul to Timothy, a workman might find employment in numerous places in the back towns of Maine. Let such a man go forth leaning on the arm of God, and the absolute necessities of life would be extended to him by the hand of his divine Protector, who has said that his servants "shall not want any good thing," and if called to some privations, let him remember "if we suffer with him, we shall also reign with him," and if he does not accumulate the treasures of earth, he may at least bear some of that reproach which is a greater treasure than all the riches of Egypt, and after turning many to righteousness the promise is that he shall shine as a star forever and ever in the kingdom of God. Yours in the blessed hope.

J. MERRIAM.

West Gardiner (Me.), May 18th, 1853.

Bro. Bliss then offered the following:

Resolved, That the Conference do hereby express its gratification for the kindness of this church and pastor in inviting us to this place, and for their liberality in providing for our comfort during our stay here.

Conference adjourned.

In the P. M., Elder Moses Chandler gave a sermon from 2 Tim. 2:19—"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity."

In the evening, Elder O. R. Fassett gave an exposition of the 5th chapter of 2 Cor. Subject illustrated was the two covenants. The exposition was clear and instructive. This sermon will be published soon, with other discourses of brother F.

HENRY PLUMMER, Pres't.

D. I. ROBINSON, Vice Pres't.

O. R. FASSETT, Sec'y.

S. I. RONEY, Sec'y.

In respect to the Conference there was a unanimity and love manifested throughout which we have scarcely before enjoyed or witnessed. And the spirituality of the religious services was of a high tone. It was good to be present at the social meetings and the preaching services—all seemed to be blest while in the sanctuary. There was a large representation of brethren and sisters present from different parts of the country, whom we think will return to their homes confirmed, strengthened, edified, and prepared to do good.

The morning prayer meetings were held at six o'clock on each morning of the sitting of the Conference, and were well attended by preachers and lay members. Brethren and sisters indiscriminately used their freedom in these meetings, and they were of good spiritual interest. It was pleasant to be in the place of prayer at so early an hour.

The following are the members of the Conference:

Henry Plummer, Haverhill, Mass.; J. V. Himes, Boston, Mass.; J. Litch, Philadelphia, Pa.; L. Osler, Salem, Mass.; John Pearson, Newburyport, Mass.; A. Sherwin, Lowell, Mass.; D. I. Robinson, Worcester, Mass.; Wesley Burnham, Kingston, N. H.; S. I. Roney, Lynn, Mass.; J. P. Farrar, Lawrence, Mass.; Ezra Crowell, Portsmouth, N. H.; George W. Burnham, Providence, R. I.; L. Kimball, do.; Chase Taylor, South Weymouth, Mass.; I. H. Shipman, Sugar Hill, N. H.; O. R. Fassett, Hartford, Conn.; I. C. Wellcome, Hallowell, Me.; Dr. N. Smith, do.; W. T. Nason, Abington, Mass.; Amasa Coburn, Atkinson, N. H.; Peter Hobart, Boston, Mass.; John Kelsey, Jr., Hartford, Conn.; V. Streeter, Northboro', Mass.; S. Ford, Abington, Mass.; A. Chase, Jr., Derry, N. H.; Wm. Winn, Hudson, N. H.; A. Andrews, Providence, R. I.; W. A. S. Smyth, Worcester, Mass.; Philo Hawkes, Lowell, Mass.; J. F. Guild, North Attleboro', Mass.; A. Pearce, Providence, R. I.; Robbins Miller, Low Hampton, N. Y.; Richard Cutter, Newburyport, Mass.; Luther Jackson, North Abington; M. L. Jackson, do.; Deacon Henry Lunt, Newburyport, Mass.; Alvin Rogers, Eastham, Mass.; Deacon John Pearson, Newburyport, Mass.; Warren Allen, Walpole, Mass.; Moses Chandler, Wisconsin; William Butler, Boston, Mass.; S. Bliss, Roxbury, Mass.; M. L. Bentley, Truro, Mass.

FASTING AND PRAYER.

In compliance with the request of the Salem Conference to prepare an article for the *Herald* on the nature, necessity, and results of fasting in connection with prayer, I will endeavor to present this subject for the consideration of my brethren.

A fast, is abstinence from food for a given time

from religious motives. It does not appear originally to have been instituted by a divine ordinance, to be regularly observed, but is introduced as of occasional observance, as circumstances seemed to dictate. The first instance recorded in Scripture of this observance, is that observed by Moses when he went up into the mount to receive the law from the hand of his Maker. Deut. 9:9—"When I was gone up into the mount, to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread, nor drink water." It does not appear in this history whether God commanded this fast, or the circumstances dictated. But it does appear that he approved the act.

When the human mind is oppressed with a sense of helplessness and guilt, and is filled with conviction of dependence on the Divine Being for help, it is frequently the case that all desire for food or drink departs, and the soul is only taken up with its communing with its Maker and bewailing its own sad condition, desiring only to be relieved from its distress and peril. The reason for this observance exists in the nature of things. When the body is pampered and full fed, the animal man predominates in its influence and the mind is clogged and depressed; but when the body is chastened by abstinence from food, in proportion as it becomes weak, and its energies are prostrated to a certain point, the mental and spiritual man becomes energetic and predominant, and thus the man is more fitted to hold converse with his God and come into intimate converse with his Redeemer. Hence it is, that these giants of piety and ornaments of the Church of God, such as Fletcher, and Payson, and a host of others, have been remarkable for their fasting and abstinence united with prayer.

There is one divine injunction for the observance of fasting and prayer, but it does not appear to have been so much of a stated ordinance as a special season called forth by circumstances peculiarly urgent. I refer to that prophetic call in the prophecy of Joel, called forth by the impending terrors of the "day of the Lord."

It is an observance of frequent record in the Scriptures, and seems uniformly where special occasions called it forth to have met the Divine favor.

When the Jews in Shushan were threatened with ruin, Esther thus decreed, "Go gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink for three days, day nor night. I likewise and my maidens will fast."

So likewise, when king Jehoshaphat was invaded by Moab and Ammon with others, and there was no power to withstand them. 2 Chron. 20:3, 4—"And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask help of the Lord; even out of all the cities of Judah they came to seek the Lord." The result of this, all may read who desire to know it. The Lord turned the allied armies against each other till they had exterminated themselves and his people were free. The fast in Nineveh by a heathen king and all his people, when they were threatened with destruction, as recorded in the book of Jonah, is too familiar to need repetition here. It would seem from these and many other cases recorded in the Bible, that the Lord does regard such devotion when offered in a right spirit.

It is not a fast which God has chosen, to make our voices to be heard on high, merely to be noticed of man. It is to "deal bread to the hungry," to clothe the naked, and shelter the exposed; "to break every yoke and let the oppressed go free."—Isa. 58th. If we will fast acceptably we must humble our hearts before God, cease from all sin and seek with broken and contrite hearts the mercy of God. Our Saviour also taught, "When thou fastest, anoint thy head and wash thy face, that thou appear not unto men to fast, but unto thy Father which seeth in secret, and thy Father which seeth in secret shall reward thee openly." His glory the Lord will not give to another. He will be revered and worshipped alone; if, therefore, we come to him with divided hearts, desiring to seek the Lord and at the same time desire the approval of men, he will not accept our offering. But in the day we seek him with our whole heart, he will be found of us. He can do no more than he has already done and said, to prove to men that he will hear and answer the cry of those who come to him with all their desire, trusting in his mercy.

Individual prayer he has promised to answer, and has always done so when presented sincerely and in faith. But what great and wonderful works have been achieved by the earnest prayers of a united and humbled people. The most wonderful result of prayer recorded in the Bible, probably is that of Moses, when Israel had sinned and the Lord determined to destroy them. Moses returned to

the mount and sought by fasting and prayer, forty days and nights, as at the first the pardon of their sin, although the Lord had said, "Let me alone." Yet at the end he said, "See I have pardoned for thy sake."

There is too much idealism in our conceptions of the Divine Being. We are not sufficiently penetrated with a conviction of the reality of God's existence and presence as it is needful we should be, in order to be successful in our appeals to the throne of grace. "He that cometh to God must believe that he is, and that he is a rewarder of those that diligently seek him." Do you, reader, have this faith? Is it a reality to you that when you speak to God he is as really present and hears what you say, as your fellow-men hear when you are in their presence? O how full and strong the promises of our heavenly Father, to answer our requests when offered up in faith. Hear what the Saviour saith; "Whatsoever ye shall ask the Father in my name he shall give it you." "All things whatsoever ye shall ask in prayer, believe that ye receive them and ye shall have them." All this is promised to us on the ground of our individual prayer and faith. But to this he has added promises which relate to united prayer, as well as filled the Bible with examples of its practice and results. "Where two of you shall agree on earth touching anything which they shall ask in my name, it shall be done for them of my Father which is in heaven."

It was after the Saviour had called on his disciples to pray the Lord of the harvest to send forth laborers into his harvest, he sent forth the twelve apostles, and the seventy disciples. It was after the disciples had all continued of one accord in one place, for a week or more, that the Holy Ghost came down and filled the place.

While the Church was at the house of Lydia praying for Peter, the angel opened his prison doors and led him forth in peace.

We, my brethren have pressing wants; why shall we not try the strength of united prayer? And as there is one thing at least which the Saviour has taught us can only be done by prayer and fasting, why in our present circumstances should we not prove him herewith and see if he will not pour us out a blessing! Let us make one united appeal as a people, to the God of Israel, to stretch out his arm for our help, and make our arrangements beforehand to devote the day, the third Thursday in June to seek the Lord together, for his blessing on us and on our public labors. Will not every minister among us comply with the request of the Conference, to preach on the subject the preceding Sunday? God has great things in store for us, if we believe his word and act out that faith.

(To be continued.)

Letter of Inquiry.

BRO. HIMES:—There has been several reports made by professed Advent believers, respecting what you said and preached at Alton, N. H., some weeks since, which I have no doubt has been done to prejudice the community against you, because you do not see and embrace every notion that some others do. But the most of them came to me through so many persons, that I did not think them worth noticing. But yesterday I heard Peter Seavey state in a public meeting, that several brethren told him that you stated at Alton, that you could or did bring thirteen witnesses to prove that the sun has been darkened four times, and that the darkening of the sun in 1780 was not a sign of the Lord's coming, and said that if you said that, you must be very much in the dark. Now I suppose that if you made any such statement and that is your belief, you are willing that the public should know it, and if you did not make any such statement, it is right and just that it should be known, and those exposed that make such reports. For I think any good cause, especially that of religion, needs not the aid of falsehood nor slander to support it. Will you have the goodness to give us the facts of the case in the *Herald*, and much oblige yours respectfully,

J. A. VARNEY.

Melvin Village (N. H.), May 19th, 1853.

ANSWER.—Yes, brother Varney, I am "willing the public should know" all I believe. I thank you sincerely for your letter, and as the same kind of "gossip" is being circulated in other places to the injury of the cause, I trust there will be other brother Varneys to bring such things to my notice. There are many "vain talkers," whose mouths may be stopped by the statement of the truth. In reply to your questions, I would say, I have no recollection of making the statement attributed to me, while in Alton, or elsewhere in N. H. The only remark I remember to have made about the sun's being darkened more than once, related to the facts given in the *Herald* of April 23d, in answer to brother J. G. Smith, which brethren will please read. The Scriptures do not say that the sun shall be darkened *once only*, and that to make a period in chronology, as my accusers teach, but "the sun shall be darkened." This has taken place once, and again. But the darkening in 1780 I have always regarded as the most remarkable and important, and as a sign of the coming of Christ. I have

not changed my views. Tens of thousands have heard me speak upon this subject in all parts of the land, and I think no one will be able to say they ever heard me utter such sentiments as are attributed to me by Mr. Seavey and his informants. They must have misunderstood me.

My visit to New Hampshire the last season, was one of much interest to me, and I hope to many others. The greatest obstacle in my way was prejudice. This had been created by false statements in reference to my views of truth, and my business affairs. But this was done away in many minds when the real facts became known.

LETTER FROM NASHUA, N. H.

BRO. HIMES:—As the sands of old time are fast wasting away, I must say I am grieved to see so many of our dear brethren plunging into a whirlpool of contention and strife, presenting so many theories for tests of fellowship. I fear God is not well pleased to have so much confusion among those with which he left a new commandment, that we love one another. Without this love Paul counts us but sounding brass, or a tinkling cymbal. Some have of late termed the unconscious state of the dead and the definite time new truth, which if we reject we are classed with the foolish virgins, consequently we shall be lost forever. But Paul looks at things a little different perhaps. Says he, "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." I candidly believe that from a lack of this love or charity, has originated a multitude of words of no profit—about points of doctrine which are not essential to our salvation.

I hope the God of love will fill my heart with this saving principle, and keep me from believing that faith in any particular point of doctrine will fit me for the touch of immortality when Jesus comes. I am glad that there is a remnant left, whose object is to glorify God by doing good to all men, especially the household of faith, shunning the many extremes that exist among us. With this class I am happy to reckon you my dear brother, and I fully believe the time is at hand when God will reward you for your arduous labor of love so freely bestowed on the suffering cause. No doubt in my mind but what Christ will appear to your joy and to the shame of many of your persecutors.

We hail the *Herald* with joy, and read it with delight, having become greatly attached to it by its consistent course. Your sister hoping for eternal life,

ELIZA C. SWEET.

May 23d, 1853.

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." JOHN 11: 25, 26.

DIED, in the city of New York, May 14th, 1853, MARY, only daughter of Edward and Sarah Taylor, aged two years one month and twenty-seven days. These parents have consigned their little one to the grave in hope, believing that Jesus is the resurrection and the life. Calmly resigned to the dealings of Providence with them, they look forward with increasing interest to the return of the Saviour, when those who sleep in Jesus will be brought with him.

J. J. PORTER.

DIED, in the city of Brooklyn, Sunday May 22d, WILLIAM BARKER, aged forty-seven years. Brother Barker was a native of England, where he was converted and joined the Methodist church, when only twelve years of age. In the year 1843 he resided in Brooklyn, and heard the doctrine of the speedy coming of the Saviour. He had before been impressed that it was his duty to preach the gospel, but this startling theme aroused him anew, and he went to England accompanied by his wife, and preached with untiring zeal for fifteen months, sometimes in the open air. His labors were upon him considerably, and he then engaged in a secular calling to maintain his family, but continued to preach as circumstances allowed. About two years since he returned to America, and has since been in poor health. He had been much depressed for some time previous to his death, and did not enjoy religion as formerly, but a few weeks before his departure he became happy in the Lord, and gave his wife the most confident assurance of his acceptance with God.

L. D. M.

DIED, in South Reading, Mass., on the 22d of May, in the 19th year of his age, DAVID Wm. TENNEY, son of David Tenney, formerly of York, Me. "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come."—Job 14:14. "For I know that my Redeemer liveth, and that he shall stand at the latter

day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reigns be consumed within me."—Job 19:25-27. "Therefore my flesh also shall rest in hope."—Psa. 16:9. "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom. 8:21. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."—1 Thess. 4:16. Amen. Even so, come Lord Jesus.

DAVID TENNEY.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—the near approach of the Fifth Universal Monarchy, in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*,

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.

2. Judicious selections, from the best authors extant, of an instructive and practical nature.

3. A well-selected summary of foreign and domestic intelligence, and

4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845, and which are, in brief,—

I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of Christ at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who sleep in Jesus, and the Change of the Living Saints at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through Christ, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly."—"The second was past; and behold the third was cometh quickly."—Rev. 11: 14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them, also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

OUR BOOK DEPARTMENT.

NOTE.—Any book not weighing over four pounds can be sent by mail to any part of the United States. This enables those living at a distance, who wish for single copies of any works published or for sale at this office, to order them in this way, by addressing

J. V. HIMES.

TERMS OF POSTAGE.—If pre-paid where it is mailed, the postage is 1 cent for each ounce, or part of an ounce, for any distance under 3000 miles; and 2 cents for any distance over that.

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Those sending the money to pay postage, in addition to the price of books ordered, will have their postage pre-paid at the Boston Post-office. Others are supposed to prefer paying at their own office. The amount of pre-paid postage, under 3000 miles, on any book, is given in connection with its price.

MEMOIRS OF WILLIAM MILLER.—This is a 12mo. work, of 430 pages. It contains a fine mezzotint likeness of Mr. Miller, and a very full history of his life and public labors. Price, \$1. Postage, 20 cts.

A BRIEF COMMENTARY ON THE APOCALYPSE. By Sylvester Bliss.—This contains 384 pages, 18mo. It endeavors to explain the various symbols of the Apocalyptic visions, in accordance with the laws of symbolism, as the principles on which symbols are used are evolved by those which are divinely interpreted. Price, 60 cts. Postage, 15 cts.

THE ADVENT HARP.—This book contains Hymns of high poetical merit, adapted to public and family worship. It contains 454 pages, about half of which is set to choice and appropriate music. Price, 60 cts. Postage, 9 cts.

DO. do. in gilt binding. 80 cts. Postage, 9 cts.

POCKET HARP.—This contains all the hymns of the former; but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37 cts. Postage, 6 cts.

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WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it. Price, 75 cts. Postage, 12 cts.

DO. do. gilt. \$1. 80 cts. Postage, 12 cts.

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FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its causeless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. Postage, 5 cts.

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ADVENT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated. Price, 25 cts. Postage, 5 cts.

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ADVENT HERALD.

BOSTON, JUNE 4, 1853.

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Price, in plain binding, \$1.00

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Published by J. LITCH, No. 45 North Eleventh street, Philadelphia. In marble covers. For sale at this office. Price 6 cts.

"ARE YOU READY? The Personal Coming of Christ, and the Preparation needed." They that were ready went in with him to the marriage, and the door was shut. New York: Published by L. D. Mansfield. 1853.

Circulated gratuitously by the Advent Mission Church. Also furnished to order at \$10 per thousand, \$1.25 per hundred, 18 cents per dozen, by the publisher, at 22 Market-street, N. Y. For sale at this office.

Gunner's Essays.

"TWELVE ESSAYS ON THE PERSONAL REIGN OF CHRIST, and Kindred Subjects, by F. Gunner, Minister of the Gospel, Philadelphia, 1851."

CONTENTS.—Introduction.—On the Revealed Purpose of God in Christ.—On the Means in operation for Accomplishing the same.—On the Agency and Character of Christ.—On the Character of the Expectant Church.—On the Right and Title of Christ to an Inheritance.—On the Character and Location of the same.—On the Manner of Taking Possession.—On the Jewish Restoration.—On the Fall of Man, and the Means of his Recovery.—On the Kingdom of God.—On the New Heavens and New Earth.—On the Signs of the Times.—Conclusion.—Scriptural References.

A notice of this work has already been published in the *Herald*. It is neatly got up, and may be obtained at this office. Price, in boards, 62 1-2 cts.; paper, 50 cts.

THE BOSTON ANNIVERSARIES.

CONGREGATIONAL LIBRARY ASSOCIATION.

A meeting of clergymen of the Orthodox Congregational churches in Massachusetts, was held in the Old South chapel, to take into consideration the subject of establishing on a broad basis an Association to collect and preserve whatever may relate to the history of Congregationalism and of New England.

A constitution was proposed and adopted, which fixes the name of the Association as the "Congregational Library Association." Allows ministers and laymen of the Orthodox Congregational denomination to become members on the payment of \$1; declares the object of the Society to be to found a library of books, pamphlets, manuscripts, and whatever else may serve to illustrate the history of Puritanism in New England; and to secure the erection of a building suitable to accommodate the library; and provides for the election of officers, and other business matters.

DISSOLUTION OF THE PASTORAL ASSOCIATION.

Immediately after the adjournment of the above meeting, a meeting of the Pastoral Association was held, to listen to a report of a committee appointed to consider the proposition to merge the Association into the Congregational Library Association. The committee reported in favor of accepting the proposition. Their report was adopted, and the Pastoral Association was declared dissolved.

UNIVERSALIST S. S. ASSOCIATION.

The report of the Secretary stated that fifty-one schools had been heard from, and were generally in a prosperous condition. They afforded instruction to 5,476 scholars, and claimed the labors of 101 teachers. The aggregate number of books in their libraries was 17,695.

MASSACHUSETTS COLONIZATION SOCIETY.

The Massachusetts Colonization Society held its public meeting in the Music Hall. The Hon. Simon Greenleaf, of Cambridge, President of the Society, being absent, the meeting was called to order by the Rev. Charles Brooks. Prayer was then offered by the Rev. John Wheeler, D. D., after which the report of the Treasurer was read, and its ac-

ceptance moved by Benjamin C. Clark, Esq., of Boston.

It appears from the report, that the receipts from May 1st, 1852, to April 29th, 1853, were \$9241 92; disbursements, \$9224 37; balance in the treasury, \$17 55.

Slaves emancipated and colonized at the Society's expense during the same period, 75; sent out by the parent Society during the same period, including the above, 338; increase over the preceding twelve months, 376; sent out by the parent Society, up to Dec. 31st, 1852—free born, 3123; purchased by themselves or friends, 242; emancipated gratis, 4092—making 7457. Total to April 29th, 1853, 7682. Rescued from ships and barracks on the coast, about 1000. Colonized at Cape Palmas by the Maryland Society, about 1000.

NEW ENGLAND MORAL REFORM SOCIETY.

The fifteen annual meeting of this Society was held in the chapel of the Park-street church. The room was crowded to overflowing.

The annual report of the Society inculcates especially the responsibility of mothers, in the moral and physical education of children. The sacredness of the marriage relation has been one of the subjects which the Society have endeavored to inculcate. This has been done by lecturing, going from house to house, and by other means. Without going into particulars, the report referred to the subjects of intemperance, the attempt to obtain the right for theatres to give entertainments on Saturday evenings, and other things, as going to show that the state of morals in the city is far from what it should be.

The Retreat was accomplishing much good. The number received during the year was upwards of 376.

The Intelligence office has furnished 1,337 families with help, and 1,577 persons have been furnished with employment.

During the last eight years, the Home has received upwards of 1500 persons. The meetings held at the Home on Sunday evening have, it is hoped, not been entirely unavailing. A female physician is employed at the Home.

During the year, 213 persons have been received at the Home, and there have been one death and fifteen births.

From the treasurer's report, it appeared that the receipts of the Society have been \$6,241 13; the expenditures, \$6,311 15—leaving a balance against the treasury of \$70 02. The whole debt of the Society is about \$1,500.

CONVENTION OF CONGREGATIONAL MINISTERS.

This body assembled in the Supreme Judicial Court room.

The receipts during the last year were, \$967 54; expenses, 989 59; leaving a balance of \$22 05 due the treasury.

MASSACHUSETTS MEDICAL SOCIETY.

This Society held its annual meeting in the hall of the Lowell Institute, Dr. Hayward, of Boston, in the chair.

A most able and forcible report was read by Dr. Parkman, from the committee who had the subject under consideration, on the prosecutions of physicians for malpractice. The subject was ably reviewed, and the great hardships and injustice to which the profession are sometimes subject by wrongful prosecution, were lucidly discussed.

The Treasurer's report was read, from which it appears that the cash balance from the previous year is \$690 98; received from various sources since last report, \$1633; total, \$2323 98. Whole amount of disbursements, \$1815 54. Cash on hand, \$508 14.

THE AMERICAN TRACT SOCIETY.

This Society held its thirty-ninth anniversary at the Music Hall, Right Rev. Dr. Eastburn presiding. He addressed the audience upon the noble character of the Society's work, in which Christians of various denominations are connected. He recounted the fundamental truths in which these denominations are agreed, and said with such an union have we not reason to expect God's blessing upon the labor? The peculiarities of the age, the increasing love of money and of pleasure, call loudly for such a union. The enemies of God are always united, and God forbid that we should be divided. Division is weakness—union is strength. He closed by imploring the presence of the Spirit to direct and sanctify the proceedings of the evening.

Rev. Seth Bliss then presented a brief statement of the past year's operations.

The total receipts for the year are \$69,824 35; donations and legacies, \$32,688 47, besides \$3687-23 paid directly to the Society in New York from this field; for publications sold, \$36,400. Donations from Maine, \$1267 06; New Hampshire, \$2586 84; Vermont, \$1519 36; Massachusetts, \$21,247 46; other States, \$194 70.

The expenditures have been, for Publications, \$36,329 12; Colportage, \$16,762 70; Foreign Lands, \$2000; Building Fund, \$946 36; Secretary and Assistant Treasurer, Depository Agent, and five Assistants, \$5121 70; three Agents soliciting funds and expenses, \$3134 51. All other items, \$3140 76. Total paid American Tract Society in New York, \$50,040 56.—Publications, \$33,540 56; donations for colportage, \$14,500; for Foreign Lands, \$2000.

Stock Depository, in hands of colporteurs, and due the Society, \$19,626 96. Sales in the Depository, \$31,231 54—exceeding the amount by any previous year by over \$3000.

Grants, 629,065 pages; value, \$4,193 77.

American Messenger.—About 60,000 copies are circulated by this Society, including a few of the German edition. *Child's Paper*.—53,000 copies are circulated by this Society. The amount paid into the Treasury for these two papers for the year is \$10,657 79.

Colportage.—Maine, New Hampshire, Vermont, and Massachusetts. Nineteen colporteurs have

been employed from one month to ten months each; amounting to eight years' service. They sold publications to the value of \$4,969 21.—Grants, to the poor and destitute, \$853, 06. Visited 20,825 families; with 11,935 of these held religious conversation or united in prayer; found 5396 families neglecting public worship, and 1873 destitute of religious books except the Bible, and 424 without a Bible. 1002 Roman Catholic families visited. Sold Bibles to the value of \$434 10.

TEMPERANCE MEETING.

At a meeting of the friends of temperance, held in Park-street church, Hon. Elisha Huntington, Mayor of Lowell, presided.

SUNDAY SCHOOL ANNIVERSARY.

The twenty-sixth anniversary celebration of the Sunday School Society took place at the church in Federal-street. Rev. Dr. Peabody of Portsmouth in the chair.

THE DOCTRINAL TRACT SOCIETY

Held its annual meeting yesterday forenoon. Rev. Dr. Woods presiding. The Treasurer submitted his report, from which it appeared that the receipts have been \$7657 75, and that there is a balance in the treasury of \$1672 83. The total value of the property of the Association is \$17,080 46, of which \$15,716 70 is invested in the publishing concern. The old board of officers was re-elected.

(Remainder next week.)

SUMMARY

Two girls, thirteen and eight years old, respectively, children of Mr. Hamilton, of Wells-burgh, New York, were run over by the Buffalo express train on the New York and Erie Railroad and instantly killed.

A fire at Portage du Fort, on the Ottawa River, Canada, recently burnt over a space of eighteen miles, destroying fences, blocking up the roads with fallen trees, and doing otherwise a vast amount of damage.

There was a great excitement in the Episcopal Convention at Baltimore, May 27th, in consequence of the letter received at the last session from the Standing Committee, condemning the course of the Rev. Dr. Johns for preaching in a Methodist church.

Resolutions to expunge the letter from the journal, and reflecting severely upon the course of the Standing Committee, were offered and debated all day yesterday and this morning. The excitement is between the high and low church parties.

A correspondent of the *Syracuse Chronicle* states, that all the members of the Unitarian Society in St. Louis, who were slaveholders, have lately emancipated their slaves, unconditionally.

NOTICE.—I will attend the Conference at the Outlet, C. E., June 9th; will preach in North Danville and vicinity (as brother Reynolds may appoint,) from June 17th to 30th; Sugar Hill, N. H., from July 1st to the 4th; Low Hampton, N. Y., July 9th and 10th. J. V. HIMES.

DEAR BROTHER HIMES:—I design to preach next Lord's-day, June 5th, in New York city, and Sabbath, June 12th, 19th, and 26th, in Buffalo, N. Y. My place at home during my absence, will be supplied by several good brethren in the ministry. O. R. FASSETT.

CONFERENCES, &c.

The Lord willing, there will be a Camp-meeting in East Clarendon, Vt., on land owned by a Mr. Congdon, to commence Tuesday, June 21st, and hold over the following Sunday. The spot selected is a beautiful maple grove near the dwelling of brother T. A. Cheney. It is situated near the wagon road, and less than half a mile from the Rutland and Burlington Railroad depot, about one mile from the Western Vermont Railroad depot, and about six miles from Rutland, Vt. A general invitation is given to all of the household of faith, and it is hoped that there will be a large gathering of the friends of the good cause, with tents and provisions, prepared to take care of themselves. Such as cannot do thus, can be provided for on reasonable terms at Mr. Crossman's tavern, a few rods from the ground. Horse keeping, both pasturing and stabling, can be had near by on easy terms. Arrangements have been made with the Superintendent of the Rutland and Burlington Railroad, also with the Western Vermont Railroad, to carry passengers to and from the meeting at half-price. We expect the same on the Washington road. Ask for a ticket to camp-meeting at Clarendon, Vt., as they are to have them expressly for this purpose. Those coming in the cars will stop at the Clarendon depot.

This is new ground, and it is hoped all will come up to labor for the instruction and salvation of this people. As the object of this meeting is to save souls by the boldness of preaching God's present truth—the gospel of the kingdom at hand—aloud and undisturbed, such as "Seventh-day Sabbath," and the like, will receive no countenance. (For the brethren.)

O. D. GIBSON, } Committee.
S. B. MUNS, }
T. A. CHENEY, }

THE ANNUAL SECOND ADVENT CONFERENCE for Canada East and Northern Vermont, will be held at the Outlet, Magog, C. E., and commence on Thursday, June 9th, at 10 A. M., to continue over the Sabbath. The object of the Conference is to take into consideration the wants of the cause, and the best means of supplying them. It is desirable that each church within the limits of this Conference send one delegate, or more, that the cause may have a general representation. The ministering brethren, so far as may be practicable, will attend. As the business of the Conference will be taken into consideration at an early stage of the meeting, it is hoped that our brethren will endeavor to be present at the commencement. The brethren at the Outlet will do what they can to accommodate those who come from a distance. There is also a Temperance Hotel in the neighborhood, where those wishing to provide for themselves can find entertainment. During the Conference, discourses on important questions connected with our faith and duties may be expected. Let there be a general gathering, and, with the blessing of God, we shall prosper. J. M. ORROCK, Secy. C. E. Con.

A Tent-meeting will be held in Waterloo, C. E., commencing on Wednesday, June 15th, at 5 P. M., and continue over the Sabbath. R. HUTCHINSON, J. M. ORROCK.

A meeting will be held in La Chute, C. E., commencing Thursday, June 23d, at 5 P. M., and continue over the Sabbath. Discourses will be delivered on prophecies which are connected with the second coming of Christ. R. HUTCHINSON, J. M. ORROCK.

Appointments, &c.

N. BILLINGS will preach in the Tabernacle, Hallowell, Sunday, the 5th; South Royalton, Vt. (in the school-house that he preached in when there before,) 8th, at 7 P. M.; West Randolph, 9th; Waterville, Sabbath, 12th; Bristol, 15th, and remain over Sunday.

E. CROWELL will preach in Syracuse, N. Y., June 7th, evening; Homer, (as Elder Gross may arrange,) 9th—13th; Auburn, 14th and 15th, evenings; Seneca Falls, (as Dea. Huse may appoint,) 17th—20th.

P. Y. WEST will meet the friends in Barnston, (where the friends may appoint) June 6th, at 4 P. M.; at Foster's Mills, Stanstead, 8th, at 4 P. M. Elder D. W. Sornberger is expected to be present and preach part of the time.

D. T. TAYLOR will preach in Champlain, N. Y., Sunday, June 6th—all day. A general attendance is expected.

S. W. TURNER will preach at East Hatley, C. E., Friday, June 3d, and continue over the Sabbath.

L. D. THOMPSON will preach at Abington, Mass., Sunday, June 5th.

ADVENT MEETINGS.

AUBURN, N. Y.—The Second Advent church in this city hold public worship every Sabbath. Elder Ingmire is their pastor.

NEW YORK.—The Advent Mission Church have removed from Washington Hall to No. 68 East Broadway, over Botanic Hall, third floor, where services will be held at 10 A. M. and 3 P. M. until the completion of their chapel.

BUSINESS DEPARTMENT.

TO AGENTS AND SUBSCRIBERS.—This office now needs all its dues; and we wish all would arrange to send us the small sums they severally owe, as soon as their convenience will admit. We have heavy bills to meet the coming month, and depend on those indebted to the office for the means to liquidate them. One fourth of our subscribers still owe for the last volume.

THE HERALD AND OFFICE.—Our thanks are due to our patrons for their interest in the prosperity of the *Herald* in days past. The present condition of affairs requires renewed exertions to increase the number of our subscribers, and to extend the sales of our publications. An effort is needed to counteract the labors of those who unwearily strive to lessen the number of our readers, and cut off our resources. We need more than the means at our command to carry into effect our plans and wishes for the advancement of the cause; and yet there are those who seek to cripple even these by magnifying our resources, and representing us as possessing unbounded means. Such misrepresentations are the more cruel, when the means of a correct knowledge are within the reach of all. But as these means are resorted to to lessen our usefulness, the only way to counteract them, is for our friends to redouble their active exertions in our behalf. We speak not unadvisedly.

BUSINESS NOTES.

We were directed by some one to send the *Herald* to Elder S. Tab-yan, West Britain, Mo. The Postmaster in Boston says there is no such Post-office. How is this?

M. P. WALLACE.—Sent books the 25th.

F. DAVIS.—Sent books the 25th.

J. F. Chamberlain.—You were credited at the time on Y. G. to No. 84, and it was sent regularly to Richford. We now change, and send the May number.

A. WADDELL.—We purchased the books for you, and sent on the receipt of the letter.

H. L. HASTINGS.—Sent books the 26th.

Elder R. Buttolph.—What was the 25 cts. for?

Dr. R. Hutchinson.—Have sent your tracts No. 2 in a box of books for J. V. Himes, to Derby Line, care of S. Foster, the 30th inst. Bro. H. will arrange the bill with you at the Conference.

M. C. BACHELOR.—It pays you to No. 663—Jan. 1st, 1854.

W. Ingmire.—Don't recollect any letter except that announcing the marriage of your daughter.

J. B. KNIGHT, \$2.50—Sent books.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 3 CHARDON STREET, BOSTON

(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA.—Subscribers have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH.—Subscribers have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a year, pays for the *Herald* and the *American* postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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DUNHAM, C. E.—D. W. Sornberger.

DUNHAM, C. E.—J. M. Orrock.

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R. ROBERTSON, Esq., No. 89 Grange Road, Bermondsey, London is our agent for England, Ireland, and Scotland.

RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

L. B. Hoffman, 600; E. Davis, 648; J. C. Weymouth, 652; A. Parmelee, 638; P. Pierce, 664; H. Parmelee, 648; A. Sales, 646; J. Pottle, 668; J. Stoughton, 628, and books; R. Moran, 632; D. B. Winslow, 639; M. Winslow, 628, and tracts—each \$1.

J. G. Meder, 638; D. Ford, 658, and Y. G.; J. Smith, (of G. N. H.), 663—each \$2.

L. Edwards, 671, and books—\$3. C. N. Ford, to 606 and Y. G.—\$5. Geo. E. Baldwin, 568 and Y. G.—\$30—\$2.50 due.



J. V. HIMES, Proprietor.

WHOLE NO. 630.

BOSTON, SATURDAY, JUNE 11, 1853.

OFFICE, No. 8 Chardon-street

VOLUME XI. NO. 24.

RAILROADS.

At the opening of the Charles River Branch Railroad, at Needham on the 1st inst., the Rev. Mr. Oncken, of Germany, contrasted the situation of the people of his own country and those of the United States. A gathering like this would be impossible on the continent. At every point gendarmes would be seen, and the meeting would be regarded as the prelude of a revolution. The very object of railroads in Europe and in the United States is different. Here they are designed to develop commerce, the arts and manufactures, and to improve the condition of the people. There, one great object of railroads is to press down the masses—to transport troops to keep them in subjection. In the United States, the traveller is perfectly free. In his country, he cannot go ten miles from home without a passport. On the arrival of the cars, a file of soldiers or police are drawn up before them, and no man or woman is allowed to step out without producing a passport; and if they have it not, they are placed under arrest. And they are obliged to pass through the same ordeal a second time at the bureau of the police. The traveller cannot go to the house of a friend to remain over night, unless that friend has obtained a permit for that purpose. The people of the United States hardly appreciate the high advantages—the inestimable blessings which they enjoy, in their freedom from these and other burdensome restraints. Mr. Oncken, (who, it will be recollected, was one of the sufferers by the Norwalk railroad accident,) then alluded to the management of the railroads of this country, and said that the managers might learn a lesson from the companies on the continent. The latter take more care of their passengers and the public safety. At every highway crossing a gate is closed five minutes before the train is due, and no carriage or person is allowed to cross the track. Telegraphs are established at short intervals along the line—the wooden arms of which being set in a certain position denotes safety; and no engineer is allowed to proceed from one point to another unless this signal is set. No individual is allowed to walk on the track. These and other precautions are adopted for the safety of human life, and Mr. Oncken trusted the American roads would begin to imitate the roads on the continent in this particular. The managers of railroads, said he, should solemnly remember that the life of man is precious to the community—that it is precious in the sight of God.

CREDULITY OF ERROR

The celebrated Robert Owen, of Lanark, who has been amusing himself for nearly half a century with bubbles and vagaries of infidelity, has in his old age become converted to a belief in a future existence of the soul, and another life besides this. It is a conversion however, from one form of error to another—for the belief he adopts, though apparently nearer the truth than that which he abandons, is in reality no more worthy of credence, nor accompanied with any better moral effects. He has become convinced of a future state by the revelations of the spirit rappers—a "medium" from America being brought to his access, who succeeded in deluding the credulous infidel into believing that President Jefferson, Dr. Franklin, and others, communicated messages to him, took away the last vestige of his infidelity, and the veteran skeptic now begins the work of eating up a lifetime's hard speeches about a future state. Nothing is more credulous than infidelity; the readiest converts to new falsehoods, however shallow, are those who are too shrewd and wise in their own conceits to believe in old truths.

With God.—A pious Scotch minister being asked by a friend, during his last illness, whether he thought himself dying, answered, "Really, friend, I care not whether I am or not; for if I die, I shall be with God; if I live, he will be with me."

ships and donations to the Society, \$2,910 95; total, \$28,481 98. Cash on hand May 1, \$4,054 31.

The Rev. Jonathan Edwards, of Woburn, glanced at the amount of juvenile depravity that existed to such a fearful extent in our great cities, and the waves of infidelity which were flooding our beloved land; and he impressed upon the audience the necessity of redoubled exertions in the cause of the Sabbath-school.

The Rev. Horace James, of Worcester, alluded to the important place little children held in the estimation of the Saviour, who took a little child of Israel in his arms and said of such is the kingdom of heaven.

A child, he said, could not understand the bodies of theology, but he could understand its spirit. The speaker illustrated the benevolent developments of the youthful mind, subjected to religious training, by an anecdote of the prayer of a little boy, who had a class of favorites on whom he desired the blessing of heaven. In addition to his parents, and brother, and sister, he had a little bird called Jerry, and a favorite cat; and in his simple prayer, added on his own account and extemporaneously: "O Lord, bless my dear papa and mamma, and little brother and sister, and Jerry and the cat, and everybody—amen." The great Jonathan Edwards, said the speaker, defined benevolence the wishing of good to all beings, and he (the speaker) would like to know how far the little boy's sentiment differed from Dr. Edwards' definition.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The annual meeting on behalf of this Association was held in the Music Hall the last evening, and despite the falling of the rain in torrents, there was a large audience present. The chair was occupied by Wm. J. Hubbard, Esq.

Rev. Mr. Bushnell, of the Gaboon Mission, Africa, said when the missionaries landed upon the banks of the Gaboon, ten years ago, they found a dark moral aspect awaiting them. The slave trade existed, and exerted its horrid influence. The tribes were reduced to a state of social and moral degradation. The belief in witchcraft was universal, and death was attributed to it. The language was unwritten, and unknown to foreigners. The people were bound in superstition. They worshipped the spirits of their ancestors, fetiches, and demons—and its influence was most debasing on them. The people walked in darkness, and over their dwelling-places death, spiritual death, cast its gloomy shadow. But now the aspect of things is different. The slave trade has ceased—pleasant towns and villages have sprung up—European furniture and clothing have been introduced—two languages have been acquired—books have been printed—eight hundred children have been educated in our schools, and some of them have become pious, and we hope will some day preach the gospel. Many of the people have thrown away their superstitions. The mind of the mass of the people seems to be waking up, being peculiarly susceptible to moral impressions. The seed of the gospel truth has been extensively sown, and now the first fruits are being gathered. The missionaries have extended their labors for two hundred miles on either side, and been earnestly besought to teach the people of the "white man's God." The interior of Ethiopia is opening to the missionary. He gave an interesting account of an interview with one of these interior tribes. This interior portion of Africa presents a most encouraging and inviting field. It is the promised land of Ethiopia, which God has preserved for his Church to go up and possess. He is now calling her to go and take possession, and will she do it? Where are the soldiers of the cross, to go and take possession of the land? If he could make his voice heard by every American youth, he would tell them of the pleasure of laboring in these dark places in the Lord's work. Be not discouraged in regard to Africa. Furnish us with men and your prayers, and you may soon expect to see the banner of the cross waving over dark Ethiopia.

at the present day, and that of a few years since. Then the student commenced his studies in the family of some retired clergyman, living in a quiet, domestic manner, working some, and rambling over the hills more. After being prepared for college, the student went to the halls of learning with a feeling of the responsibility that rested upon him. After his course in college was gone through, he returned again into the family of the clergyman, visited with him the sick bed, attended funerals, was present at revivals of religion, took part in the prayer-meeting and the humble duties of a pastor's life; and if he became in the end less learned, he became a more useful and practical laborer in the vineyard of his divine Master. Now all this was done away with; the theological student commenced his career and ended it in the schools. He bestowed his time and talents in intellectual pursuits, and made it his aim to shine as a great light in the world of letters—to become a fine orator, and a man to be stared at and admired as an intellectual prodigy, rather than to be looked up to as a humble Christian teacher.

The public seems likewise to have lost sight of the true mission of the clergymen, and to demand a class of sacred teachers who preach to the intellect instead of to the heart. The sacred orator has to set his sails to the popular breeze, in order to catch the attention of the public. He must preach great political sermons—great calamity sermons—great railroad disaster sermons—so that one would almost be led to conclude that a blow-up or a break-down was a real God-send for the display of pulpit eloquence and oratory.

Intellect and money, the speaker said, were the gods of the present day; and unless a man felt that he had rare intellectual endowments, he hesitated to assume the profession of a clergyman, from a sense of his inability to meet the demands of the public. Young men of respectable talents, generous impulses, pure lives, and noble hearts, turned away from the profession to become clerks in railroad offices, surveyors, engineers, machinists, and to enter other departments of secular labor, when the Church was in need of their services.

Others who had already commenced their career as ministers, threw up their profession for similar causes, and with similar results. Another consequence of this predominating intellectual influence, is the tendency to start new theories in theology—men seek and profess to find new truths; and imagine that they are profound just in proportion to the depth they dive, and the amount of mud they bring up, and the results were schisms in the Church and an injury and a reproach to the cause of religion.

The speaker earnestly impressed upon his hearers the necessity of coming back to the original simplicity of the gospel teachings, and aim to be good rather than to be great; to cultivate the heart instead of expending all effort upon the development of the understanding, and he closed with an appeal to the young men about to enter the field of ministerial labor, to imitate the example of their divine Master.

THE MASSACHUSETTS SABBATH-SCHOOL SOCIETY.

The twenty-first anniversary of the Massachusetts Sabbath-school Society, was held yesterday afternoon in the Music Hall, commencing its session at three and a half o'clock. In the absence of the President, the Hon. Samuel H. Walley, who is at this time in Europe, William T. Eustis, Esq., was called to the chair.

The following is the balance sheet of the Treasurer's report for the year just closed:

To salary of Secretary, Treasurer, and Assistants, including travelling expenses of Secretary, \$4,440 61; rent, taxes, and insurance, \$1,002 70; advertising and postage, \$269 64; report, catalogues, and circulars, \$337 94; copy-rights and literary labor, \$1,075 48; paper, printing, and binding, \$16,917 91; sundry expenses of the Society, \$383 39; cash on hand credit new account, \$4,054 31; total, \$28,481 98. By balance on last year's account, \$1,698 86; sales, \$23,872 17; life member-

THE STREAM OF TIME.

BY JOHN SWAITS.

It is a silent stream;
Calm as a quiet sleep;
To a strange repose,
The still stream flows,
Where the mourners cease to weep.

It is a wide-spread stream,
And every valley fills;
It covers the plains,
And the high domains
Of the everlasting hills.

It is a ceaseless stream;
For ever flowing fast;
Like a solemn tide
To the ocean wide
Of the far, unfathomed past.

It is a mighty stream;
Resistless in its way;
The loftiest things,
The strongest kings,
It carries with ease away.

It is a precious stream;
Four pearls of price untold,
Reward the care
Of the searcher there;
And its sands are sands of gold.

Through silent realms of night;
Through every glorious clime,
By night and day
On its wide-spread way,
Fast flows the stream of time.

The Boston Anniversaries.

AMERICAN SUNDAY-SCHOOL UNION.

This Society held its twenty-ninth anniversary at the Music Hall, at 9 Thursday forenoon. Notwithstanding the unpleasant weather, the attendance was very large. In the absence of Mr. Choate, who it was expected would preside, the chair was taken by Nathan Bishop, Esq., the Superintendent of Public Schools in this city.

He dwelt upon the importance of proper religious education of the young, and to do this the Society whose anniversary we are celebrating is laboring. It extends over our whole land. It goes wherever our population is extending in the West. It is the precursor and ally of the common school. The common school cannot do all that must be done to educate the young. After it has done all it can do, there still is the religious education of the young, and this pertains especially to the children of God. The soul of the young needs religious food. Intellectual food alone will not satisfy its wants. Unless the child is taught the great truths of the Christian religion, his soul will be weak and crippled.

NEW ENGLAND ANTI-SLAVERY CONVENTION.

The discussion of the resolutions before the Convention was resumed at ten on Thursday morning. Francis Jackson in the chair.

Henry C. Wright made a long address, the nature of which can be judged by one statement—that he would trample upon the Almighty himself if he commanded him to hold in bondage a human being.

George W. Putnam, who was an agent of the Society, complained of the makers-up of the annual report in leaving his name out of the complimentary notices which were made of the lecturers in that report, stating that he had received treatment from the Board of Managers such as a pickpocket would not receive from any true philanthropist.

THE CONVENTION OF CONGREGATIONAL MINISTERS.

This Convention met pursuant to adjournment in the Brattle-street church, at 11 on Thursday forenoon.

The Rev. Mr. Todd, D. D., preached the anniversary sermon, from the text contained in 2 Cor. 11:3—"But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

The speaker drew a vivid comparison between the manner of educating ministerial candidates

Sela in the Wilderness.

(ISAIAH. 16:1.)

THE word *Sela* means a *rock*; and by it here there can be no doubt that there is intended the city of that name which was the capital of *Arabia Petrea*. The city was situated within the bounds of Arabia or Idumea, but was probably at this time in the possession of the Moabites. Vitranga says that that desert around Petrea was regarded as a vast common, on which the Moabites and Arabians promiscuously fed their flocks. The situation of the city of *Sela*, or *πετρα* *Petra* meaning the same as *Sela*, a rock, was for a long time unknown, but it has been lately discovered. It lies about a journey of a day and an half south-east of the southern extremity of the Dead Sea. It derived its name from the fact that it was situated in a vast hollow in a rocky mountain; and consisted almost entirely of dwellings hewn out of the rock. It was the capital of the Edomites (2 Kings 14:7); but might have been at this time in the possession of the Moabites. Strabo describes it as the capital of the Nabatheans, and as situated in a vale well watered, but encompassed by insurmountable rocks (16, § 4), at a distance of three or four days' journey from Jericho. Diodorus (19, 55,) mentions it as a place of trade, with caves for dwellings, and strongly fortified by nature. Under Trajan it was subjected to the Romans, and Hadrian called it by his own name. Seetzen sought for it with great diligence. An Arab from that region once said to him, "Ah! I must weep every time I see Wady Mousa, especially of Pharaon." Burckhardt, and the company of English travellers referred to above, visited it. The latter travelled about four days' journey from Karrah over Shubek to the village of Wady Mousa (vale of Moses), behind which a valley of the same name leads to the ruins of Petra. In this pass which is from eight to fifteen feet wide, and from two to three miles long, there is found a temple of victory hewn in the rock, and on it a huge vase which the Arabs believed that Pharaoh had concealed in it great treasures. Between Sela and Jerusalem there now lies a very considerable desert, through which (properly down to which) they must send their tribute flocks to Mount Zion.

Burckhardt's description of this city, as it is brief, may be here given *verbatim*. "Two long days' journey north-east from Akaba [a town at the extremity of the Elanitic branch of the Red Sea, near the site of the ancient Ezion Geber], is a brook called Wady Mousa, and a valley of the same name. This place is very remarkable for its antiquities, and the remains of an ancient city, which I take to be Petra, the capital of Arabia Petrea, a place which so far as I know no European traveller has ever explored. In the red sand-stone of which the vale consists, there are found more than two hundred and fifty sepulchres, which are entirely hewn out of the rock, generally with architectural ornaments in the Grecian style. There is found there a mausoleum in the form of a temple, [obviously the same which Legh, and Laborde call the temple of victory], on a colossal scale, which is likewise hewn out of the rock, with all its apartments, portico, peristyle, &c. It is an extremely fine monument of Grecian architecture, and in a fine state of preservation. In the same place there are yet other mausoleums with obelisks, apparently in the Egyptian style: a whole amphitheatre hewn out of the solid rock, and the remains of a palace and many temples."

This city was formerly celebrated as a place of great commercial importance from its central position, and its being so securely defended. De Vincent in his "*Commerce of the Ancients*" (vol. 11, p. 263, quoted in Laborde's Journey to Arabia Petrea, p. 17,) describes Petra as the capital of Edom or Sin, the Idumea or Arabia Petrea of the Greeks, the Nabatea considered both by geographers, historians, and poets, as the source of all the precious commodities of the East. The caravans in all ages, from Minea in the interior of Arabia, and from Gerka on the gulf of Persia, from Hadramont on the ocean, and some even from Sabea in Yemen, appear to have pointed to Petra as a common centre; and from Petra the trade seems to have branched out into every direction, to Egypt, Palestine, and Syria, through Arsinoe, Gaza, Tyre, Jerusalem, Damascus, and a variety of intermediate roads that all terminated on the Mediterranean. At a period subsequent to the Christian era there always reigned at Petra, according to Strabo, a king of the royal lineage, with whom a prince was associated in the government. (Strabo, p. 779.) The very situation of this city once so celebrated, was long unknown. Burckhardt, under the assumed name of Sheikh Ibrahim, in the year 1811, made an attempt to reach Petra under the pretext that he had made a vow to sacrifice a goat in honor of Aaron on the summit of Mount Hor near to Petra. He was permitted to enter Petra, and to remain there a short time, and to look upon the wonders of that remarkable place, but was permitted to make no notes, or drawings on the spot. He was regarded as having come there to obtain treasures

which the Arabs believe to have been deposited there in great abundance, and all who visit the ruins of ancient cities and towns in that region are regarded as having come there solely for the purpose of discovering and removing those treasures. If assured that they have no such design, and if the Arabs are reminded that they have no means to remove them, it is replied "that, although they may not remove them in their presence, yet when they return to their own land they will have the power of *commanding* the treasures to be conveyed to them, and it will be done by magic." (Burckhardt, *Travels in Syria*, pp. 428, 429.) In the year 1807, M. Seetzen, a German, travelling under the name of Moosa, made an excursion into Idumea, but he did not approach the ruins of the capital. Mr. Banks, in company of Mr. Legh, and captains Irby and Mangles, have the merit of being the first persons who as Europeans, succeeded to any extent in making researches in Petra. Captains Irby and Mangles spent two days amongst the temples, tombs, and ruins of that remarkable place; and have furnished a description of what they saw. But the most full and satisfactory investigation which has been made of the ruins, was made by M. de Laborde who visited the city in 1829, and was permitted to remain there eight days, and to examine at leisure these remarkable ruins. An account of his journey with splendid plates was published in Paris in 1830, and a translation in London in 1836. To this interesting account of one of the most remarkable cities of antiquity, the reader must be referred. It can only be remarked here, that Petra, or Sela, was a city entirely encompassed with lofty rocks, except in a single place where was a deep ravine between the rocks which constituted the only entrance; that it was watered abundantly by a stream that flowed through it, which stream was furnished by springs and fountains from the surrounding rocks; that it was perfectly secure, it being impossible to approach it, except by the single entrance which was easily guarded; and that there are found there at present the most remarkable ruins of any city of antiquity. It is wholly uninhabited; except when the wandering Arab makes use of an excavated tomb or palace in which to pass the night, or a caravan pauses there. The rock which encompasses the site of the former city is a soft free stone. The entire site of the city almost is encompassed with tombs. These tombs are cut in the solid rock, and are adorned in the various modes of Grecian and Egyptian architecture. The surface of the solid rock was first made smooth, and then a plan of the tomb or temple was drawn on the smoothed surface, and the workman began at the top and cut from the solid rock the various pillars, entablatures, and capitals. The tomb was then excavated from the rock, and was usually entered by a single door. Burckhardt counted two hundred and fifty of these tombs, and Laborde has described minutely a large number of them. For a description of these splendid monuments the reader must be referred to the work of Laborde, pp. 152-193, Lond. Ed.—a work which will most amply repay the purchase and the perusal. That this is the Sela referred to here there can be no doubt; and the discovery of this place is only one of the instances out of many, in which the researches of oriental travellers contribute to throw light on the geography of the Scriptures, or otherwise illustrate them. See also a full and interesting description of this celebrated city in Stephen's Travels to Egypt, Arabia Petrea, &c.

New York Heathen!

THE Rev. Henry Ward Beecher at one of the late religious anniversaries in New York, is reported to have said:

"To-day is the close of the anniversaries, and the American Board of Commissioners of Foreign Missions held its session in the forenoon, a society that has in charge the sending of the Gospel to foreign heathen. You can find no heathen in India worse than in New York. The sediments of our Christian cities are worse than any you can find in any part of the world. When we take the Gospel we should go with it, in the spirit of our Master, to those who need it. To take men who had been brought up in the knowledge of Christianity, to well furnished churches, where they have the easiest seats and the finest music, is not difficult; but where there are duties which are not agreeable, then you apply the force of Christianity, and exhibit its divine power. There is no ordinary philanthropy that will incite men to work among the heathen in our cities. There has been an experiment in this work, and is there enough Christianity in this city to complete this work? I went one night with Mr. Pease around the miserable haunts of this city, and I saw enough. I thought, what would it be, robbed of all its novelty and romance, if I should go with my family as Mr. Pease has done, down among these people. In this work we find our model in the New Testament. Where Christ went where there were

sick he healed them; where there was actual want, he created bread, and came down to their physical condition. Take the Gospel to the miserable outcasts of our city, and no man can preach it unless he does more. It is as though he made a mark in the sand, and the first tide washes it away. Preach the Gospel, and the hunger of the man makes him forget it. There is a great deal more Gospel in a loaf of bread sometimes, than in an old dry sermon. If I go to a man and bring to him in his want ever so much philosophy, he will not hear it; but, if I come down to him and give him bread, and clothes, and medicine, this will give him a correct idea of the Gospel—one which he can appreciate and understand. This work requires liberal contributions. Among these people there is a new generation every week by importation. A meal does not last for a week, and these children are fed daily. I commend this cause to your liberality and contributions."

Moral Condition of Jamaica.

THE following statement was written by Mr. Richardson, a resident of sixteen months in the Island, and published in the *American Missionary* for June 1853:

"Their moral condition is very far from being what it ought to be. Their progress—like that of the sun behind a cloud—has been almost imperceptible. It may be compared to that of a ship beating up the harbor against wind and tide; she veers and turns—now sails *this way*, now *that*; but though always in motion, she usually goes *ahead* but very little; and sometimes, perhaps, after a deal of hard labor and skilful manœuvring, the only result has been (to use a significant phrase) '*an advance backwards*.'—But, seriously, I regard the present moral condition of the people of Jamaica as exceedingly dark and distressing. The mass of them are but a few steps removed from heathenism; and their condition (in some of its aspects) is even worse; the light they have had has only served to reveal the depth and extent of the awful degradation into which slavery has forced them. They have been bred to such habits of *duplicity* and *lying*, that it seems well-nigh a profanation of truth for them to take the word between their deceitful lips. They will boldly call heaven and earth to bear witness to the *truthfulness* of a most egregious *falsehood*. And yet you can scarcely offer greater insult to one of them, than to intimate that you doubt his veracity. So ingrained and universal has this habit of speaking falsely become, that some of the professed disciples of the God of truth are not unfrequently betrayed into its practice. It may be truly affirmed, that the proverb quoted by Paul respecting the *Cretans* is equally applicable to the *Creoles* not under the influence of the gospel. They are, emphatically, a *nation of liars*! They will make promises and break them almost with the same breath, and with almost as little conscience about the matter as they would have about accepting a good dinner or a glass of rum, when offered them."

"*Licentiousness* also prevails to a most alarming extent among the people. Its foul, pestilential breath has blighted, like the mildew of death, everything in society that should be lovely, virtuous, and of good report. The laws of chastity among the unmarried are almost totally disregarded, and where the legal relaxation exists, its restraints and obligations present but a feeble barrier to check promiscuous intercourse. Moral purity is yet known only in name. Adultery, fornication, and all manner of vileness and uncleanness, reign triumphant."

"The almost universal prevalence of *intemperance* is another prolific source of the moral darkness and degradation of this people. The great mass among all classes of the inhabitants, from the Governor in his palace to the peasant in his hut, from the bishop in his gown to the beggar in his rags, are slaves to their cups. Statesmen and judges, lawyers, and doctors, planters and overseers, and even *professedly Christian ministers*—all seek to prop up their fainting hopes and declining fortunes by the stimulus of alcohol. Dram-shops are almost as numerous as the locusts of Egypt, and, as a plague, are ten-fold more destructive and ruinous. The records of crime are (to a very great extent) the records of rum's doings, and the burden of taxes laid on the people to support paupers and criminals is a burden imposed by rum."

"The attendance upon the regular means of grace, and also upon the instructions imparted in Sabbath and day-schools, is, I believe, as a general thing, less than it was formerly, (although I am happy to add that, so far as the people connected with this mission are concerned, I think there is commendable progress and increasing interest in this matter.) But the great body of the people seem to have grown weary of the restraints of the gospel, and careless about affording their children the means of education and religious instruction. As a result, they are doing comparatively little to support their ministers and teachers. There has been a most alarming

decrease in their contributions for the maintenance of the gospel, during the last few years. Church members are growing careless, worldly-minded, and covetous. Once they supported their ministers and teachers, and built extensive chapels almost without aid. Now many are doing nothing, and others give but sparingly and grudgingly for these objects. Instead of a spirit of Christian benevolence and philanthropy—a large hearted liberality, that loves self-denial, and luxuriates in doing good, a sordid, penurious, and money-loving spirit is rapidly developing itself. So intense and absorbing has it become, as in many instances to supplant natural affection, and lead parents to neglect to provide necessary food, clothing, and medicine for their children, to the detriment of health, and to the endangering of life itself. For these and many other reasons I might mention, I am forced to conclude that the great body of the people of this island are making little or no advancement in morals or religion. On the contrary, I greatly fear that they are hardening their hearts and (unless God's mercy interpose) ripening for destruction. I know the picture is dark and the prospect discouraging, but it would be strange if it were otherwise, when we take into consideration the former condition and circumstances of this people. It must not be forgotten that we are following in the wake of the accursed system of slavery—a system that *unmakes man*, by warring upon his conscience, crushing his spirit, and destroying his free agency—leaving naught but the shattered wrecks of humanity behind it. If we may but gather up some of these floating fragments, from which the image of God is well-nigh effaced, and pilot them safely to that 'better land,' we shall not have labored in vain. But we may hope to do more. The chief fruit of our labors is to be sought in the future rather than the present."

Babylon.

BABYLON was, according to the lowest account given of it by ancient historians, a regular square, forty-five miles in compass, enclosed by a wall two hundred feet high, fifty broad; in which there were a hundred gates of brass. Its principal ornaments were the temple of Belus, in the middle of which was a tower of eight stories of building, upon a base of a quarter of a mile square; a most magnificent palace; and the famous hanging gardens; which were an artificial mountain, raised upon arches, and planted with trees of the largest as well as the most beautiful sorts.

Cyrus took the city by diverting the waters of the Euphrates, which ran through the midst of it, and entering the place at night by the dry channel. The river, being never restored afterward to its proper course, overflowed the whole country, and made it little better than a great morass. This, and the great slaughter of the inhabitants, with other bad consequences of the taking of the city, was the first step to the ruin of the place. The Persian monarchs ever regarded it with a jealous eye; they kept it under, and took care to prevent its recovering its former greatness. Darius Hystaspis not long afterward most severely punished it for a revolt, greatly depopulated the place, lowered the walls, and demolished the gates. Xerxes destroyed the temples, and with the rest the great temple of Belus. (Herod. 3, 159, Arian, Exp. Alexandri, lib. 7.) The building of Seleucia on the Tigris exhausted Babylon by its neighborhood, as well as by the immediate loss of inhabitants taken away by Seleucus to people his new city. (Strabo, lib. 16.) A king of the Parthians soon after carried away into slavery a great number of the inhabitants, and burnt and destroyed the most beautiful parts of the city. (Valesii Excerpt. Diodori, p. 377.) Strabo (*ibid*) says, that in his time great part of it was a mere desert; that the Persians had partly destroyed it; and that time, and the neglect of the Macedonians, while they were masters of it, had nearly completed its destruction. Jerom (*in loc.*) says, that in his time it was quite in ruins, and that the walls served only for the inclosure of a park or forest for the king's hunting. Modern travellers, who have endeavored to find the remains of it, have given but a very unsatisfactory account of their success: what Benjamin of Tudela and Pietro della Valle supposed to have been some of its ruins, Tavernier thinks are the remains of some late Arabian building. Upon the whole, Babylon is so utterly annihilated, that even the place where this wonder of the world stood, cannot now be determined with any certainty. (See also note on chap. 43:14.)

We are astonished at the accounts which ancient historians of the best credit give, of the immense extent, height, and thickness of the walls of Nineveh and Babylon: nor are we less astonished when we are assured, by the concurrent testimony of modern travellers, that no remains, not the least traces, of these prodigious works are now to be found. Our wonder will, I think, be moderated in both respects, if we consider the fabric of these celebrated walls, and

the nature of the materials of which they consisted. Buildings in the East have always been, and are to this day, made of earth or clay, mixed or beat up with straw, to make the parts cohere, and dried only in the sun. This is their method of making bricks. (See note on chap. 9:9.) The walls of the city were built of the earth dug out on the spot, and dried upon the place; by which means both the ditch and the wall were at once formed; the former furnishing materials for the latter. That the walls of Babylon were of this kind is well known; and Berossus expressly says, (*apud. Joseph. Antiq. x. 11*), that Nebuchadnezzar added three new walls both to the old and new city, partly of brick and bitumen, and partly of brick alone. A wall of this sort must have a great thickness in proportion to its height, otherwise it cannot stand. The thickness of the walls of Babylon is said to have been one-fourth of their height, which seems to have been no more than was absolutely necessary. Maundrell, speaking of the garden walls of Damascus,—"They are," says he, "of a very singular structure. They are built of great pieces of earth, made in the fashion of brick, and hardened in the sun. In their dimensions they are two yards long each, and somewhat more than one broad, and half a yard thick." And afterward, speaking of the walls of the houses:—"From this dirty way of building they have this amongst other inconveniences, that upon any violent rain the whole city becomes, by the washing of the houses, as it were a quagmire."—p. 124; and see note on chap. 30:13. When a wall of this sort comes to be out of repair, and is neglected, it is easy to conceive the necessary consequences; namely, that in no long course of ages it must be totally destroyed by the heavy rains, and at length washed away, and reduced to its original earth.

The Ed Scholarship.

THE above is the title of a scholarship connected with the Theological Seminary, at Princeton, and as the meaning of it is not at once obvious, we have obtained the following particulars in explanation:

The scholarship was endowed by Robert and Marian Hall, brother and sister, who were natives of Scotland, and brought up under the ministry of John Brown, of Haddington. They emigrated to America about the year 1785 and settled in Orange county, New York, where they taught school, until disqualified by the infirmities of age. By industry and economy they subsisted comfortably, and were enabled at their decease to make several charitable donations, among which, was the sum of \$2,500 for the endowment of the ED Scholarship.

The following characteristic sketch of a conversation was held with Marian Hall, at the time of making her will:

"As your brother, and self have now founded a Scholarship, it can be called the Hall Scholarship." She replied, "I dinna wish my worthless name to be remembered when I am dead and gone, but I do wish to do something for the cause of true religion, which shall maintain the truth, as long as the Kirk shall lead, and, therefore, I wish the Scholarship to be named ED."

She was asked the meaning of the name. Her reply was, "And dinna ye ken young mon, e'en go and read your Bible." "Well, I have read it, and still I do not recollect the meaning or use of ED." "Do you not recollect," said she, "that when the two tribes and a half, who had their inheritance on the east side of Jordan, had assisted the other tribes to subdue their enemies, and were about to return to their possessions, before they crossed the river, they built an altar. And do you not know that the other tribes were about to make war upon them for the erection of this altar, supposing it to have been intended for an altar of worship distinct from that appointed by Jehovah. The two and a half tribes gave the others to understand that they were entirely mistaken in their conjectures. The altar was not an altar of worship but an altar of witness, that Jehovah alone was the true God, and that it had been erected in token of their views and desires." "And the children of Reuben and the children of Gad called the altar ED; for it shall be a witness between us that the Lord is God."—Joshua 22:34.

The Irish Insurrection.

As for an insurrectionary movement, they did not contemplate it till early in the spring of 1848. Two great events conspired to bring this about—the Irish famine and the French revolution of February. The famine had wrought a hideous devastation. Not Egypt, when the darkness came upon the land; not the city of the Holy Temple, when the Romans crossed her walls; not Venice, when the plague struck her, and she lay a blackened corpse upon the Adriatic; not the gardens and the vineyards of the Lombards, when the steeds of the Scythians trampled through them; not London, in the days

of which De Foe and Lingard, on imperishable pages, have left us paintings as appalling as the "Judgment" of Angelo; not in any of those climes and cities; in those their days of deepest dismay and tribulation, did a scene so terrible meet the eye of heaven, as that which in the land of his fathers, in such hideous coloring, had been revealed.

Finding the worst come—their country all but gone—her commerce gone, trade gone, credit gone—all her interests, all her faculties, destroyed—bankruptcy, destitution, desolation, death—death by the minute, death by the million, utter ruin, utter annihilation, coming upon her, and coming with speed, and the howling of the gale in the tropics, they who had been true to the island, true to her in the face of all, the worst even—the distrust and detestation of many amongst her own people, who had been "faithful to her freedom" as they now are "faithful to her fall," they felt the time had come to make a bold attempt to cut adrift the dismantled craft, and, with the remnant of the crew and fortune, save her from the royal pirate to which she had been lashed. John Mitchell was the first to step on deck—the first to give the word—the first to take the fire—the first to fall. The events then shaking Europe to the centre, stimulated the new passion that had sprung up. Thrones were everywhere tumbling like the idols of the heathen. Crowns had been tossed around as though they had never been anointed; and the people in their irreverence so despised them, they would not pick the diamonds and rubies from them. And, as though the angel of the Lord passed over them, before the spirit of freedom, the armies of the kings fell prostrate to the earth. It might have been a wild belief—but men eager for the disenfranchisement of their land might, in such a crisis, be pardoned for the belief—that the people had but to strike one blow to prevail and triumph.

Fifty Years Ago—Meeting Houses.

FIFTY years ago, houses of worship were built for the whole population. They had in them the union galleries, which may be termed the court of the Gentiles. It is true these galleries needed two or three tythingmen, to preserve order among the younger class of the people who used to occupy them. No excuse in those days could be made for staying away because there was not room enough in the sanctuary. The poor were cared for and made welcome. Even the colored people were thought of; and the highest seats in the house provided for them. There was also the sounding-board over the minister's head, designed to aid his voice, as it proclaimed the gospel to his fellow-men; the philosophy of which, in these modern times, seems to have exploded.

On one occasion, this circular board served a good but different purpose from that which was dreamt of by the inventor. The shingles on the roof had been blown off; and in a shower, the rain leaked through, to the great annoyance of the people, who had to shift their seats to avoid being wet. The preacher, all the while, stood secure, with his discourse safe and dry before him, the sounding-board performing the office of an umbrella. Two things belonging to those houses savored a little of superstition. One, they were built on the highest convenient spot of land in the town, in compliance as they supposed, with the Saviour's remark: "Ye are a city set on a hill." The other, just seven windows were placed in a story as a paraphrase to the passage, "I turned and saw seven golden candlesticks." People in those days, literally went up to the house of God. After all, it might be said there was room in God's house, for all who could conveniently attend at a time. If all did not hear and regard the gospel, it was their fault.

Sketches of Travel.

NO. XL.

BASEL TO STRASBOURG.

BASEL, Bale, or Basel, the site of the ancient Basilea, built by the Roman Emperor Valentinian I., is the capital of the canton of the same name, and contains about fourteen hundred inhabitants. The Rhine, which rushes past in a full broad flood of a clear, light green, divides it into parts, Great Basel, and Little Basel, connected by a wooden bridge. Of late years it has been declining in population and business, and an air of stillness and repose pervades its quaint old streets.

While drinking my tea in the Dining Saloon of the "Three Kings," which looks out upon the Rhine, my attention was arrested by the familiar sound of my native tongue, characterized by the peculiar intonations of Yankee-dom. I looked up, and in the serious sensible-looking gentleman who sat opposite, found a brother clergyman, with whom I formed a most agreeable acquaintance. It was delightful to meet some one with whom I could get back to old congenial topics of conversation, from which I had been so long debarred. He had not travelled as far as I had,

and moreover could not talk French, so that he was obliged to avail himself of my assistance, and being naturally of a humble and distrustful turn of mind, he readily deferred to my superiority as a "travelled man," and I really began to consider myself of some importance. After tea we took a stroll through the streets. A saddened feeling came over us as we noticed the American flag, suspended from the window of the United States Consulate opposite, shrouded in crape, on account of the recent death of our President. I called at the Bureau and paid my passage through to London, amounting to one hundred and seventeen and a half francs. (First class.) It seemed to bring me so much nearer home.

The next morning was the Sabbath—a beautiful day. B—and I walked to the *Minster*, a curious old building of deep red sandstone, with two square towers surmounted by spires two hundred and five feet high. It was begun by Henry II. in 1010, and consecrated in 1019. The front has two quaint old groups of St. George and the Dragon on one side of the principal entrance; and St. Martin and the Beggar on the other. The cloisters are very extensive, and contain the monuments of the three Reformers, Geolampadius, Grynæus, and Meyer. In the church above is the tombstone of *Erasmus*, who died here in 1536. The church is now used for Protestant service, but there was no service this morning.

Behind the *Minster* is a Terrace, seventy-five feet above the river, planted with noble chesnut trees, and commanding a beautiful view over the Rhine, the town, and the country, bounded by the Black Forest hills. Near by is the *Public Library*, containing many interesting autographs of Luther, Melancthon, Erasmus, and Zwinglius, and a Gallery of the Paintings and Drawings of *Holbein*. A very polite citizen, of whom we had made some inquiries respecting the *Minster*, offered to show us some of the principal sights of the town, but we declined the offer, and sat down on one of the benches under the trees, and had a long talk about home matters, contrasting our situation with that of our congregations, and wondering how we should feel at resuming our ministerial labors.

In the afternoon we attended service in the *Minster*. The congregation was small, and apparently not very attentive, but the preacher seemed much engaged in his work, and spoke with a great deal of animation. Two infants were baptized—"Louisa Carlina," and "Sarah Carlina." The clergyman took them in his arms and sprinkled each three times in connection with the names of the persons of the Trinity.

On calling at the *Poste* the next morning, I was greeted with the sight of my old green umbrella, the faithful companion of all my travels, which I hardly expected ever to see again. I had missed it on arriving at Basle Saturday evening, and gave the conductor a charge to look for it on his return. He found it at Sissach, fourteen miles back, where I had left it, as we stopped to change carriages.

At a quarter to 9 A. M., an omnibus took passengers from the hotel to the railway terminus, and at nine and a quarter we started for Strasbourg, passing through *Mulhausen*, *Colmar*, and *Schlestadt*, and arriving at a little after 2 P. M. The distance is eighty-six miles. I went in an omnibus to the Hotel de la Ville de Paris, and after dinner employed a commissionaire to show me the principal objects of interest, as I had but little time for the purpose. He took me first to St. Thomas' church to see the *Monument of Marshal Saxe*, erected to his memory by Louis XV.—which employed the sculptor Pigalle twenty-five years. It is of white marble, and the different figures are of full size. The principal figure is the Marshal with his baton in his hand, and his left a-kimbo, calmly descending to the tomb. On his right, covering at his presence, are an eagle, the emblem of Austria, a leopard overturned, the emblem of England, and a lion emblem of Holland, nations over whom he had been victorious. On his left, flags of different nations, trophies of war, a little genius mourning his fate, and France in the person of a beautiful female, with one hand endeavoring to detain the Marshal, and with the other to stay the approach of Death, a skeleton wrapped in a winding-sheet, opening the lid of a coffin. Marshal Saxe was buried here rather than in Paris, because he was a Protestant. The sexton who showed us two embalmed bodies, discovered under the floor in 1802, supposed to be a Count of Nassau, Saarwerden and his daughter, and to have been buried more than four hundred years. They are in full dress—the daughter with finger-rings, necklace, and bracelets, and ruffles, which comport strangely with the dark shrunken features, and the head sunk down between the shoulders.

On our way saw the statues of *Gen. Kleber*, a native of Strasbourg, one of Napoleon's generals, whom he left in command of the army in Egypt—and of *Gutenberg*, the inventor of printing. The statue of Gutenberg is of bronze, and was modelled by the celebrated sculptor *David*. By his side is a printing-press, and in his

hands a scroll, with the following inscription, "Let there be light!" On one of the four sides of the pedestal, appear in bas-relief the distinguished men of letters and science; on another, the advocates of freedom, among whom it is easy to recognize the marked features of our own Washington, Adams, and Franklin; and on another, the form of Philanthropy, pitying and relieving the oppressed; and on the fourth, Religion and all nations receiving the gospel at her hands. As I stood contemplating it early the following morning, when it was surrounded by groups of market-women with their various wares, the momentous results of the invention here commemorated came thronging upon my mind; I lost sight of everything around me, and seemed elevated to a height from which I could take in at one view the whole domain of Art, Science, Literature, and Human Improvement—and lo! every dome, and pinnacle, and house-top, was irradiated by the light which streamed from this central point. It was as if the Creator had laid his hand upon that majestic brow and uttered his almighty fiat, "Let there be light!"—and a new sun arose upon the benighted world! We next visited

THE CATHEDRAL.

This is one of the finest Gothic edifices in the world. Its dimensions are three hundred and fifty-five feet in length, one hundred and thirty-two in breadth, and the height of the spire variously estimated at from four hundred and seventy-four to five hundred and thirty feet. It is of solid stone from the foundation to the apex, and most elaborately carved. The whole front is carried up to the height of two hundred and thirty feet, and from the top of this platform rises the spire nearly three hundred feet higher! The oldest part of the building is attributed to the time of Charlemagne, but the principal part was designed and begun by the architect *Erwin* of *Stienbach*, who died in 1318. The most remarkable things in the interior are the vast and beautiful marigold window over the principal entrance, the rich painted glass of the fourteenth and fifteenth centuries, the carved stone pulpit (of 1487,) and the famous clock, made in 1571, which stands in the south transept. It is as high as an ordinary dwelling-house, and has a light stair-case leading to the top. The various dials show the year, the month, the day, the places of the sun and moon, and many other astronomical phenomena. The quarter-hour is struck by the figure of a boy, the half-hour by a youth, the three-quarters by an old man, and the full hour by old father Time himself. When the clock is about to strike twelve, a large gilt cock on a pinnacle claps his wings, opens his mouth, and crows lustily three times, a procession of the Twelve Apostles issues from one door, passes before the Saviour, each one bowing as he passes, and retires by another door. For fifty years it was out of order and stood still, but it has at length been repaired by a watchmaker of Strasbourg, and set in motion.

Toward evening I walked out to the principal promenade called the *Ruprechtsau*, an extensive space beyond the walls, laid out in walks and gardens. In passing through the fortifications, three draw-bridges are crossed. Indeed Strasbourg is considered one of the strongest fortresses in Europe. The grounds were full of people, who had come to witness a balloon ascension. By paying a small fee I obtained admission to the *Jardin Lip*, within which the inflation of the balloon was conducted, but I was disappointed to find that it was to be raised simply by heated air. The balloon was large, and decorated in the gayest style, but the process of inflation occupied a long time. At length everything seemed ready, the aeronaut in fancy costume went around among the spectators with a contribution plate, took an affectionate farewell of his friends, seated himself in the wicker-basket attached to the balloon, heroically resigned to his fate. But the balloon would not go up. It swung this side and that, and came very near catching fire several times, so that the whole affair was a miserable failure.

The next morning while taking a walk before breakfast, I resolved to ascend the spire of the Cathedral. A commissioner whom I consulted, directed me to the Police officer whose special duty it is to accompany such persons as wish to make the ascent. This regulation has been prescribed in consequence of several instances of suicide or accidental death, by falling from the steeple. We entered the south door in the unfinished tower and toiled up the dark and wearisome stair-case which leads to the Platform two hundred and thirty feet high. Here is a telegraph office and a station for watchmen, who are set to look out for fires, including several rooms with domestic conveniences. Then we ascended two hundred and thirteen feet higher to an iron-grating trap-door, which my guide unlocked, and we commenced the more dangerous part of the ascent. The stair-cases are winding with such narrow steps that but part of the foot can rest on them, and one is obliged to go sideways. There is no railing to hold on by, and the spire is so open, that should the foot slip, the body might

fall through the fret-work at the side. Up, up, up, the steps growing narrower and narrower, till at length you are obliged to step upon a small square stone clear on the outside of the spire without any protection, then stoop under an iron bar, up another set of steps like the side of a pyramid, terminating in a flat stone a foot square, upon which you sit down right under the carved rosette which forms the apex of the spire, and shudder at your temerity, as you look down and think of the descent. You have ascended six hundred and sixty steps, and may enjoy the satisfaction of thinking that you are at the top of the highest spire in the world. But as you look again, it seems as if a gust of wind might destroy the equilibrium of the steeple, so slender and delicate is its structure, and your brain reels at the idea of such a catastrophe!



The Advent Herald.

BOSTON, JUNE 11, 1853.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER XL.

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, From Assyria, and from Egypt, and from Pathros, And from Cush, and from Elam, and from Shinar, And from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations: And he shall assemble the outcasts of Israel, And gather together the dispersed of Judah from the four corners of the earth.—vs. 1, 12.

By substitution, the Lord's setting his hand, is put for the instrumentalities he will use for the assembling of his people; and his setting up an ensign, for the analogous manifestation, where they shall be assembled. Matt. 25:31-33—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." To set his hand the second time, is in distinction from some former gathering, which was doubtless that from the Babylonian dispersion. At the end of that servitude free permission was given to all the people of God, from under the whole heaven, to return to Jerusalem. Ezra 1:2, 3—"Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel; (he is the God,) which is in Jerusalem." Artaxerxes, whose dominion was not less extensive, also said, (ib. 7:13), "I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee." The result of these and like proclamations was the assembling of the remnant of Israel and the dispersed from various and distant countries, to the sanctuary mountain from which they had been driven. Permission was given, not only to the two tribes but to all Israel; and those of the ten tribes who were pleased to do so, returned with the tribes of Judah and Benjamin, to their own cities. This was the first time that the Lord set his hand to gather his people.

When he shall set his hand the "second time," not only the "outcasts of Israel" and "the dispersed of Judah" are to be assembled, but the ensign is to be set up for the "nations," and he is to "recover the remnant of his people." The "people" of God are no longer limited to those of Abrahamic descent. For thus saith the Lord, (Zech. 2:10, 11), "Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee." Hos. 1:10—"And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." Paul applies this scripture to those from Gentile nations, when

he says, (Rom. 9:23-26,) that God hath made "known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles. As he saith also in Osee, I will call them My people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called, The children of the living God."

The "remnant" of God's people, then, must be irrespective of any national origin, and must comprise all who are his, of every name and nation on the earth, who may be alive at the Lord's coming. Assyria lay to the east of the Tigris river; Egypt, on the Nile; Pathros, was Upper Egypt; Cush, was the south of Arabia in Asia, and Abyssinia in Africa; Elam was the southern part of Persia; Shinar was the plain on which Babylon was built; Hamath was on the Orontes river in Syria, and the Isles of the Sea were the islands in, and the countries bordering on the Mediterranean Sea. These were the places in which the people of God were principally dispersed in ancient times, and are thus named, synecdochically, for all the lands from which they would ultimately be gathered.

At that epoch, when an ensign is set up for the nations, not only the living saints, but the dead are to be gathered,—all the pious of the nations, as well as those of Abrahamic descent. Matt. 24:31—"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Zech. 14:5—"And the Lord my God shall come, and all the saints with thee." Matt. 8:11—"Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

I Thess. 4:16, 17—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." The corners of the earth are a metaphor for the distant parts of it.

The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.—vs. 13.

"Depart," and "cut off" are metaphors denoting the cessation of all envious feeling between the two divisions of the Israelitish nation. They delighted to vex and annoy each other, while existing as rival powers. At this epoch all cause of rivalry will have been taken away, and the dispersed of those envious nations, who shall come up in the resurrection will all be of one heart and one mind—subjects of the Prince of righteousness. Nor will there be any to molest or to make afraid; for all their adversaries will be destroyed, as in the text following.

But they shall fly upon the shoulders of the Philistines toward the west; They shall spoil them of the east together: They shall lay their hand upon Edom and Moab; And the children of Ammon shall obey them.—vs. 14.

The act of flying upon the shoulders of the Philistines, is shown, by the spoiling those of the east together, to be an act of destruction—as a bird of prey flies upon a helpless object to devour it. To lay their hand on the countries named, also implies their subjection. Philistia lay to the west of Judea, and Edom and Moab to the east. They were the principal adversaries of Judah in former times, and as the adversaries of the people of God are to be cut off in that day, the destruction of these nations, which have long since ceased to exist, are put for all the nations which occupy a position antagonistic to the people of God. Isa. 60:12—"For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

Having shown the destruction of the adversaries of God's people, the removal of all obstacles to the final gathering of the saints is next predicted.

And the Lord shall utterly destroy the tongue of the Egyptian sea; And with his mighty wind shall he shake his hand over the river, And shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant Of his people, which shall be left, from Assyria: Like as it was to Israel in the day that he came up out of the land of Egypt.—vs. 15, 16.

When God led Israel from Egypt to the land of promise, they crossed the tongue of the Red Sea and the river Jordan, on dry land, and he made a highway for them in the desert, leading them by a way that they knew not. By substitution, the destruction of the sea and river which impeded their departure from Egypt and entrance into Canaan, indicates the destruction of all opposing obstacles to God's gathering together his elect, from the four winds, from the uttermost part of earth to the uttermost part of heaven; and which by a simile, is likened to the departure from Egypt. To call the gulf of the sea a "tongue" is a metaphor.

CHAPTER XL. And in that day thou shalt say, O Lord, I will praise thee, Though thou wast angry with me, Thine anger is turned away, And thou comfortedst me. Behold, God is my salvation: I will trust, and not be afraid: For the Lord Jehovah is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water Out of the wells of salvation.—vs. 1-3.

This is a song of rejoicing for deliverance. There is no such future period of deliverance referred to in the New Testament, except in connection with the coming of the Lord and the resurrection of the just, when all the saints are to be alike restored. This song must then synchroize with the rejoicings referred to in the Apocalypse which will be over the destruction of the mystic Babylon;—in the symbolization of which, there was heard (Rev. 19:1, 5-7), "a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honor, and power, unto the Lord our God. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

The figures in this song, are the apostrophe, in the direct address to the subjects of it; a metaphor, in the use of "turned away" when applied to anger; to denote its cessation; metonymies in calling God their salvation, and JEHOVAH their strength, song, and salvation, when he is only the cause of them—not the effect; and substitution, in the expression, "ye shall draw water with joy from the wells of salvation," to denote the abundance of joy and blessedness in the eternal state.

And in that day shall ye say, Praise the Lord, Call upon his name, Declare his doings among the people, Make mention that his name is exalted, Sing unto the Lord: For he hath done excellent things: This is known in all the earth. Cry out and shout, thou inhabitant of Zion: For great is the Holy One of Israel in the midst of thee.—vs. 4-6.

The former section of this chapter was an ascription of praise to God; in this, they are represented as mutually calling on each other to praise the Lord, at the epoch before described.

The figures employed, are the apostrophe in the address to them, announcing what they will say; and the metaphor, in the use of "exalted," to denote the regard which will be had for the name of JEHOVAH.

TO CORRESPONDENTS.

A CORRESPONDENT of the Herald inquires whether 1 Cor. 3:13-15 can be translated as follows:

"The work of each man shall be made manifest, because by fire it is revealed, and the work of each one of what sort it is the fire shall prove it. If the work of any one remains which he built thereon, he shall receive a reward. If the work of any one shall be burned, he shall be lost nevertheless, man (he himself) shall be saved, but in like manner as through fire."

The correspondent has accidentally (it may be presumed,) omitted part of the 13th verse—"for the day will declare (or show) it." Restoring these words to their place, the translation of the third verse is admissible; still, the word "man," not being expressed in the original, but understood, should be put in *Italic*, as a supplementary word. By following the Greek order of words too closely, the conclusion of the verse is a violation of the propriety of our own language—in other words, it is *inverted*.

The 14th verse is correctly translated, if "man" is changed, to "he himself." But the 15th verse is a complete failure, in consequence of a wrong signification attributed to the verb *ζημιωσεται* (*zemiotesetai*). The verb *ζημιω* (*zemiō*), in the *Active Voice*, signifies to injure, cause damage or loss, to impose a fine or penalty, to punish. In the instance before us, it is in the *Passive Voice*, and in that voice always signifies—to suffer loss, or injury, to suffer a fine, be mulcted.

The substantive *ζημια* (*zemia*), signifies injury, damage, loss, and then, a fine, a penalty, punishment. The verb in the *Passive Voice*, is equivalent to *ζημιαν λαβειν* (*zemiau labain*), to take injury, to receive damage, or punishment. Hence the usual translation of the word in the passage under consideration—"he shall suffer loss"—or he shall take injury, is the proper one. A little reflection will enable your correspondent to see that his translation produces a contradiction, viz., "he shall be lost," and then "man (he himself) shall be saved."

The verb in question occurs in Matt. 16:26—"and lose his own soul."—or "be punished with the loss of his own soul." For the grammatical construction of the original, see Anthon's Greek

Grammar, Rule XCIV. The parallel passage in Mark 8:36, presents the same construction. The Participle of the verb in the Aorist Passive occurs in Luke 9:25—translated "he cast away." The verb is also found in 2 Cor. translated "it might receive damage." In Philip. 3:8 the substantive *zemia* is used, and is translated "loss." The rendering of the common English version in the use of this word in 1 Cor. 3:15, is in accordance with the Latin of Beza—"damnum faciet"—"he will suffer damage." The Latin of Castalio, "Is jac-turam faciet"—"he will suffer (or literally, make) a loss." The Protestant French version renders the verb here, "Il en fera la perte"—"he will bear the loss of it"—i. e., of his work. The Vulgate coincides with the common English version—"detrimetur patietur"—"he will suffer loss," or "detrimetur."

Others might be named, but it is unnecessary. The testimony of all competent translators is uniform, as to the mode of rendering this verb, and its cognate substantive.

W. H.—We are sorry to have to say the same of this communication that we said last week of the other.

THE SIGN OF THE SON OF MAN.

Matt. 24:30, 31—"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory; and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other (from the uttermost part of earth to the uttermost part of heaven)—Mark 13:26."

The predicted darkening of the sun &c., were to foreshadow Christ's coming. The sign of the Son of man, will be the evidence that he has come.

Mr. Brooks renders this: "The Son of man in heaven—the sign of his advent." This, he says, "is also the opinion of John Buxtorf, and other critics.—(See Vossius, Thess. Theol. p. 228, ed. 1658." Abdiel's Essays, p. 240.)

The question of the disciples which preceded the discourse of our Lord, to which this is a reply, was not, What shall be the evidence of the nearness of thy coming? but, What shall be the sign (*σημειον*—*semeion*) of thy coming (*παρουσια*—*parousia*)? the word *semeion* is literally a "sign, mark, token, or proof of anything,—that by which anything is designated, distinguished, known. The word *parousia* indicates the being or becoming present, the manifestation, the advent or coming again, the personal presence of the one to whom it is applied. It occurs twenty-four times in the New Testament, and in every instance where it is not used in reference to Christ's second coming, it designates the bodily presence of the one referred to,—as in 1 Cor. 16:17, "glad of the coming of STEPHANUS;" 2 Cor. 10:10—"bodily presence (is) weak," &c,—thus furnishing the strongest evidence, that when applied to Christ, it denotes his personal appearing. The question of the disciples may then thus read: What shall be the token of thy manifestation? i. e., how shall we designate thy appearing from that of false Messiahs?

In replying to this, the SAVIOUR said to them (v. 24), that there should "arise false Christs, and false prophets, and shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect." How would they deceive them? By palming themselves off as the predicted Messiah. How might they be detected? By the sign, or token the SAVIOUR gave them, by which his own manifestation should be designated. Therefore he said to them, "If any man shall say unto you, Lo, here is CHRIST, or there; believe it not."—"behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." Why should they disbelieve all such announcements of his coming? Because they would be unaccompanied by the token which should distinguish the coming of the true CHRIST; "for," said the SAVIOUR, "as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming (*parousia*) of the Son of man be." The distinguishing characteristic of Christ's coming, over that of false Christs, consists in its being like the lightning's flash, illuminating the entire heavens—shining from the east, even unto the west, from the one part under heaven even unto the other part under heaven. This, then, must be the sign of his coming, the evidence of his appearing, the token of his manifestation, the sign of the Son of man in heaven,—the proof to the astonished inhabitants of earth that CHRIST is indeed revealed from heaven,—has come in all the Father's glory.

He had already taken them down past the destruction of Jerusalem, and the tribulation which should follow during the days of the pagan and papal persecutions; and he adds (v. 29), "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." All

those occurrences, fill a place in the order of events which were to intervene between the destruction of Jerusalem and his second appearing. They are no part of the sign of the Son of man in heaven—are no evidence that his advent has transpired. "When ye shall see all these things, know that it is near, even at the doors"—they were to be as certain evidence of its approach, as the leafing out of the trees in the spring is of the approach of summer—but not a sign of Christ's appearing. "Then," says the SAVIOUR (v. 30), "shall appear the sign (σημεῖον) season, what the disciples inquired respecting, of the Son of man in heaven: and then"—when that shall appear, when the evidence of his manifestation shall be apparent to all—"shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels before him with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the one end of heaven to the other."

Such token was needed, that the elect might not be left tokenless, to run after the false Christs and false prophets who should previously, from time to time, appear. They, therefore, for evidence of Christ's coming, are to look for the accompanying glory and splendor in which he is to be manifested. The illumination of the heavens, as the lightning flashes athwart a cloudless sky, by his resplendent glory, may precede for a little space the visible manifestation of his person; but so conclusive will be the evidence that it is the accompanying of his appearing, that all the tribes of the earth shall mourn, and they will call for the rocks and mountains to shelter them from their coming Judge. But no shelter will they find; they shall see the Son of man coming in the clouds of heaven. When the SAVIOUR says, they shall see the sign of the Son of man in heaven, it presupposes that a sign is referred to, the nature of which had been already defined. This is done in v. 27th, where the coming of Christ is distinguished from that of false Christs, by its being compared to the lightning, illuminating the entire heavens. If there had been no previous definition of it, there could be no particular force in speaking of it as the sign. If its nature had not been defined, it could be no sign, token, or proof of anything. If it was not clearly defined, some might imagine it one thing, and some another; and when one should behold some remarkable occurrence, he might suppose he had seen the sign, and another might fancy it in something else. To make it a sign, it became necessary to provide against all such liabilities, by giving a sign, so distinctly marked, that on beholding it, none could mistake respecting it. This has been done only in the likening of it to the lightning of heaven. And hence we conclude, that the sign of the Son of man in heaven—that embraced in the question of the disciples, What shall be the sign of thy coming?—is the glory in which the SAVIOUR shall be revealed, as the light shineth out of the east, and shineth even unto the west. For he "shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord JESUS CHRIST."—1 Thess. 1:8. May God grant, dear reader, that we all may be so obedient unto the heavenly warning, that the appearing of the sign of the Son of man, may be to us a token of glad recognition, and not the prelude of everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe in that day.

MY JOURNAL.

My late tour West—a brief account of which has already been given in the Herald—was one of considerable interest to me. Much had been said and done to destroy my influence in many parts of this field; but God has overruled it all for good. "My enemies and foes came upon me to eat up my flesh," but "they stumbled and fell." That which gave me the most pain, was the condition in which I found many of the tried flocks, who were scattered and destitute of shepherds. There never was a time when the Adventists were more ready to do for the cause than now. The public ear also is open to the truth. All that is now wanting is "faithful laborers to enter into the harvest." Who is willing to sacrifice all to labor in such a field? Who?

April 17th.—Preached in Portsmouth, N. H. The day was dull, but there was a good attendance. Brother Crowell was absent on a short tour.

April 19th-22d spent in New York city and Newark, N. J. I gave two lectures in the chapel in the Seventh Avenue, the 20th and 21st. Had an appointment in Forsyth-street, but a thunder-storm prevented the gathering of the people.

24th, preached in Chardon-street chapel, and in North Attleboro' the 27th, evening. There are a few faithful ones left in this place, and we hope they will revive their meetings.

April 18th to May 1st.—Gave a series of six discourses in Providence, R. I. The church in this place is in a state of prosperity. Elder Geo. W. Burnham is their pastor, and the relation is a happy one. O that we had more faithful and judicious laborers for the suffering flocks.

May 8th.—Preached in Chardon-street chapel, and baptized. The 11th, 12th, 13th, preached in Salem, preparatory to the Conference, Bro. Osler and his church being desirous that they, with the community, should be in a condition to receive good, by the means of grace, through the Conference. Brother O. is in health, and labors much to build up and sustain his happy flock.

May 15th.—Preached in Worcester, Mass., to a good audience. Had a pleasant season.

May 17th to 20th.—Attended the Conference in Salem. There was a good gathering of brethren and sisters from nearly all parts of New England, and some from the South and West. They came together in the spirit of faith and love; and although the trials of the past had chastened and humbled them, they were still joyful in hope of soon seeing the "better land."

May 22d.—Preached in Chardon-street chapel. We had our usual audience, and a good season.

We have had it in contemplation for some time to change the location of our place of worship. The chapel is surrounded with stables and workshops, which have been erected within a few years, and which are a nuisance to the church. Besides this, those people whom we should be likely to effect and benefit, reside, mostly, in other parts of the city. Indeed, the greater part of the society live quite a distance from their present place of worship. These considerations, with the fact, that the lease of the chapel will soon run out, have induced us to make a change and dispose of it.

THE NEW BAPTIST TRANSLATION.—We learn from exchanges that the American Bible Union has issued the "Second Epistle of Peter, and the Epistles of John and Jude, translated from the Greek on the basis of the common version." It is printed in three columns, having the Greek in the centre column, and on either side the revised version and the new translation, with copious notes.

Not having received a copy we are unable to speak farther respecting it.

"TRACT FOR THE TIMES No. 2—The Kingdom of God."—This is the second number of an excellent series of Tracts, "published in connection with the Second Advent Conference in Canada East," and for sale by brethren Hutchinson, Orrick, and others there. We expect soon to have a supply at this office at \$1.50 per hundred—3 cts. single.

THE BUFFALO CONFERENCE.—I returned on Monday night from this meeting, which was one of interest and importance. It will be seen by the proceedings, (which will be given next week,) that arrangements were made to place the cause in Western New York on a healthful and permanent basis. My visit was a pleasant one.

"YOUTH'S GUIDE."—Will our friends wake up and bring up the list of the Guide? We have three hundred copies of Nos. 1 and 2 of this volume on hand, which might be taken up at once if all would turn their hand to the work. Will not some benevolent ones help the Sabbath-schools, to twenty-five or fifty, and thus do good, to the poor? The following are

TERMS (UNVARIABLY IN ADVANCE).—Single copy, 25 cts. per annum. Twenty-five copies, \$5. Fifty copies, \$9. Canadian subscribers (with postage pre-paid), 51 cents. Foreign subscribers, 2s.

FASTING AND PRAYER.

(Concluded from our last.)

BESIDES rendering the mind more clear and spiritual, another point is to be gained by fasting or abstinence. Human nature is ever prone to feel its own importance and independence of the divine aid. Thus it is said, "Jeshurun waxed fat and kicked." And Agar prayed, "Give me neither poverty nor riches; feed me with food convenient for me, lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of the Lord my God in vain." Bodily weakness produces a sense of dependence, and is favorable to a spirit of humiliation before God, which is the object to be attained in all these observances.

"Humble yourselves under the mighty hand of God, and he shall lift you up." "God resisteth the proud, but giveth grace to the humble." When we most feel our weakness, sinfulness, and unworthiness, we are most pleasing in the sight of

God. Satan and our own unbelieving hearts would persuade us at such times, that we are farthest off from him; whereas he assures us he is then the nearest, even dwelling with those who are of a "broken heart and contrite spirit." Our safest and happiest position, therefore, is, one of deep humility.

There is such a thing as carrying fasting to excess, and not only injuring the bodily health, but fearfully endangering reason itself. Many religiousists, probably, who have become insane under religious influences, have become so from excessive fasting. But this is not one of the dangers which we are now to guard against; danger at the present time is in an opposite direction. There is far more need of rousing the Church to the observance of this duty than cautioning her against its abusive excesses.

"The days will come," said the Saviour, "when the bridegroom shall be taken from them, then shall they fast in those days." Those days now exist, our adored Redeemer, the heavenly bridegroom, has been long absent, and left his Church to mourn his absence, and long for his return. Why then should we not fast and pray?

One objects, this observance was an Old Testament institution, and is not binding on Christians. To this I reply: 1. Our Saviour fasted to prepare his soul to meet and resist temptation. 2. He said his disciples should fast after he should be taken from them. 3. They did fast on special occasions, and God honored the act. It was after the disciples had fasted and ministered to the Lord, the

"Holy Ghost said, Separate me Barnabas and Saul to the work whereunto I have called them." (Acts 13:2, 3.) They then had another season of fasting and prayer before their ordination. Cornelius the centurion had been fasting and praying, when the angel came to him and directed him to send men to Joppa and call for Simon Peter to tell him the way of salvation. (Acts 10:30.)

Paul had used long abstinence, when the angel of God appeared to him and promised deliverance from the shipwreck on his voyage to Rome. And it was after a fast of fourteen days by all the ship's company, that they were promised deliverance. (Acts 27:21, 33.) And besides, the very direction Christ gave his disciples, not to fast like the hypocrites, but to fast to God, is a sanction for the observance.

But another objects, "I am unable to fast on account of my health, and always have the headache whenever I attempt it." Probably Satan or his angels have much to do with such cases, as this circumstance would seem to indicate—many can go all day without their meals when their worldly business calls them to do it without feeling any very great uneasiness or disagreeable results. But let those same persons fast on a religious account, and they will complain all day of headache, and their appetite constantly clamoring for food. It is a serious question whether Christians should yield to such temptations. There are others who cannot fast for any cause without feeling the effect seriously. Wisdom in such cases is profitable to direct. If any one cannot fast or go without food entirely, they may at least abstain in part from their ordinary meals, although it is exceeding difficult, and not to be attained without a steadfast purpose and God's help. For the appetite is generally more than ordinarily strong when abstinence is proposed, and instead of eating less, the individual is frequently tempted to eat more than usual.

In the observance of this duty the tempter is usually concerned for the punctual observance of Christ's direction, not to appear to men to fast, that is, "It will look very much like ostentatious display for you to absent yourself from your meals, and you had better go to the table and go through the form of eating." So he urges, and alas too frequently with success. The truth is, he well knows that the absence of a decided and consistent Christian from the table, when it is known that it is from a conscientious sense of duty to God, carries reproof and conviction to a whole household. He had rather men would do almost anything than in earnest set about fasting and prayer. For he knows as well as Christ did, that there are some demons who can be dislodged with no other weapon than "fasting and prayer." Hence the hue and cry he makes, rousing all his forces, when such a thing is proposed. Nothing is more common than temptations to impatience and irritability, almost irrepressible, on such occasions. And again, an unusual press of worldly duties will come up and it will seem nearly impossible to find time for prayer, self-examination, confession of sin to God and man if we have injured any. A powerful temptation with many is, "I have not lived right before my family or associates, and if I pretend to fast they will think it hypocrisy, and the cross is too heavy for me to bear." This is the very thing you need, then, to break the current of worldly-

mindfulness, and lead you to confess your backslidings and unfaithfulness to God and man. And I hope and pray that many such stumbling blocks will be removed on the day of our appointed fast. For be assured God will accept your fast and prayer on no other condition. "Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our souls and thou takest no knowledge? Behold, in the day of your fast ye find pleasure and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness." "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye brake every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house, when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?" "Then shall thy light break forth as the morning, and thy health shall spring forth speedily." "Then shalt thou call and the Lord shall answer." I hope the reader will turn to the passage, Isa. 58th, and read the whole of it, and lay it to heart. O what promises! If we wish the Lord to go before us, we must, like Joshua in the camp of Israel, search out and put away the accursed thing. And if the day of fasting shall result in such a clearing of ourselves as a people, searching out and confessing of sin and turning from it, we may expect such results to follow as will send thrills of joy through all the heavenly courts.

"What," says some covetousness tempted worldly minded souls, "do you expect me to leave my work and attend church on that day?" Most certainly I do, if you do not wish the blight, and curse, and mildew to seize upon you, and your soul to be dried up and withered. Poor pitiful miserly Christian! Who gives you all your blessings, your wealth, your health, your all? And can you not devote one day to him whose name you bear? "But I am poor and can scarce live with constant toil," says another. The Lord replies: "It is vain for you to rise up early, to sit up late, and to eat the bread of carefulness, for so he giveth his beloved sleep." O ye of little faith! Up, O up! and prove the Lord "herewith and see if he will not open to you the windows of heaven and pour you out a blessing."

Is it a wonder that as a people we have met with so many reverses, when we have never as such, spread abroad, turned ourselves to him with our whole heart, searching out and confessing all our sins? And dare you, reader, or you church of any place, be the Merod or inhabitant thereof, whom the angel of the Lord bitterly cursed because they came not up to the help of the Lord, to the help of the Lord against the mighty? I trust there will not be a church in the land which will excuse itself from meeting on that appointed day for prayer and fasting; nor an individual Advent believer, isolated and alone although he be, that will not observe the day to God, to the utmost extent which a conscientious regard for God and, in view of his circumstance will permit. Offer no sacrifice which costs you nothing. "Sanctify a fast, call a solemn assembly, assemble the elders, gather the congregation," &c., "and cry mightily unto the Lord; it may be he will turn and repent, and leave a blessing behind him." Ministers of Jesus, help! Will you not throw yourselves into the breach, and stand as between the living and the dead, and discharge your duty, appoint your meetings everywhere, and call on the people of your respective flocks to come to the house of God, and humble themselves before him? If two or three only come together in one place let none be disheartened; remember that thousands are of one accord with you all over the land confessing their sins and seeking God's blessing, and prayer will prevail. No matter if you are tempted that it is of no use; persevere. The scattered of the flock, standing alone, have peculiar interests in this work; for it is for their benefit we ask the Lord to send forth laborers into his harvest? Will they not unite with us in crying to God for help, as well as to cry to us to send help which we have it not in our power to send? None can be excused who have any faith in God's word or the power of prayer.

Read this item from the letter of brother P. B. Morgan, in the Herald of May 21st:

"Our brethren in Bristol (Vt.), awhile since betook themselves to fasting and prayer—the word took effect. The Congregational and Baptist churches were opened for us. Our meetings were largely attended, and during the thirty discourses that were preached, it was said that some thirty or more professed to find peace in believing in our Lord Jesus Christ."

How many more such reports we might have if the same course were pursued! The history of the Church is full of such incidents. And not the Church alone, but the state. What has given to New England its unparalleled prosperity, its world-

nowned celebrity! Ever since its settlement, God has twice a year been publicly recognized by the sovereign authority, calling on the people to unite in thanksgiving to him for mercies received, and by prayer and fasting to implore his favor on our labors. But it is said, "Those who have proclaimed those days were not interested,—they did it for custom's sake!" That is not for me to decide. However that may be, thousands in these favored States were sincere and earnest in seeking and praising God. So also it was when the cholera was sweeping over the land, and carrying off its thousands of victims, the President of the United States called a fast, and thousands sincerely observed it, and the desolating scourge was almost instantly stayed. There is help in God, and he delights in being sought unto to do these things for us.

In the days of Scottish persecution, when the King of England had imposed the Roman Missal on the Scotch Church, and determined to bring their necks under the iron yoke, the nation rose up in resistance, and made their appeal from England's monarch to the King of kings and Lord of lords. It is thus related by D'Aubigne in his recollections of his visit to Germany, England, and Scotland. It resulted in a most glorious work of God. Read and ponder it well, all you who are disposed to ask, What good will it do to fast and pray?

"But, first of all, they remembered that the Lord had said, 'If my people shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land.' (2 Chron. 7:14.) A solemn fast was proclaimed and observed, to confess the sins of the church. And then, gathering into one document the Old Covenant of 1581, which King James himself, the Father of the reigning monarch, had signed, and all the acts condemnatory of Popery, with an addition applying them to the present circumstances, the Scotch laid hold of these legitimate charters of their nation, and presented them before heaven.

"On the 28th February, 1638, a great crowd filled the Grayfriars church in Edinburgh, and in the burial-ground 60,000 Presbyterians had assembled. Henderson, the minister, fervently invoked the Divine blessing on this vast meeting, and the Earl of Loudon stated the motives which had brought them together. Johnstone unrolled the parchment on which these Scottish charters were inscribed, and read them in a clear, calm voice. When he had finished, there was a deep and solemn silence: a few explanations were demanded and given; then, again, all was still as the grave.

"But the silence was soon broken. An aged man of noble air was seen advancing; it was the Earl of Sutherland, one of the most considerable of the Scottish barons, whose possessions included all the northern parts of the British Isles. He came forward slowly, and deep emotion was visible in his venerable features. He took up the pen with a trembling hand and signed the document.

"A general movement now took place. All the Presbyterians within the church pressed forward to the Covenant and subscribed their names. But this was not enough; a whole nation was waiting: the immense parchment was carried into the churchyard, and spread out on a large tombstone, to receive on this expressive table the signature of the church. Scotland had never beheld a day like that. The heads of the people then said, as Joshua once did, 'As for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord.' (Josh. 24:15, 16.) They rushed to the tomb which covered the ashes of one of Caledonia's sons, and on which was spread that charter by which the nation, in signing it, became witnesses against themselves, that they chose the Lord to serve him.' (1b. v. 22.) Some sobbed, some shouted; some, after their names, added, 'till death,' and others opening a vein, wrote their name with their own blood. There was no confusion, no tumult. After these hours of strong emotion, this immense multitude dispersed quietly, and each one returned to his home in peace.

"On the following day, the parchment, to which it became necessary to add several more sheets, was carried to different parts of the town, that the inhabitants of the respective districts might affix their signatures. Crowds accompanied it from place to place, shedding tears and imploring the Divine blessing on these acts. At the same time a remarkable improvement took place in the life and manner of those who signed. With the exception of one instance of trifling importance, no injury was anywhere done either to the prelates or their partisans.

"The Covenant then began to make the circuit of Scotland. John Livingston was at Lanark, his father's parish, when it was read and sworn to by the minister, elders, and people. Livingston, yet a young minister, having been called upon to preach in the church of Shotts, in the year 1630, on a communion day, had passed the whole night, from Sunday to Monday, in prayer. In the morning, standing on a tombstone, he preached in the churchyard to a great multitude, on Ezek. 36:25, 26—'Then will I sprinkle clean water upon you, and ye shall be clean.' The pouring out of the Spirit of God was such, that five hundred persons could date their conversion from that day. Soon after, on a similar occasion, a thousand persons were either converted or remarkably confirmed; the preceding night having, in like manner, been devoted by the young minister and some pious friends to fervent prayer. The Covenant now arrived at Lanark; and the servant of the Most High again witnessed those powerful emotions which the Spirit of God had formerly excited in the churchyards of Shotts and Holywood. Thousands of re-

formed Christians were standing with their hands uplifted, and tears falling from their eyes, while with one consent they all devoted themselves to the Lord.

"Such scenes might be witnessed everywhere. In the Highlands especially, this Evangelical alliance was joyfully welcomed. The king and the prelates, with the view of getting rid of the most pious and steadfast ministers—Bruce, Rutherford, Dickson, and others—had banished them to those wild districts; but by the instruction of these godly ministers, vital Christianity had been widely spread abroad. Rival clans, which had never before met, except in strife, now saluted each other as brethren, and, after signing the Covenant, departed in charity and peace. The bishops were thunderstruck: 'All that we have been doing these thirty years,' exclaimed they, 'is thrown down in one day.'—Germany, England, and Scotland, pp. 116-118.

Such examples as this, of the power of prayer, when joined with fasting, by the united voice and action of the children of God, are worthy of our remembrance, and full of encouragement to go and do likewise.

JOSIAH LITCH.

THE TRUE VINE.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."—John 14:1, 2.

It was prophesied concerning Messiah that he should open his "mouth in parables," and "utter dark sayings of old."—Psa. 78:2; Matt. 13, 34, 35. And this prediction received a remarkable accomplishment in our blessed Redeemer. His discourses abounded with parables. In Matt. 13th chap. we have no fewer than eight recorded, as delivered by him. And our text contains a similitude which is simple and comprehensive. Let us consider—

I. *The Vine.* "I am the true vine." This expression of our Lord would convey the idea that there was a false vine in existence, and that he placed himself in contradistinction to it. That this was the case is obvious from the following passages. The Psalmist prays: "Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved. Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it. Thou preparedst room before it and planted it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were as the goodly cedars. She sent out her boughs into the sea, and her branches into the river. Why hast thou then broken down her hedges, so that they which pass by the way do pluck her? The bear out of the woods doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: look down from heaven, and behold and visit this vine."—Psa. 80:7-19.

The prophet Isaiah speaks of this vine: "Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes." The vineyard and the vine are thus explained: "For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry."—Isa. 5:1-7.

Again, the Lord said to Israel: "I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?"—Jer. 2:21.

In the light of these passages, we conclude that our Lord, in calling himself the true vine, intended to place himself in contrast with the strange vine of the Jewish nation. Jehovah was the husbandman of both vines.

We next consider—

II. *The Branches.* Many vines in the East obtain a much greater growth than people generally are aware of, as the following quotation from Paxton will show:

"In some parts of Persia it was the custom to turn their cattle into the vineyards, after the vintage, to browse on the vines, some of which are so large that a man can hardly compass their trunks in his arms."—Bush's Serp. Illustr.—Remarks on Gen. 49:11.

The branches of the true vine are mentioned in v. 5: "I am the vine, ye are the branches." By comparing this with chap. 17:20, "Neither pray I for these alone, but for them also who shall believe through their word," we learn that all genuine Christians are living branches of this vine. A branch of a tree may be near a vine, and even support it, without being a vine-branch: so a person may be almost persuaded to be a Christian, and even give of his earthly possessions to support Christians, without being one himself. Tying a

branch of a tree to a vine would not make it a branch of the vine; neither will enrolling our names on a church book make us saints. Observe, 1. Branches are united to the vine: so Christians are united to Christ by faith. 2. Branches receive sap and nourishment from the stock: so believers have the spirit of Jesus. "Now if any man have not the spirit of Christ, he is none of his."—Rom. 8:9. "But we have the mind of Christ."—1 Cor. 2:16. And 3. Branches resemble the stock: so believers are morally like Christ; but this will more fully appear as we consider—

III. *The Fruits.* Jesus said to his disciples: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."—v. 16. It is to the honor of the husbandman, that his trees bear good fruit, and so we hear our Lord say: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—v. 8. The living branches of the true vine produce various kinds of fruit, a list of which is given in Gal. 5:22, 23.

The fruits of the Spirit are, 1. *Love.* This embraces love to God for the gift of his Son, and the innumerable blessings with which we are surrounded. Love to Jesus for the glorious work of redemption. "We love him because he first loved us." Love for the word of God, for it is a light to our feet and a lamp to our path while travelling in the night of this world. Love to the people of God. We can say of them as Ruth did of Naomi: "Whither thou goest I will go; and where thou lodgest I will lodge, and naught but death shall part thee and me." Love for the ordinances of God's house. And, in short, he who has the love of God shed abroad in his heart by the Holy Ghost, loves everything that God loves and commands.

2. *Joy.* It is true that "religion never was designed to make our pleasures less." Though the believer has many trials and difficulties to pass through, yet he can rejoice in tribulation and often say, "From Pisgah's top, the promised land I now exult to see, My hope is full (O glorious hope!) Of immortality."

3. *Peace.* "Being justified by faith we have peace with God, through our Lord Jesus Christ."—Rom. 5:1. Sometimes the mind is troubled by the cares of the world and the temptations of Satan, but meditation upon the promises of God, brings peace to the troubled soul. As the voice of Jesus calmed the stormy lake of Genesareth, so his voice, which is heard in the Scriptures, now calms the feelings of the penitent heart, and gives peace which is constant as a river, and more abiding than the waves of the sea. It is a peace which will be felt in the hour of death, and which will not fail when the heavens pass away with a great crash, and the elements melt with fervent heat. It is the peace of Jesus. (John 14:27.)

4. *Long suffering.* The Christian is in possession of that charity which "suffereth long and is kind," and which enables him to bear with the infirmities of others.

5. *Gentleness.* He is "gentle toward all men," and in this respect imitates his divine Redeemer.

6. *Goodness.* We have seen a lovely flower spring from a stinking root, and sometimes a worthy deed is performed by an unregenerate man, but habitual goodness is not a plant which grows in nature's garden.

7. *Faith.* The man who possesses this grace takes God at his word, and like Abraham "staggers not at the promises of God," though he cannot fully understand how they shall be fulfilled.

8. *Meekness.* This fruit keeps good company. It could not be found on the "strange vine." Pride is its opposite, and grew on "the degenerate plant," and was known by its boasting,—"stand by thyself, for I am holier than thou." Jesus was "meek and lowly in heart," and as is the vine such are the branches.

9. *Temperance.* This fruit though mentioned last is not least. It looks as well on the vine-branch as any of the others. "Temperate in all things," is characteristic of the Christian. It is not produced by a temperance society, but by the Spirit of God.

These are the fruits borne by the living branches. We bear them if we are Christians. Let a man examine himself and see whether he is in the true vine or not; and if he is let him listen to the words of Christ: "Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me."—v. 4. We next consider—

IV. *The Purgation.* "Every branch that beareth fruit he purgeth it, that it may bring forth more fruit."—v. 2. Every branch bears fruit. Some branches bear more than others. They bear alike in quality, though not in quantity. Let us

consider what the means are, employed by the husbandman in purging or cleansing his vine-branches.

1. *The word of God is used.* The discourse of which our text forms a part, was delivered by our Lord a short while before his betrayal and crucifixion. In connection with the washing of the disciples' feet, we hear him say to Peter: "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him: therefore said he, Ye are not all clean."—John 13:10, 11. Shortly after, "he was troubled in spirit, and testified, and said, Verily, verily I say unto you, that one of you shall betray me."—v. 21. This remark led to the discovery of Judas, the traitor, who went out immediately and prepared to betray his Master into the hands of the chief priests. "When he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him."—v. 31. And the verse that follows our text reads: "Now ye are clean through the word which I have spoken unto you." As the word of Jesus led to the purgation of the little group of disciples, by the departure of Judas from their midst, so the word of God leads to the cleansing of every believer's heart. Hence Jesus prayed: "Sanctify them through thy truth: thy word is truth."—chap. 17:17. And David asks: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."—Psa. 119:9.

2. *The Spirit of God is employed.* "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—1 Pet. 1:2, 22. And Paul speaks of his brethren at Thessalonica as chosen unto "salvation through sanctification of the Spirit and belief of the truth."—2 Thess. 2:13. The word of God shows us our duty and the Spirit of God inclines our hearts to do it. The word and Spirit agree.

3. *The chastening of God is required.* On this point, see Heb. 12:5-11. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." But he doeth it "for our profit, that we might be made partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby." Afflictions are designed to benefit the child of God. The Psalmist says: "Before I was afflicted I went astray, but now have I kept thy word."

We thus have the word, the Spirit, and the providence of God combined in the purification of the vine-branches. As fishes which are found in salt water are fresh, so God would have his people holy though living in an unfriendly world. Observe—

V. *The Excision.* "Every branch in me that beareth not fruit he taketh away." "If a man abide not in me, he is cast forth as a branch and is withered; and men gather them and cast them into the fire, and they are burned."—vs. 2, 6. Such is the destiny of the unfruitful branches. Such will be the end of those who have a form of godliness, but deny the power thereof. They shall be "cast into a furnace of fire, where there shall be weeping and gnashing of teeth." For "these shall go away into everlasting punishment." They shall be sentenced "to dwell with everlasting burnings," having "the devil and his angels" for their companions. (Matt. 13:49, 50; 25:41, 46; Isa. 32:14.) What an awful ending this will be to many years' profession of godliness! And yet how many will thus be lost! How important it is that we should know whether we are in Christ, or not! The time is at hand when this point shall be settled forever.

From this subject we learn, not only the danger of being an unfruitful branch, but also the blessedness of being a living branch in the true vine. Such are under the care of the great Husbandman. We also learn submission to the divine will. The crosses, trials, and afflictions through which we have to pass are designed to purify and prepare us for a better land. The Husbandman knows we could not do without them and yet be saved, and therefore uses them for our purification. We rejoice in the hope that the whole vine will be immortalized and flourish forever on the new earth. Here the branches are tossed to and fro, by winds of opposition, and grow in an un congenial climate; but there no stormy winds shall endanger their safety. There no unfruitful branch will be seen upon the vines. There the fruit of every living branch will be brought to perfection, and "righteousness, peace, and joy in the Holy Ghost," abound through everlasting ages.

"Who, who would live away from his God! Away from his kingdom, that blessed abode,

Where rivers of pleasure flow o'er the bright plains,
And the noon-tide of glory eternally reigns."
"Those pleasures of glory, O, when shall I share,
And crowns of celestial felicity wear;
And range o'er those landscapes exempt from a sigh
The home of our fathers, now specially nigh."
J. M. ORROCK.

THE SCRIPTURES.

Much has been, still is, and while time continues will be written on this important topic; yet I am disposed, however feeble the effort, to contribute my mite in presenting a few thoughts calculated, I trust, to elevate the affections of the pious toward their Author, and arrest the attention of the thoughtless. The term Scripture means writing, and may be attached to any manuscript. We have a collection of Sacred Scriptures from God under the general term "Bible," and they are denominated "Holy," which distinguishes them from all others. Says Paul to Timothy (2 Tim. 2:15, 16,) "And that from a child thou hast known the Holy Scriptures—all Scripture is given by inspiration of God," &c. The word "Bible" signifies "the Book by way of eminence," for which reason it is attached to the sacred volume and is emphatically the *Book of books*. It should receive our highest encomium, it deserves our strongest commendation. It commands, and proclaims the penalty if disobeyed. It encourages the seeker after God—the young disciple in Christ—the way-worn, steadfast pilgrim; it warns the unruly, unstable, and such as turn aside for lies and false hopes, and will not come to the truth or light because their deeds are evil. It contains songs, prayers, exhortations, and the best sermons ever preached. It contains experiences in times of affliction, and times of rejoicing; in it is revealed all that is for man's great and lasting good—all that is calculated to supply man's spiritual wants. Heavenly food for the hungry, water of life for the thirsty, a raiment of righteousness for the naked, an abiding home for the homeless, true riches for the poor, a skilful physician for the sick, healing medicine for the diseased, strength for the weak, work for the idle, reward for the laborer, rest for the weary, wisdom for the simple, light for those in darkness, a chart for the voyager, a refuge from the storm, a shadow from the heat, exaltation for the low, honor for those without honor, a crown for the crownless, victory for the warrior, and an eternal government in the everlasting kingdom of God on the new earth that shall be filled with his glory, for all foreigners from the commonwealth of Israel who will repent of their sins and submit themselves to the Lord Jesus Christ, who will not love such a volume of Scriptures and call it the *Book of books*. It is a treasure, and all in this Christian land may possess a part, if not all of it. I close this number by introducing the following extract:

What a comfort is it to think that the best of all books should be the cheapest. Formerly, in the days of Edward I., King of England, between five and six hundred years ago, a Bible, with anything approaching a comment upon it could not be bought for less than £150; this would be as much as a laboring man could earn in fifteen years, for wages then were only one penny and a half a day. At a much later period, in the time of Henry the VIII., about three hundred years ago, a load of hay was given for a part of the epistle of St. James. But now twenty Bibles may be bought for less than a sovereign! About five dollars!

"Give me a Bible in my hand,
A heart to read and understand
That sure unerring word;
I'd urge no company to stay,
But sit alone from day to day,
And converse with the Lord!"

J. F. F.

LETTER FROM RACINE, WIS.

BRO. HINES:—Having received from some friend the tract of brother Clarke, of Melbourne, C. E., and given it a particular perusal, and again having read your criticism on the same in the *Herald* of the 26th of March, and not being able to harmonize the seventy weeks with the 2300 day vision, yet cannot see how they can be parted, a thought has arisen in my mind could not there be two commandments, the one under Cyrus to restore the temple and worship, together with the Jewish policy, from which we could date the seventy weeks, which would harmonize with the crucifixion of Christ, or about 33, and the other under Nehemiah in 445 B. C., from which we could date the 2300 days, which would terminate in 1855? for as Gabriel was fully commissioned to make Daniel to understand the time, and told him in the 8th chapter and 19th verse, that at the time appointed the end should be, and as by dating the 2300 days from the 7th of Artaxerxes, we are now some ten years gone by, which is not like the way in which

God works, ought we not to look for some other date for the commencement of the 2300 days? The thought struck me, if the Hebrew word for commandment cannot be found to have a plural termination, and so read from the going forth of the commandments. For if my recollection is right neither Bishop Newton, Sir Isaac Newton, and many others of early date, do not place them together as one vision having the same commencement, but as the placing together as one vision is of comparatively late date, your strict examination of the Hebrew text, and giving the rendering of the same would not only oblige myself, but perhaps many other sincere inquirers into the coming of the Lord. Wishing you all prosperity in the cause, I remain, your brother waiting for redemption.

J. G. MEDER.

The Hebrew word is *dah-vah*, which occurs more than 1500 times in the Scriptures, but is often translated "the word" than by any other rendering. It is therefore from the going forth of the word to restore and re-build Jerusalem that the seventy weeks are to be dated. In this place, it is in the singular number. If the 2300 days may be reckoned from one commandment, and the seventy weeks from another, then the one is not cut off from the other.—Ed.

"Come unto me all ye that labor and are heavy laden," &c.—Matt. 11:28-30.

Come ye weary, sick of sin,
Who eternal life would win;
Heavy laden though ye are,
From your Father's house afar,
Tried and tempted, sore distressed;
Jesus says I'll give you rest.

Wear the yoke, 'tis easy quite,
He will make the burden light;
Foes without and fears within,
May betray thee into sin—
This shall soothe thy troubled breast;
Jesus gives the weary rest.

Learn of him, and ever seek,
To be humble, lowly, meek;
Gird thine armor, watch and pray;
Peace shall lead thee on thy way;
In the mansions of the blest
Thou shalt find eternal rest.

E. B. SHERMAN.

EXTRACTS FROM LETTERS.

BRO. M. L. DUDLEY writes from Dunham, May 28th, 1853:—"I have been a reader of the *Herald* since '43, and a believer in the Advent doctrine, and the kingdom of God at hand. Your visit to Canada last fall was highly valued by many, and I think should you visit us next summer you would have a large hearing. There are but a few believers in the soon coming kingdom in this section, but nevertheless the Advent preaching brings out more people than any other doctrine. I am so situated at present that my services are somewhat limited as to preaching, but am in hopes it will soon be otherwise. Yours, looking for the Lord."

SISTER MARY WINKLEY writes from Aurora (Ind.), May 17th, 1853:—"I wish to say to the friends that I still rejoice in the glorious cause of the coming Saviour. I rejoice in the prospects of Zion. Having obtained help of God I continue to this day, in the confidence of the glorious hope. I cannot express my love, my joy and peace. If I should attempt to express the half that I have received of the goodness of God, I could not. I trust that we shall meet face to face when our trials shall be ended, and our bliss shall be complete. I feel to hold on the gospel and the truth as we have received it."

BRO. P. V. WEST writes from Sutton (C. E.), May 12th, 1853:—"The Advent cause is still rising in this place. There is a good degree of interest felt in our preaching places, and a goodly number have professed faith in the doctrine we hold and advocate from the Bible."

"I had the pleasure of attending a baptismal season where five humble souls (young converts) were buried with Christ by baptism, and others are expected to follow them soon. The brethren feel like thanking God, and to take courage; looking for redemption soon."

A HARD CASE.—A worthy brother in stopping his paper says:—"The reason of my making this request is this. I have been entirely blind for about eight years. My wife and children do not wish to read to me, so for this reason I make the above request. Although I am blind, I can spiritually see the hand of God moving, and would not exchange places with any one living. I am expecting and waiting for the day when the blind will see, and the lame will leap as an hart. I remain your unworthy brother in tribulation."

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." JOHN 11:25, 26.

BRO. HINES:—My mother, widow JANE BARRY, died in Pittsfield, Mass., May 14th, 1853, aged 70 years. She has been a constant reader of the *Herald*, and has sustained a most exemplary Christian character. She was happy during her sickness, and longed for the time to arrive when she should take her departure, believing that she should sleep but a short time ere she would awake to immortality.

MERITABLE DAVIS.

Holyoke, May 21st, 1853.

DIED, of consumption, in Claremont, on Monday April 25th, 1853, MARY ANN, daughter of Hubbard and Lucy Hadlock, aged 18 years 9 months and 13 days. In the fall of '43 while brethren Sherwin and Lyon held a tent-meeting at North Springfield, Mary Ann with a sister younger, became interested in the hope of salvation, that when he that is to come, comes, then they shall be like him. In all the walks and acts of life this hope has shone forth. Her sun went down without a cloud, to rise once more, again on the glorious morn of the resurrection of the just. Death had no terror to her, for she feared not its blow, but as the time of her departure drew near her whole mind was absorbed in brighter scenes that were before her, and exclaiming from time to time that she had seen Jesus and angels, and O how lovely they appeared. She longed to join them and be with and like them, and when the last hour came she bid all her friends good bye, and desired them to meet her in heaven, and then turned to her mother and said, "Good bye, mother, I'm going home;" then laid her head on her bosom and fell asleep in Jesus, "blessed sleep from which none ever wake to weep." Mary Ann has gone, left are parents, sisters and friends to feel the loss of her society while here, but to rejoice in hope of soon meeting in a fairer clime.

Mary, thou art gone to rest,
And this shall be our prayer,
That when we reach our journey's end,
Thy glory we may share.

What a rich, blessed and glorious hope is that of the Christian; in all events of life it smoothes the rugged pathway, as in the case before us. In conversation with her mother she said that it did not seem as though death had been there, so peaceful had Mary gone to rest.

J. HALL.

DIED, in Fairhaven, December 16th, 1852, sister LOUISA THOMPSON, wife of Capt. John Thompson, aged 39 years. At the age of twenty-three she made a public profession of religion by uniting with the Congregationalist church in West Haven, at which place she continued to reside until a few weeks previous to her death. Since her public consecration to the cause of Christ she seems to have been one of those "living epistles known and read of all" with whom she associated; indeed she appears to have been among those denominated by the Saviour "the salt of the earth." Active and energetic in the cause of Christ, the prayer and social meeting were her delight. But her solicitude was intense for the conversion of her own family, especially for her companion, whose life was often in peril by sea, for whom she spent many days in fasting and prayer, until her physical strength was nearly prostrated, but Jacob-like, she refused to let go, until she obtained the promise of the blessing. About one year since, her ears were first saluted with the delightful sound of the speedy coming of the Lord. Through the instrumentality of our much respected brother A. Hotchkiss, who with his family became her neighbor, she attended the little prayer meetings held at his house. Here she learned that there was a people looking for the glorious appearing of the Son of God. Her humble and chastened soul loved the first note of this delightful strain! Yes, the first sound of the speedy return of the Bridegroom to resurrect and immortalize his bride, was perfect music in her ears. Brother Hotchkiss induced her husband Capt. T. to attend the camp-meeting held in Winstead, Ct., last September. With a heart made joyful in anticipation that her prayers were about to be answered in the conversion of her husband, she gladly accompanied him to that feast of tabernacles. Here for the first time she listened to public lectures on the speedy coming of Christ. Here, thank God, she was not only comforted with the evidences elicited from the word of God by able ministers of the gospel, that the full fruition of the Christian hope was about to be realized, but here the stern proud heart of her husband was brought to bow to the mild sceptre of Prince Immanuel! Upon their return to their home he joyfully participated in those family devotions, which for many years had been sustained by our dear departed sister. At this time gratitude preponderated over every other feeling of her nature, as was remarked of her by a friend, "She is the happiest woman I ever saw." A few weeks subsequent to this my husband had the pleasure of burying in baptism this blessed sister with her husband and oldest son, with others who professed faith in Christ, while he and brother Grant labored in West Haven. She was enabled by divine grace to maintain "the rejoicing of her hope firm unto the end." I received a letter from her bearing date of Nov. 8th, in which she says: "I think it is a blessed and glorious hope to be looking for my blessed Saviour." She adds: "I am

on the rock Christ Jesus, though the rains descend and the floods come, I shall not be moved, for he is my hope and my exceeding great reward." Praise the Lord she never was moved away from the hope of the gospel, though in a few days from this disease laid his iron hand upon her which terminated her existence, until the trump of God shall awake the dead. During weeks of acute suffering, she sweetly acquiesced in the divine will. She delighted to talk over the hope of the gospel until the last. She calmly gave herself, family, and her all, into the hands of him who is the resurrection and life of his people, bade adieu to this earth until it shall be purified and made meet for the saints of the Most High, leaving a husband and six children to deplore her loss. I would say in the language of the poet,

"Sweet be thy rest, dear sister, till he bid thee arise,
To hail him in triumph descending the skies."

Then we hope to meet thee "where no farewell tear is shed." Her funeral occasion was improved by brother Grant discoursing from 1 Thess. 4:13.

B. MATHEWSON.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy, in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*,

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.

2. Judicious selections, from the best authors extant, of an instructive and practical nature.

3. A well-selected summary of foreign and domestic intelligence, and

4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845, and which are, in brief,—

I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through Christ, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY;"—"The second war is past; and behold the third war cometh quickly!"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them, also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed "For the *Herald*." The writing should not be crowded, nor the lines too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

OUR BOOK DEPARTMENT.

NOTE.—Any book not weighing over four pounds can be sent by mail to any part of the United States. This enables those living at a distance, who wish for single copies of any works published or for sale at this office, to order them in this way, by addressing

J. V. HINES.

TERMS OF POSTAGE.—If pre-paid where it is mailed, the postage is 1 cent for each ounce, or part of an ounce, for any distance under 3000 miles; and 2 cents for any distance over that.

If not pre-paid where it is mailed, it will be 1½ cents for each ounce or part of an ounce, under 3000 miles, and 3 cents over that, at the post-office where it is received.

Those sending the money to pay postage, in addition to the price of books ordered, will have their postage pre-paid at the Boston Post-office. Others are supposed to prefer paying at their own office.

The amount of pre-paid postage, under 3000 miles, on any book, is given in connection with its price.

MEMOIRS OF WILLIAM MILLER.—This is a 12mo. work, of 430 pages. It contains a fine mezzotint likeness of Mr. Miller, and a very full history of his life and public labors. Price, \$1. Postage, 20 cts.

A BRIEF COMMENTARY ON THE APOCALYPSE. By Sylvester Bliss.—This contains 384 pages, 18mo. It endeavors to explain the various symbols of the Apocalyptic visions, in accordance with the laws of symbolization, as the principles on which symbols are used are evolved by those which are divinely interpreted. Price, 60 cts. Postage, 10 cts.

THE ADVENT HARP.—This book contains Hymns of high poetical merit, adapted to public and family worship. It contains 454 pages, about half of which is set to choice and appropriate music. Price, 60 cts. Postage, 9 cts.

DO. do. In gilt binding. 80 cts. Postage, 9 cts.

POCKET HARP.—This contains all the hymns of the former; but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. Postage, 6 cts.

DO. do. gilt. 60 cts. Postage, 6 cts.

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it. Price, 75 cts. Postage, 12 cts.

DO. do. gilt. \$1.

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology, and the Numbers of the Hebrew text vindicated. By Sylvester Bliss. 232 pp. Price, 37½ cts. Postage, 7 cts.

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FOREIGN NEWS.

ENGLAND.—Business in Parliament of local interest, chiefly respecting the collection of church rates. Tuesday night, 28th, questions were put to Government in both houses, to ascertain the position of England with relation to the critical state of Turkish affairs. Lord Clarendon in Lords, and Lord John Russell in Commons, stated that French and English representatives in Constantinople were acting in concert; that the integrity of the Porte would be maintained; it was hoped Russia would insist on nothing incompatible therewith, but in the present condition of the matter, the British Government could not give further indication of the course they would pursue.

The Ministry sustained a defeat on an important question, relating to the Maynooth grant—the majority against it being twenty, in a house of 128 members. The question was on making an appropriation for the repair of the college buildings.

In reply to Lord Jocelyn, Lord John Russell stated that the Emperor of China had applied to Great Britain for assistance, but no orders had been given to interfere in any way, except for protection of British property and subjects.

FRANCE.—Constantinople news caused violent agitation on the Bourse, which was increased by false rumors that the Russian force had entered Turkey. It is generally believed, however, that Napoleon had assured the Russian Minister that much as he desired peace in Europe, he would not hesitate to change his policy if Russia forced measures hostile to France and the East.

No answer yet received to the note sent by Government to the Holy See. Meanwhile, Catholic prelates are active.

The report that the French fleet had been ordered to the Dardanelles, had caused great excitement on the Paris Bourse.

The arrest of General St. Arnaud, reported in a letter from Paris, on a charge of killing General Cernuschi, is said to be not wholly unfounded. The *Washington Union* learns that some time ago a fatal affray did take place in the presence of the Emperor; that the matter was hushed up, and the victim secretly buried.

SWITZERLAND.—The Austrian Chargé d'Affaires has notified the federal Government that Austria, convinced of the uselessness of further negotiations with Switzerland, had ordered him to withdraw.

The Swiss envoy at Vienna, M. Stingee, is consequently re-called, and diplomatic relations completely broken off. The brave attitude taken by Switzerland attracts attention.

ITALY.—Milan letters mention that the Austrian commission of inquiry, now sitting, has totally failed to establish any evidence connecting the Lombard emigrants in Sardinia with the recent revolution.

The Pope has gone to Anzio.

Magnetic table moving is now all the rage in Rome. The Pope and *Jesuit College* have been experimenting.

Rumor was widely spread that another dagger revolt would transpire at Milan on Sunday, the 8th, but the day passed off quietly.

The council of war, in session at Mantua, had condemned nine school boys of Ostiglia to imprisonment in irons for uttering "subversive language." Eight of them, from thirteen to fifteen years of age, were afterwards pardoned on account of their youth and previous good conduct.

PRUSSIA.—The Prussian Minister of the Interior has ordered the adoption of rigorous measures against the Mormon missionaries, who are endeavoring to make proselytes throughout Germany; if considered necessary, power is granted to the proper authorities to expel them.

The King of the Belgians, with his son, has been received at Berlin with every demonstration of respect, and has proceeded to Vienna. The visit of his Majesty to Germany is considered to be of the highest political importance, and the great German powers seem to have received him with all the consideration due to a sovereign of the highest rank. Rumors have been raised thereupon that alliances of a strictly defensive character have been formed, bringing Belgium within the limits of the Great European Confederacy, which, united, would be able to cope successfully against any aggression of France.

The Belgian marriages are thus arranged by gossip: the Emperor of Austria to marry the Princess Charlotte of Belgium; King Leopold of Belgium to marry the Austrian Princess of Modena; and the Duke of Brabant, his son, to espouse one of the Archduchesses.

The intelligence from the Hague respecting the result of the elections is unfavorable to the Catholic party up to the present time.

RUSSIA.—St. Petersburg papers report a victory over the Circassians on the Hill of Razelama, April 1st.

TURKEY.—The Porte has refused to accept the Russian ultimatum. Menschikoff had embarked at Constantinople on board a Russian ship of war for Odessa.

The Ambassador of France had ordered the French fleet to the Dardanelles; supposed to prevent any attempt of Russia to seize or pass the Straits; but on the 20th, the French squadron was still at Salamis.

The British fleet remained at Malta, 18th, awaiting re-inforcements from England. Despatches to British Admiral Dundas stated that Menschikoff remained on board steamer, and had given the Porte eight days longer to reconsider—threatening if again rejected, he will finally withdraw.

CHINA.—Advices from China state that, at the urgent request of the Emperor, the American, French, and English ships of war had undertaken to protect Nankin and Shanghai against the rebels.

Confagration in Canada.

The *Bytown Gazette* gives some interesting particulars in regard to the fire which laid waste a considerable portion of the Upper Ottawa country, in Canada. The fire commenced on the 13th of May. How long the fire raged we are not informed, but it burned over a tract of country seventy miles in length by forty miles in breadth, nearly one half of which has been laid waste. The scene was of the most terrific and appalling nature. Hundreds of families, embracing persons of all ages and sexes, literally pursued by the flames, had to flee in all directions with nothing saved excepting the clothes in actual use, which in many instances, were scorched and partly consumed on the backs of the fugitives. The scene of the calamity being in the vicinity and on both sides of the Ottawa, many individuals took refuge in the river to protect themselves from the intense heat. A small steamer assisted some of the inhabitants in making their escape. Even they were compelled to abandon her, owing to the excessive heat of the woods, burning on both sides of the river. Only one death has as yet been heard of, that of an aged man named Thrasher, who perished in a vain attempt to save some of his property. The *Gazette* says:

"Upwards of five hundred families, according to our informant, have been reduced from tolerable competence to a nearly destitute condition, in numerous instances without food for present necessities, clothes to cover, or houses to shelter themselves; and what is, if possible, even worse, without the means of pursuing the necessary agricultural operations of the season. A large proportion of the sufferers are persons who a few years ago settled in that quarter, after emigrating from Europe, and who were by steady persevering industry progressing towards independence. The situation of these people is distressing in the extreme, and unless prompt assistance be rendered, and with no sparing hand, will be still more lamentable. The wholesale extent of the calamity will be better comprehended, when we state, that in one place, known as the 'Garden of Eden,' a name conferred upon it from its wonderful fertility, out of forty houses, only two are left standing, and in the Des Allumettes Island, out of ninety-seven dwellings, the fire has spared only four.

"The provisions that were by the unfortunate sufferers provided for their support till the fall and winter seasons, are totally destroyed; and the very seed intended for sowing the spring crop, and the farming utensils necessary for tilling the land, have all been consumed. A case is here presented that calls loudly for the assistance of the benevolent, and no doubt throughout Canada, when the extent of the suffering is understood, there will be no lack of sympathy and of more substantial aid."

Some £600 or £700 have been raised for the sufferers in Bytown, and liberal aid is expected from other quarters.

Letter from Rochester, N. Y.

Bro. Bliss:—You will doubtless be glad to hear how we are getting along in Rochester. We have been for some time past in a very low state of religion, discouraged and disheartened, almost ready to give up all hope of doing anything again in the Second Advent cause; but through the kind providence of our heavenly Father, brother Himes has been again permitted to visit us, and break unto us the bread of life. Last Sabbath he gave us three excellent discourses, in the course of which he showed the true position of Adventists. Never, to my knowledge, has he been listened to with more profound attention, or by a more respectable and candid audience, than on this occasion.

Having been somewhat encouraged by seeing a letter from brother Burnham, and a call for a Conference in the *Herald*, to hope that arrangements might be made whereby we might have preaching at least occasionally, if not all the time, the friends of the cause met together after the afternoon service, and appointed brethren Seelye, Johnston, Busby, and others, to attend the Conference in Buffalo, to counsel with the brethren there as to the best method of providing ministerial labor in future.

Yours, W. Busby.

May 21st, 1853.

SPIRIT RAPPINGS.—We learn from the *Taunton Gazette*, that Miss Nancy Sherman, of Plympton, who died on the 15th inst., starved herself to death. She had been quite noted as a medium of spiritual communication, and by constant ministrations in that office, had become so completely imbued with its hallucination as to be wholly unfitted for the ordinary duties of life. About a month since, she attempted to hang herself, but was prevented from accomplishing her design. She then announced that the spirits had forbidden her eating any more, and for three weeks she studiously abstained from partaking of any food, living on water alone, although at times so tortured by the pangs of hunger as to writhe in agony. The last week was passed in fearful alternations from convulsions to momentary consciousness with constant relapses, until death finally put an end to her sufferings.

APPOINTMENTS.—I go to Canada East on the 8th, and will preach in North Danville and vicinity (as brother Reynolds may appoint,) from June 17th to 30th; Sugar Hill, N. H., from July 1st to the 4th; Low Hampton, N. Y., July 9th and 10th; Brother Taylor may appoint for me in Waterbury from July 14th to the 17th, as he may think best.

After filling the above, I purpose to visit Centre county, Pa. I should be glad if brethren Boyer and Laning would give me as early a notice of their meetings as they can. They may dispose of three weeks of my time, from the commencement of their first meeting, which they may arrange from about the second week in August, or as they may think best. After this, I shall arrange to go to the far West. In the meantime, I shall be glad to hear from friends in Ohio, Indiana, Illinois, Michigan, and Missouri. Depending on the support of the Divine arm, I hope at last, (after being many times hindered) to be able to visit this vast field, and break the bread of life to the anxious crowds who are desirous to hear the evidences of our faith and hope. I expect to start in September—due notice will be given.

ELDER M. L. DUNLEY, of Dunham, C. E., will still act as agent for the *Herald*. Our published list contains only a few of our agents; those in some of the principal places. It would fill up too much of the paper to give the whole list every week.

CONFERENCES, &c.

The Lord willing, there will be a Camp-meeting in East Clarendon, Vt., on land owned by a Mr. Congdon, to commence Tuesday, June 21st, and hold over the following Sunday. The spot selected is a beautiful maple grove near the dwelling of brother A. Cheney. It is situated near the wagon road, and less than half a mile from the Rutland and Burlington Railroad depot, about one mile from the Western Vermont Railroad depot, and about six miles from Rutland, Vt. A general invitation is given to all of the household of faith, and it is hoped that there will be a large gathering of the friends of the good cause, with tents and provisions, prepared to take care of themselves. Such as cannot do thus, can be provided for on reasonable terms at Mr. Crossman's tavern, a few rods from the ground. Horse keeping, both pasturing and stabling, can be had near by on easy terms. Arrangements have been made with the Superintendent of the Rutland and Burlington Railroad, also with the Western Vermont Railroad, to carry passengers to and from the meeting at half-price. We expect the same on the Washington road. Ask for a ticket to camp-meeting at Clarendon, Vt., as they are to have them expressly for this purpose. Those coming in the cars will stop at the Clarendon depot.

This is new ground, and it is hoped all will come up to labor for the instruction and salvation of this people. As the object of this meeting is to save souls by the foolishness of preaching God's present truth—the gospel of the kingdom at hand—alldisordant and distracting elements, such as "Seventh-day Sabbath," and the like, will receive no countenance. (For the brethren.)

O. D. Gibson, } Committee.
S. B. Munn, }
T. A. Cheney, }

A Tent-meeting will be held in Waterloo, C. E., commencing on Wednesday, June 15th, at 5 P. M., and continue over the Sabbath.

B. Hyattson, J. M. Onock, }
A meeting will be held in La Chute, C. E., commencing Thursday June 23rd, at 5 P. M., and continue over the Sabbath. Discourses will be delivered on prophecies which are connected with the second coming of Christ.

Appointments, &c.

N. BILLINGS will preach in Waterbury, Vt., Sabbath, June 12th; Bristol, 15th, and remain over Sunday; Middlebury, (where Bro. Elijah Hard may appoint.) 21st; Fairhaven, (where brother R. Miller may appoint.) 22d; Greenfield, N. Y., 23d—will the friends be present from Middle Grove and elsewhere? Saratoga Springs, 24th; West Troy, Sabbath, 26th—will the friends come in from abroad? will attend to the communion service in the afternoon, at Essex, Mass., on Sabbath, July 3d; at Holden, Sabbath, 10th. Evening meetings at 7 P. M.

E. CROWELL will preach in Auburn, N. Y., June 14th and 15th, evenings; Seneca Falls, (as Dea. Huse may appoint,) 17th—20th.

T. M. PREBLE will preach in Albany, N. Y., Sabbath, June 19th, and in Troy, Sabbath, 26th.

POST-OFFICE ADDRESSES.

THOMAS BROWN—Winslow, Stephenson county, Ill.

BUSINESS DEPARTMENT.

TO AGENTS AND SUBSCRIBERS.—This office now needs all its dues; and we wish all would arrange to send us the small sums they severally owe, as soon as their convenience will admit. We have heavy bills to meet the coming month, and depend on those indebted to the office for the means to liquidate them. One fourth of our subscribers still owe for the last volume.

THE HERALD AND OFFICE.—Our thanks are due to our patrons for their interest in the prosperity of the *Herald* in days past. The present condition of affairs requires renewed exertions to increase the number of our subscribers, and to extend the sales of our publications. An effort is needed to counteract the labors of those who unweariedly strive to lessen the number of our readers, and cut off our resources. We need more than the means at our command to carry into effect our plans and wishes for the advancement of the cause; and yet there are those who seek to cripple even these by magnifying our resources, and representing us as possessing unbounded means. Such misrepresentations are the more cruel, when the means of a correct knowledge are within the reach of all. But as these means are resorted to to lessen our usefulness, the only way to counteract them, is for our friends to redouble their active exertions in our behalf. We speak not unadvisedly.

BUSINESS NOTES.

D. Campbell—It was sent to E. Taber. We now send it to E. Forbes. The *Herald* sent to G. Hamilton was stopped at 595. Was this dollar designed for him, or for Geo. C. H.?
J. N. Snyder, \$5—It cancels the old acct, and we begin anew, commencing with the next vol.—July 1st.
E. Church—Have sent.
Thos. Brown—\$1.40 will pay you to Jan next.
Wm. Willmot—Sent book the 6th.

DELINQUENTS.—Amount of delinquencies since Jan. 1st, 1853: \$6 85

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THE ADVENT HERALD

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BY JOSHUA V. HIMES.

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RECEIPTS.

The No. appended to each name is that of the *Herald* to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

J. Philbrick, 638; J. T. Beitel, 654; A. Emerson, 654; T. M. Preble, 632; B. Locke, 632; P. Lee, 710; S. A. Gear, 658, and 25 cts. on Y. G.; O. S. Collier, 626, and Y. G.; D. Willet, 670; W. C. Peck, 632; G. C. Hamilton, 662; W. Griffith, 658; J. McClellan, 649, and Y. G.; J. H. Withington, 658; J. Seelye, 653; W. Busby, on acct—each \$1.
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C. M. Smith, 612; B. Emery, 586—\$1.77 due; T. M. Preble, Y. G. and on acct—each \$3. J. W. Daniels, 632; Y. G., and on acct—\$4. D. Campbell, on acct—balance due, \$27.50; L. H. Shipman, on acct—each \$5. J. G. Smith, 617, and books—\$11.

* The kings of the earth, then, are beginning to be deceived by it. (Rev. 16:14.)

ADVENT



HERALD

Luke 9:28-30

J. V. HIMES, Proprietor.

WHOLE NO. 631.

BOSTON, SATURDAY, JUNE 18, 1853.

OFFICE, No. 8 Chardon-street

VOLUME XI. NO. 25.



LIFE'S HARVEST.

Ho! reaper of Life's Harvest,
Why stand with rusted blade,
Until the night dawns round thee,
And day begins to fade?
Why stand ye idle, waiting
For reapers more to come?
The golden morn is passing,
Why sit ye idle, dumb?
Thrust in your sharpened sickle,
And gather in the grain;
The night is fast approaching,
And soon will come again.

Thy Master calls for reapers,
And shall he call in vain?
Shall sheaves lie there ungathered,
And waste upon the plain?
Come down from hill and mountain,
In morning's ruddy glow,
Nor wait until the dial
Points to the noon below;
And come with the strong sinew,
Nor faint in heat or cold;
And pause not till the evening
Draws round its wreath of gold.

And mount the crumbling watch-towers,
And herald on the truth;
Preach out the golden precept
To wild and wayward youth;
Mount up the heights of Wisdom,
And crush each error low;
Keep back no words of knowledge
The human heart should know;
Be faithful to thy mission,
In service of thy Lord,
And then a golden chaplet
Shall be thy bright reward.

TURKEY AND RUSSIA.

The relation of these powers, is now a question of great interest. The following from the *Boston Journal* presents a very clear view of the subject:

The threatening aspect of the relations of Turkey and Russia has given cause for apprehension that the two countries will soon be arrayed against each other in a war which may involve the peace of the continent. It appears by recent advices that the Porte has abandoned its temporizing policy, and, doubtless acting under the advice of the English and French Governments, has rejected the ultimatum of the Russian ambassador, who has suspended diplomatic intercourse, and withdrawn from Constantinople. Prince Menschikoff, if reports may be credited, has threatened, in the course of the negotiations, that in case the demands of his Government are not acceded to, war would be declared. The frontiers of Turkey are bristling with Russian bayonets, and a large Russian fleet is in the Black Sea, ready for active service at an hour's notice. The next act in the drama will be watched with eager interest.

The questions at issue between the Russian and Turkish Governments, although involving the independence of Turkey, are comparatively of small importance to Russia. They relate to the division of the holy places among the various sects who have long and bitterly contended for their possession and guardianship. The Emperor Nicholas, as head of the Greek Church, claims concessions and exclusive privileges which cannot be granted by the Ottoman Government without violating treaty stipulations with France, and giving to that country just cause of complaint, and without humiliating the national pride, and without sacrificing the national independence. To the autocrat these concessions can be of no real value or importance, though upon this frivolous dispute the peace of Europe now hangs as by a thread.

The very insignificance of the issues between the two countries, so far as they affect the interests of Russia, in fact gives cause for apprehending a war. It cannot be supposed that the Czar would, for so trivial an object, place himself in a position from which he cannot retreat with honor. He has, without doubt, ulterior objects, for the attainment of which a quarrel with Turkey is to be made subservient. The course pursued by Russia throughout this affair, as well as in relation to the Montenegrin insurrection, has been arbitrary and uncompromising, and has be-

trayed a disposition to fix a quarrel upon her weak and distracted neighbor. It is not difficult to conjecture the object of this belligerent policy. The darling project of the Russian Czars, since the time of Peter the Great, has been the extension of their government to the Mediterranean. The Emperor Nicholas has doubtless had this constantly in view, and it is more than probable that, finding himself in the decline of life, with the object of his ambition still unattained, and no immediate prospect of a European war and its consequent general distribution of the spoils, he has determined no longer to wait the slow movements of "manifest destiny," but to force a quarrel upon Turkey with a view to her dismemberment. That this is the policy of the Russian Government is proved by the warlike aspect of the mission of Prince Menschikoff, and by the insolent and uncompromising tone which that functionary adopted in his intercourse with the Turkish Government. Were it not that the interests of other nations are deeply involved, we should not consider the independence of Turkey as worth a year's purchase.

But England and France are not indifferent spectators in this controversy. They cannot acquiesce in the extension of Russian power over European Turkey without sacrificing interests of vital importance. Russia has a large naval force, and immense naval resources in the Black Sea, which, the navigation of the Dardanelles secured, would command the commerce of the Mediterranean, and prove formidable to the interests of every other European nation. The most direct route between England and her East India possessions would thus be controlled. France would find herself liable to be dispossessed of her African colonies, and her coast would be constantly in danger of an attack from a hostile armament. Indeed, the admission of a Russian fleet into the Mediterranean would involve the necessity of constant vigilance and activity on the part of the nations whose territories border upon or who are interested in the navigation of that great inland ocean.

It is not surprising, therefore, that France and England have mutually agreed to sustain Turkey against the encroachments of her more powerful neighbor. If we may credit the last advices, the interference of the two Governments will not be limited to remonstrances. Constantinople will be protected, if necessary, by the English and French fleets; and unless Russia recedes from her position, and refrains from enforcing her demands, a war must result. Opinions are divided as to the prospect of such an issue, but the fact that the funds have not materially declined indicates the prevailing impression among the shrewdest observers of passing events that Russia will not resort to the last extremity. The next advices from Europe will however be looked for with much interest.

A TROPICAL STORM.

"At first a cold, damp air comes stealing on. And now comes sweeping from afar a low mysterious muttering sound, like the distant roar of troubled waters. The atmosphere is suddenly filled with that peculiar smell of new wet earth, which is the sure forerunner of a tropical storm. Dry leaves, bits of straw, and other light substances, are caught up and whirled into the air, with a quick spiral motion, as if by the action of innumerable little whirlwinds, although as yet, not a breath of air is stirring. A dense mass of inky clouds rise above the tree-tops, with a rapidity that shows the mighty power of the tempest by which it is driven on, and the faint twilight is suddenly quenched in the darkness of midnight. And now a bright flash of livid fire shoots from out the gloomy mass, blasting the spectator's sight with its unearthly splendor—and the vault of heaven is rent asunder—and the earth trembles as she listens with awe to the chiding voice of angry thunder.

"And hark!—at that signal the howling spir- its of the tempest have been loosed, and come sweeping through the woods on a thousand whist- ling wings, rejoicing in their strength. And the

forest bows low, and groans aloud in agony, as the hurricane sweeps by. And the aged trees toss abroad their gigantic limbs, and lash the air with frantic gestures, as if in the madness of fear they were striving to uproot themselves, and to flee from the coming wrath of the mighty Spirit that rides upon the whirlwind. And the rain descends in unbroken sheets of water that appear to threaten the earth with a second deluge. And the crash of uprooted trees is mingled with the awful pealing of the thunder. And the air is filled with wild unearthly sounds, as if legions of evil spirits were mingling in the fray. And strange mis-shaped forms seem to flit amongst the trees, revelling in the work of destruction, as the wild scene is for an instant revealed to sight by the vivid glare of forked lightning, and again shrouded in more than midnight darkness."

A NEWSPAPER NOTICE.

"SEREN ORLEWINOL.—Neu Gyfrwng Gwybodaeth I Hil Gomer Yn America."

We have received Cyf X Rhif 101, of this ably conducted periodical for *Mai*, 1853. The table of contents looks very inviting, the first article being, "Gweledigaeth y Bugeilliaid." The poetical department appears to be especially well sustained, several exquisite gems appearing in this number; the first stanza of one of which reads as follows:

"Olwynawgh Rhagluniaeth rhyfeddol,
Hen arfaeth drefnusol ein Rhi,
Sy'n darbod yn gufwyn ar gyfer
Y teulu fu, ddaw ac sy';
Sefydlu preswylfod dynolion,
Llynau holl fodau y bid;
Yn codi neu'en gostwng breninoedd,
A'i throion ynt gyfion i gyd."

We shall be pleased to exchange with this interesting periodical, which is published at Pottsville, Pa.

The terms of this periodical we have not clearly ascertained, unless perhaps, they are these—Umddadrostyngiad llinellan agfarrsoddodd—certainly quite reasonable! We hope the editor will send us the numbers regularly hereafter.

TURKISH FIRMAN RESPECTING THE HOLY PLACES.

The *Univers* publishes the text of the two firmans of the Sultan respecting the sanctuaries at Jerusalem, copies of which were, it says, delivered to the ambassadors of Russia and France at Constantinople on the 5th May. The first is addressed to the Pasha of Jerusalem, and orders the repair of the cupola of the Church of the Holy Sepulchre, without any alteration of its present form. The firman adds, that as the houses adjoining the church are places of retirement for the prayers of Mussulmans, they cannot be demolished, but the windows which look upon the church are to be walled up. The second firman, the object of which is the settlement of the differences between the Greeks and the Latins, as to their respective claims and pretensions, orders as follows:

"Although a key of the great door of the Church of Bethlehem has been given to the Latins, they have merely a right to pass through the church, as was done formerly. They have not had conceded to them the right of officiating in this church, or of possessing it in common with the Greeks. Neither have the Latins received permission to make any alteration in the state of the church, or carry on their worship in it; in a word, they are not permitted to change what has been long and is still practised as regards the passage to the grotto, or in any other respect, or to introduce the slightest innovation.

"The porter of this church being a long time past a Greek priest, a subject of my sublime Porte, and not having the power to refuse a passage to the nations which have had a right to it from a remote period, the same state of things is to continue. As regards the star which has been recently placed in the grotto of the Church of Bethlehem, as a solemn *souvenir* on our imperial

part to the Christian nation, in order to put an end to the dispute respecting the model of the star which was there, but which disappeared in 1847, neither of the Christian nations is to have any new or special right; there never shall be on this point the slightest change. The Christian nations who have a right to visit the tomb of the Holy Virgin, and to perform religious worship, shall officiate there every day. The Greeks shall officiate first, beginning with the rising of the sun, on condition of not offering any opposition to the religious worship of the other nations; after them the Armenians, and after them the Latins, and all shall officiate during an hour and a half."

THE BETTER CHOICE.

A QUAKER, residing at Paris, was waited on by four workmen, in order to make their compliments, and ask for their new year's gifts.

"Well, my friends," said the Quaker, "here are your gifts; choose fifteen francs or the Bible."

"I don't know how to read," said the first, "so I take the fifteen francs."

"I can read," said the second, "but I have pressing wants." He took the fifteen francs. The third also made the same choice. He now came to a fourth, a lad about thirteen or fourteen years old. The Quaker looked at him with an air of godness.

"Will you take these three pieces, which you may attain at any time by your labor and industry."

"As you say the book is good, I will take it and read it to my mother," replied the boy. He took the Bible, opened it, and found between the leaves a gold piece of forty francs.

The others hung their heads, and the Quaker told them he was sorry they had not made a better choice.

LACONICS.

THE most disagreeable situation for a man is, to be able to reconcile his heart and conduct.

Nothing elevates us so much as the presence of a spirit similar, yet superior to our own.

He that loses his conscience has nothing left worth keeping.

Preferring the study of men to books, is choosing milk in preference to cream.

If you would not have affliction to visit you twice, listen at once to what it teaches.

It is wise not to seek a secret, and honest not to reveal it.

It is easy to wish for heaven, but hard to get a heavenly mind.

Ill news is swallow-winged, but what is good walks on crutches.

Gold is the god, the wife, the friend, and the money-monger of the world.

There is no pride in heaven, because no corruption is there for it to thrive on.

Man, armed with reason and a hand, has no match among other animals.

IDOLATORS BY MISTAKE.

THE late Lady Baird (says a writer in *Notes and Queries*), of Ferntower, in Perthshire, told me that every year at "Beltane" (or the 1st of May) a number of men and women assembled at an ancient druidical circle of stones on her property, near Crieff. They light a fire in the centre; each person puts a bit of oatcake into a shepherd's bonnet; they all sit down and draw blind-fold a piece of cake from the bonnet. One piece has been previously blackened, and whoever gets that piece has to jump through the fire in the centre of the circle and to pay a forfeit. This is, in fact, a part of the worship of ancient Baal, and the person on whom the lot fell was formerly burnt as a sacrifice; now the passing through the fire represents that, and the payment of the forfeit redeems the victim. It is curious that stanch Presbyterians, as the people of that part of Perthshire now are, should unknowingly keep up the observance of a great heathen festival.

"This Generation."

WHAT is the true meaning of those remarkable words, "This generation shall not pass away till all these things be fulfilled." Perhaps no text has given rise to a greater variety of opinions; and its difficulty and importance seem to make it desirable that each of the principal ones should receive, at least, a short examination.

1. The simplest explanation of this verse, taken alone, is doubtless that which refers the whole prophecy, without exception, to the fall of Jerusalem. This is the exposition of Bishop Newton and many other divines.

But here the difficulty is only multiplied; and in simplifying the explication of one verse, we perplex and distort at least twenty others from their plain meaning.

2. The next solution, adopted by perhaps all the Futurists, renders the word of our Lord—"The same generation shall not pass away till all be fulfilled." Or otherwise, which is nearly the same, it supposes the words "this generation" to be referred mentally to the generation living when the previous events occur.

However plausible it may appear at first sight, I believe that no one explanation is more unsatisfactory, or loaded with more insuperable objections.

(1.) And first, our Lord is thus made to assert that all the events of the prophecy shall be fulfilled exclusively in the last generation of the Church.

(2.) Next, the words thus explained directly contradict what we have proved to be the true meaning of the discourse, and therefore all the arguments already adduced are conclusive against it.

(3.) Thirdly, it deprives the words of all practical use.

(4.) The allusion to our Lord's warning in the previous chapter is also destroyed. He had there asserted, "All these things shall come upon this generation"—*epi teen genean tauteen*—(23:36.) The expression here is directly the same—*e genea autee*. Now in the former passage it cannot possibly refer to the last generation of the Church, on the widest latitude of interpretation. Therefore it is most unnatural to assign it that meaning in the present verse. Both ought surely to be expounded in the same manner; for, besides their strict verbal correspondence, they both relate to the same subject—the retributive vengeance of God upon the Jewish nation.

(5.) Further, the words of the text will not allow of such a translation. The Greek phrase for "the same generation" is certainly *e autee genea*, and not *e genea autee*. The difference is not merely in the aspirate; though even this would be expressed by a letter in the early manuscripts, and there is no variety in the reading; but it consists in the arrangement of the words. No instance can be found in the New Testament where the phrases do not keep their proper meaning. The exceptions are all of them apparent, and not real, and arise from a slight inaccuracy of translation.

Again, if we preserve the rendering "this generation," we have no warrant for explaining it of any other generation than that of the apostles themselves. There are, indeed, eight or ten passages of simple history where the expression "these days" is used for the times which the writer has just described. But in those discourses which occur in the sacred narrative, out of nearly forty passages, there are two only where the word *this* relates to the time spoken of, and not the time when the discourse itself is given; and these are both of them passages where no ambiguity could arise. (Luke 17:34; 21:22.) On the contrary, the other demonstrative is used in such cases above thirty times. The constant usage of Scripture is therefore altogether opposed to the suggested version or exposition.

(6.) The solution involves a further difficulty. When the word *this* is used, even in simple narrative, as Acts 6:1, to denote the time spoken of, it always refers to the events last mentioned. In the passage before us, if such latitude of interpretation were allowed, it must therefore refer to the generation when the sign of the Son of man should appear. The words then become little more than tautology. No one who believed that the events predicted would ever occur, could doubt that the generation who are alive when the sign of the Son of man shall be seen, will not pass away until all the prophecy should be fulfilled. And yet the words, on this rendering, will by no means imply that the same generation was living when the fulfilment began.

(7.) Finally, the contrast between these words and the thirty-sixth verse is entirely destroyed by the suggested version. The uncertainty in this case would be, when the predicted generation should begin. When it is once begun, the coming of the Son of man would be fixed within a narrow range. Hence the solemn declaration of concealment would naturally have assumed the form—"But of that generation knoweth no man." In its present form, on the contrary, it implies a contrast between events

which were fixed, and others whose place is concealed; or else between the certain continuance of the generation intended, whatever is thereby meant, and the uncertain time of the Lord's advent.

These reasons, and almost any one of them alone, are enough to disprove entirely this second explanation of the verse, however respectable the names of those who have received it.

3. A third solution has been derived from the words translated "fulfilled" (*geneetai*). This is a different term from that which is usually employed; and hence has been supposed to denote an *incipient* accomplishment merely. The words of our Lord would thus signify that the first events of the prediction would be accomplished within that generation.

There are serious objections to this view also. First, the proper term in this case would be different (*gineetai*). Next, the word here used is employed elsewhere to denote strict fulfilment (Matt. 5:18). Further, the exposition is open to the charge of uncommon vagueness. For where is the distinction between some of the events and all of them beginning to be fulfilled? If they are successive, as they are clearly, an *incipient* fulfilment must be a *partial* fulfilment; and the form of the expression seems unaccountable. Nor is it easy to conceive why a statement so general and undefined should be attended by so impressive and solemn an asseveration.

4. A more frequent solution than the last is that which depends on some modified sense of the word (*genea*) generation. Of this there are two or three varieties. Sometimes it is explained to be the Jewish nation. By others it has been referred to the Gospel age or dispensation. It might also, with perhaps more apparent reason, be applied to the race of unbelieving Jews only.

The first of these views was suggested by Mede, and has been adopted by several judicious writers. Yet it may be questioned whether any warrant for such a use of the term can be found in the New Testament, where it is always applied in reference to moral character, or a period of time; or else to a race of men who are all contemporary with each other. Again, the sentence thus explained would seem to imply the extinction of the Jewish nation when these events should be accomplished. And besides, no peculiar object can be assigned, on this view, for so solemn an avowment; for no one supposed, among the disciples, that the Jews would be extinct before the promises of their future glory were fulfilled.

The second form of this exposition is open to the serious objection, that the word *genea* receives a sense which there appears no authority for assigning to it, either from the New Testament or from other authors.

The third of these interpretations is, perhaps, the most simple and natural, if we depart from the common sense of the word, as a note of time. Our Lord continually speaks of the unbelieving Jews under this title, "an evil generation," and "a sinful and adulterous generation." It is very much in this light that, in the previous chapter, He denounces against them a series of terrible woes. After the events here described are accomplished, the whole nation of Israel will be a righteous nation: the Pharisee and the Sadducee will alike be extinct for ever. But it will only be after the severest afflictions, and the most terrible judgments, and the appearing of the Son of man himself, that their stubborn heart shall be bowed to repentance, and the obstinate transgressors be purged from the midst of the nation. There would thus be a sufficient reason for the emphasis in words of the text, which will receive the following sense: "This evil and rebellious generation, the impenitent hearts of unbelieving Israel, will never cease, or be brought to repentance, till these heavy judgments shall all have been fully accomplished. No slighter strokes of vengeance will suffice. The race of Jewish unbelievers shall not be extinct till all shall be fulfilled."

5. This last explanation seems the most satisfactory of those which have yet been noticed: but the verse has so much the appearance of a note of time, and this use of the word *genea* is so general, that it ought not to be abandoned without decisive reasons. There is therefore, one other exposition, which scarcely varies at all from the meaning that the words suggest at the first view, while it leaves unaltered the evident reference of the latter part of the discourse to the second advent.

The disciples, we have seen, propose two questions, distinct in themselves, and separate also in their apprehension of them. There was nothing in their views which could lead them to identify the fall of the temple with the coming of Messiah's kingdom, though, doubtless they might suppose the interval to be very short. Our Lord replies distinctly to both these questions, but blends them so closely that the transition can only be seen by a minute scrutiny and the key supplied in St. Luke's gospel. Now there are, in like manner, two distinct assertions with regard to the time of the predicted events: "Verily I say unto you, this generation shall not pass away till all these things be fulfilled....

But of that day and that hour knoweth no man, but the Father only." These two statements bear on their face the clear marks of a designed contrast. The first seems to convey a simple revelation of the distinct time of the events to which it refers; the other, a strong declaration of the unrevealed nature of the time of the advent. They also answer precisely to the two inquiries on which the discourse is founded. The pronouns used naturally imply that the events named in the first were nearer, and that named in the second more distant. The only difficulty lies in the fact, that the events last mentioned are the appearing of the Son of man and the gathering of the elect by his angels; to which the expression "these things" would seem grammatically to refer. But it is well known that the choice of the demonstratives may depend either on the order of mention, or on the actual situation of the objects described. Now the disciples were sitting in view of the temple, surrounded by the very scenes of the approaching desolation, which our Lord knew well to be near at hand. On the other hand, the second advent had reference to a far wider range in its theatre, and to a remoter period, after the times of the Gentiles should be fulfilled. Hence the words "these things" and "that day" would naturally refer to the contrast between these two distinct events, separated by an undefined interval of the times of the Gentiles.

The words will, therefore, admit of this easy paraphrase:—This very generation shall not pass away till all these events, which answer the first inquiry, shall be fulfilled. The irrevocable sentence of God is pronounced against the city and the temple. Heaven and earth shall pass away, but these warnings shall not be unfulfilled. But with regard to that other day of which you inquire, and the sign of Messiah's return, no man knoweth, nor is the Son himself commissioned to declare it. "Watch and pray, for ye know not when the time shall be."

Let us only place ourselves in the position of the disciples when our Lord addressed them, and this explanation of the verse will be found both natural and simple. They had inquired, "When shall these things be?"—the ruin of the temple and vengeance on the people. Our Lord reveals the time, and says to them, "Verily this generation shall not pass away till all these things be fulfilled." They had further asked, "What shall be the sign of thy coming?" Our Lord mentions the attendant signs, but refuses to declare the time: "Of that day and hour knoweth no man." At the same time he substitutes a lesson of practical caution: "Watch and pray, for in such an hour as ye think not the Son of man cometh." These solemn declarations at the close of the discourse thus answer fully to the inquiry from whence it arose.

Birks' Elements of Prophecy.

Church Choirs.

THE editor of the *Knickerbocker*, in reviewing a work entitled "The Rector of St. Bardolph's," gives the following quotation from the book. It strikes us as being so truthful, and so good, that we cannot refrain giving it to our readers. They will all realize and appreciate the article:

"When you heard the brass rings rattle over the iron rod to which the red curtain was attached, shutting up the choristers in the seclusion of their perched up loft, then you might know that some grand exploits of vocalism were to come off. The sexton, who had been despatched in good season to the 'sacristy,' to obtain from the rector the number of psalm and hymn, having returned with a small slip of paper on which they were indicated in pencil, a great whispering and consultation having taken place, which resulted in the selection of tunes, Mr. Tombingen placed the music book on the rack, and the bellows of the little big organ were put in play.

"Never was a more brilliant sparkle and scintillation elicited from the windy bellows of a blacksmith's forge. The head and shoulders of the organist swayed up and down like those of a Chinese eater of the narcotic drug, in the accompaniment of an improvisation upon the keys which made the whole congregation involuntarily twist their necks and look aloft, and at last with a full choral blast from the tenor, bass, and treble, the magical effect was complete. There were no doubt many present who came expressly to hear the music, and the knowledge of this fact inspired the artists with a desire to do themselves justice. It is true some of the old people did not like the concatenation of sounds. These, however, were considered behind the age, and the opinion of such as worthy of small respect in the onward 'march of improvement.' They were swept away in their slender opposition by the force of public opinion, if not their deaf ears were becoming sealed to such an annoyance. It was to the surprise of the rector that the choir one day struck up the Te Deum, which he had been accustomed to read, and through various turns, and windings, and repetitions, they discoursed upon it for a full half hour.

"It was, however, the last time that they so

distinguished themselves before the musical world. There was no piece of cathedral composition which the choir of St. Bardolph's did not consider themselves competent to perform, and had they been allowed their own way they would have sung the sermon, and made more out of the amen than any other part. Mr. Hivox had indeed composed something original out of the theme of an awmen, full fifteen minutes long, and we are sure that when it was finished every hearer of sound judgment would have instinctively ejaculated with his whole heart, Awmen! But the triumph of all the voices was in some of the fugue tunes, in which they emulated to interrupt and outstrip each other, as in the one hundred and thirty-third psalm:

"True love is like that precious oil
Which poured on Aaron's head,
Ran down his beard, and o'er his robes
Its costly moisture shed."

"In the prodigious effort of this performance the ear-splitting combination of the several voices hardly bore a resemblance to that oily current poured on Aaron's head, and which

"Ran down his beard and o'er his head—
Ran down his beard—

his robes
And o'er his robes—
Ran down his beard—ran down his
o'er his robes—
His robes his robes ran down his beard
Ran down his—
o'er his robes

Ran down his beard
h-i-s b-e-a-r-d
Its costly moist—
Ran down his beard—
ure-head-his-beard-his-shed
ran down his beard-his-down
his robes-its costly moist-his beard
ure shed-his-cost-his robes-his robes—
ure shed
I-t-s-c-o-s-t-l-i-e mois-ture shed."

"It was this very composition, similarly performed, that the late Bishop Seabury, on one of his visitations, was asked his opinion, and his reply was, that he had paid no attention to the music; but that his sympathies were so much excited for Aaron that he was afraid that he would not have a hair left."

The Hartford Bible Convention.

THE Jackson Davis' Convention to decide upon the authenticity of the Bible, met and held its first session Thursday, June 2d. At the close of its deliberations on Sunday next, a vote will be taken, and the question settled, one way or the other. So that if people will only have patience for four days longer, all doubts about the Scriptures will be solved, and everybody will know just what to believe.

The assembly was not numerous. There were not so many present as would ordinarily be found at a morning Methodist class-meeting in a country village. The concourse was, however, motley,—there being a sprinkling of blacks, persons with unshorn beards, women of a very quarter-of-a-dollarish air, and men of longing and enthusiastic aspects. There were those who seemed to be ambitious to play the Christ of the movement, in so far as it could be done by parting their hair on their foreheads, and leaving it uncut behind, and wearing beards to match.

The exercises were as diversified as the audience. Man being an instrument of a thousand strings, why shouldn't we expect all sorts of tunes from him? The meeting was opened with a small sized sing, in one corner of the church, under the gallery, exhibiting a kind of deference to evangelical modes of proceeding which we presume was designed to conciliate orthodox prejudices. After the music the Convention was organized by the choice of a President, Vice President, and Secretary, and without circumlocution or talk from the President, Mr. Andrew Jackson Davis was introduced to the audience and read an address of an hour. The manner and remarks of Andrew were calculated to produce the impression that it was his Convention. He said the clergy had a superstition, that the Bible rested on a stable foundation. He, however, believed that "God writes his religion on the everlasting hills," and gave room, by a broad hint, for the inference that he had never any special conference with Moses. He evidently did not believe in any writing on tables of stone alone. He declared that it was his intention "to drive the plow deep into popular theology," that "religion was not to be found between the covers of any book," and that "the more a man knows the less he believes;" and yet he deprecated the judgment that he was either anti-Bible or anti-Christ. Mr. Davis was moderate in manner, and counselled moderation to all. He seemed to be a little afraid that people would lose their tempers as they warmed up in their investigation. By one thing in Mr. Davis's discourse we were struck. He said, if the clergy would only let him and everybody else have a chance through the pulpit, it would have superseded the necessity of this "Convention." At this we expected to hear the parliamentary cry of "Oh! oh!"

among the audience, but we did not. But as he could not be allowed to preach from the pulpit, he meant to talk from the rostrum of the people.

So far as we might be allowed to judge from the opening discourse, we should say the Convention was projected from the metaphysical-spiritual plane, and had its origin in a little lump behind the ear, which the phrenologists term "combativeness," and that its object was a hit at the priests. It would be a wearisome job, therefore, to follow out its sittings, and one not likely to pay for the trouble of doing.

After Mr. Davis, there arose a burly fellow in the rear of the church, who vociferously denounced the discourse of Andrew, as treason to the government, and treason to the Bible, and treason to all religion, and branding it with varied terms of infamy. The old gentleman, for he was a little advanced, refused to be stopped, but plunged on with great animation, declaring his intention to meet the conspirators against order, and religion, and government, toe to toe and hand to hand throughout the discussions. He said he might be in the rear of the church but he was in the front of the argument. If the vigor of his reasonings should equal that of his manner, the Spiritualists are doomed to utter discomfiture. But we apprehend it will be found that the old gentleman has a zeal little beyond his knowledge.

After this splurge, a crazy man from Wisconsin mounted the stage and addressed the audience for about fifteen minutes, uttering all manner of nonsense, but now and then dropping a remark not destitute of point. He, like the fathers and more sane members of the Convention, had evidently been damaged in the upper story by spiritual exercises, and had drabbled through the mire of dogmatic theology till he had become lost in utter bewilderment. We rejoiced that the presiding officer of the Convention did not arrest the speaking of this demented creature, for his remarks gave a good opportunity to reflect upon the vagaries of the human intellect, while they afforded a humiliating spectacle of the ends to which all vain and unsubstantial speculations naturally lead great minds. If the words which the insane man spoke could have been rightly interpreted by the Convention, it would have adjourned *sine die* at the close of his speech.

After him Henry C. Wright spoke to rebuke the impetuous castigator of Mr. Davis, and to avow that he rejected the Bible, and meant to say just what he thought. Then followed an aged gentleman by the name of William Stillman, an old wheel horse in the cause of anti-slavery and free discussion, who was so full of his subject that he could not well get out what he had to say. He was fervent, and would have been eloquent, if the words had not so obstinately refused to come. The sturdy veteran said he had always gone for free discussion, and always would, and wanted to see the Convention go on. But that while he sympathized on many points with friends he saw around him, he did not agree with them at all on the Bible question. "I know," said he, "that the Bible is true, and that it is the word of God, and I know that you cannot shake that. You may bring on your learned men, and your able men, and your ingenious men—I don't care for all of them. I know my Bible is true, and you can't show it to be otherwise. It is all I've got in this world, and I mean to stick to it. If I cannot rely upon that, I cannot rely upon anything. But I don't fear it will fall from all your attacks. I just as much expect that this house will fall upon my head and bury me beneath its ruins as that the Bible will fall. I don't care for your great men, nor your little men. I hope you will excuse me, but I must say that while I agree with you upon the rum question, and the slavery question, and upon many other questions—upon this, I pity your delusion. You had better stick to anti-slavery and anti-rum. And this is just the place to begin. I have just been to New York, and that state is going on in reform. But as for Connecticut, she is going astern. And as for this city, it is a sink of pollution. Hartford is an awful place. It is no better than Sodom, and I have fears that God will destroy it." The old man was greeted with feeble applause.

Friday, June 3d.—The afternoon and evening sessions of the Convention, were more fully attended. Last night the church was quite full, but it was mainly of that class of youths and maidens who are always but too happy to find a gratuitous show of a summer evening whither they can repair. Sontag was singing in another place in the town, and picked up all those who had music in their souls, and could raise half a dollar. In my neighborhood, at church, several of the women were enjoying peanuts and oranges during the discussions. I could not ascertain just how they stood on the Authenticity question. The assembly was addressed by a Mr. Turner, on the side of the Bible, (save the mark!) in a stupid, boring, leather-headed speech, that would disgrace a village bumpkin at a school district lyceum. He was followed by Mr. George Storrs, of New York, on the same side, who did better. Henry C. Wright, a plain-spoken infidel, closed the meeting. The Convention is to hold three sessions a day till it closes.

Friday, June 3d.—The Bible Convention today was attended by about the same number as yesterday. The speakers, however, were reinforced by the arrival of William Lloyd Garrison and Parker Pillsbury, &c.

The discussion has been of a very desultory character. In the morning several speakers endeavored to show that the heart of man in itself was sufficient to guide him aright through life, and lead him to happiness hereafter without the aid of Divine revelation.

In the afternoon, the speakers chiefly endeavored to disprove the genuineness of the record of creation, as given in the book of Genesis. The Christian Church came in for a large share of denunciation on account of the doctrines she has taught and is now teaching, and the influence which it is claimed her ministers exert to fetter the freedom of thought and discussion.

Mr. Garrison offered the following resolutions, and announced that he should this evening or to-morrow submit some remarks upon them:

Resolved, That the doctrine of the American Church and priesthood, that the Bible is the word of God,—that whatever it contains was given by Divine inspiration,—and that it is the only rule of faith and practice,—is self-evidently absurd, exceedingly injurious both to the intellect and soul, highly pernicious in its application, and a stumbling-block in the way of human redemption.

Resolved, That this doctrine has too long been held as a potent weapon in the hands of time-serving priests, to beat down the rising spirit of religious liberty, and to discourage scientific development, to subvert the interests of blind guides and false teachers, and to fill all Christendom with contention and strife; and, therefore, the time has come to declare its untruthfulness, and to unmask those who are guilty of its imposture.

Resolved, That the word of God is not bound either within the lids of any book, or by ecclesiastical edict, but like its divine Author, was before all books, and is everywhere present; and from everlasting to everlasting, ever enunciating the same law, and requiring the same obedience, being quick and powerful, and sharper than any two-edged sword—the Bible itself being witness.

Resolved, That it is a secondary question as to when, where, or by whom the books of the Old and New Testament were written; but the primary and all important question is, what do they teach and command? and in order to ascertain this, they are to be freely examined, and as readily accepted or rejected as any other books, according as they are found worthless or valuable.

Resolved, That it is the climax of audacity and impiety for this nation to receive the Bible as the inspired word of God, and then to make it a penal offence to give it to any of the millions who are held as chattel slaves on its soil, thus conspiring to make them miserable here and hereafter.

Resolved, That judging them by their course of action toward all the reforms of the age, and their position in society,—the clergy of this country, as a body, would as readily burn the Bible to-morrow if public sentiment demanded it, and persecution and loss of character should be the result of disobedience,—as to-day they are found earnest in their endeavors as to the plenary inspiration of that book in accordance with public sentiment.

Monday, June 6th.—The Bible Convention broke up in a row last night, about 11 o'clock, the Chairman announcing that they should meet again before a great while, in some other part of New England. None of the various resolutions introduced were passed.

The Ottoman Power.

THE important news from Turkey in Europe, which we publish in another part of our paper to-day, was by a somewhat startling coincidence received here on the 400th anniversary of the conquest of Constantinople, and of the final destruction of the ancient Roman Empire, by the Ottomans or Turks.

The City of Constantinople, founded more than 2500 years ago, and during the first 1000 years known as Byzantium, was subsequently to 330 A. C. called after its restorer, the Emperor Constantine, who removed to it from Rome; and it continued the seat of Government of the Eastern Roman Empire for about 1000 years after the Western had been overthrown.

According to Gibbon, the city, which had been already besieged for fifty-three days by the Ottoman troops under the Sultan Mohammed II., was stormed, and, after a glorious defence, taken on May 29th, 1453, O. S., which corresponds—as the difference in the 15th century between the styles was nine days—to June 7th, 1453, of the Gregorian Calendar, or exactly 400 years ago. The name of the last Emperor, who was killed in the assault, was, like that of the first, Constantine. Since the conquest, the city has been the capital of the Ottoman Empire, and is known by its possessors as Stanbol or Istanbul; but by

Christians not subjects of the Porte, its former name is generally retained. The weakness and decline of the Ottoman power, now so manifest, induced some of the clergy to study and to attempt to expound the prophecies in the book of Daniel and the Apocalypse, with regard to the Ottoman Empire, and the calculations are somewhat in this strain:

"The power of the Turk to continue ascendant over the third part of men for an hour, a day, a month, and a year, or 391 years and thirty days, began May 29th, 1453, when the Greek or Eastern empire was overthrown. That period ended in June, 1844, or by a correction of the true year to make it coincide with the vulgar era, in June 1848, when the Russians invaded the Danubian provinces and laid Constantinople open to their attack. Again they find a period of 1290 years during which the desolation of the land of Israel was to increase 'until that determined shall be poured on the desolator.' The beginning of that period is supposed by them to coincide with Nowsheerwan of Persia, in A. D. 531, and the end of it with the year 1821, and the Greek revolt from the power of the Porte."

It will however be recollected that the present is not the first occasion on which the occupation of Constantinople by the Russians has seemed imminent. In 1829 they advanced to and occupied Adrianople, within 100 miles of the capital, and there we believe the treaty of peace of that year was signed.

Boston Traveller.

(For the Herald.)

Sketches of Travel.

No. XIII.

STRASBOURG, THE RHINE, COLOGNE BY OSTEND TO LONDON.

AN omnibus took us to the steamer on the Ill, a tributary of the Rhine, from which we soon emerged into the broader stream. The scenery from Strasbourg to Mayence is not particularly interesting. The river flows through a wide plain, bounded by distant mountains. It was a pleasant morning however, and I enjoyed the sail. I made several agreeable acquaintances on board. One of them was an Englishman, who came to me as I was sitting in the cabin, with a bottle of wine which he had ordered, and after asking me to partake of it, said he would be under great obligations to me, if I would ask the waiter for him, how much his dinner was. He said he could not speak anything but English, and was troubled to get along. Till within a few days he had been travelling with a company of friends, but now he was all alone, and finding that I was on my return to England, proposed that we should travel in company, saying that he would go whatever route I preferred, and accommodate himself entirely to my convenience. He seemed greatly relieved by my assent to his proposal, and after we had gone on deck and seated ourselves on some boxes to view the scenery, expressed his satisfaction by rubbing his hands together, and uttering a shrill "Cock-a-doodle-doo!" I was not a little amused at this singular mode of expression, especially on learning afterwards, to my surprise, that he was a clergyman of the Church of England. He proved to be a very pleasant companion, though without any marked interest in theological matters, and in all matters of business he was as helpless as a child. Indeed I thought at the time that one of our Yankee boys ten years old would be much more competent to take care of himself. From this time forth I took charge of him, settled all his accounts with hotel-keepers, porters, railroads, &c., and delivered him in safety at Dover.

We arrived at Mayence at nine o'clock in the evening, and went to the *Rheinischer Hof*, a fine establishment. Mayence is a fortress of the Confederation, strongly garrisoned by the Austrians and Prussians. The population is about thirty-six thousand; the garrison eight thousand. Here is another statue of Gutenberg, the inventor of printing, in bronze, modelled by Thorwaldsen, and cast at Paris. Mayence was his birth-place and principal residence.

At half past 7 the next morning, we started again in the steamer "Rubens," and had fine weather as far as Coblenz, enjoying the "glories of the Rhine" very much—the terraced hill-sides covered with vineyards, the frowning crags, the romantic old castles, the tortuous river, the rocky islands, the massive fortifications of Ehrenbreitstein, soon after passing which it began to rain and blow with great violence, so that we were driven below for shelter. We arrived at Cologne about 4 P. M., and went to the *Hotel Rheinberg*, close by the river. The rain came down in torrents, and I sat a long time at the window of my room, amusing myself with watching the string of foot-passengers crossing the bridge of boats, which was occasionally interrupted by the passage of a steamer or boat.

At length we sallied out in spite of the rain, and went to see the CATHEDRAL, a magnificent structure, begun in 1248, but not yet completed. The main body of the building is not finished,

and of the two towers, the highest is not above one third of the full height. The dimensions are, length, five hundred and thirty-eight feet, breadth, two hundred and thirty-one feet, and the intended height of the towers, five hundred and thirty feet. If completed according to the original design, it would be by far the noblest specimen of Gothic architecture in the world. But though untold sums have been lavished upon it, it would require an additional expenditure of five millions of dollars. An Association has been formed with branches in all parts of Europe for collecting subscriptions for this purpose. You will often see some of the contribution boxes put up in the hotels, soliciting the contributions of visitors.

The choir is the only part finished, and with its clustered pillars, its multitudinous arches, its numerous chapels, its fine stained-glass windows, its colossal statues, and finely carved stalls and seats, is splendid beyond description. Behind the High Altar is the Shrine of the Three Kings of Cologne, or the Magi, who came from the East with presents for the infant Saviour. A curiously wrought silver gilt case contains what are supposed to be their bones, said to have been brought from Milan by the Emperor Frederick Barbarossa, in 1162, and presented to the Archbishop of Cologne. Their skulls inscribed with their names, *Gasper, Melchior, and Balthazer*—written in rubies, are exhibited to view through an opening in the shrine, crowned with diadems and studded with jewels. Under a slab in the pavement is buried the heart of *Maria de Medicis*, the exiled Queen of Henri IV. of France, who died in poverty at Cologne in 1642.

We also visited the Church of St. Ursula and of the eleven thousand Virgins. The story is that St. Ursula and her virgin train on their return from Rome to Brittany, were all slaughtered at Cologne by the barbarian Huns, because they refused to break their vows of chastity. Their bones are supposed to be deposited here. Bones and skulls meet your eyes wherever you look. They are built into the walls, buried under the pavement, and arrayed in glass cases on all sides. In one apartment called the *Golden Chamber*, you are shown the skulls of a select few, cased in silver with busts fitted to them and wrapped in silk. Your attention is particularly directed to the marks of the cruel swords in the skulls. You are also shown one of the stone vessels which held the water that was turned into wine at the marriage in Cana, a thigh-bone of the apostle Peter, and several other interesting relics!

To complete our tour of Cologne, we next sought out the establishment of the veritable *Jean Marie Farina*, opposite the *Julichs Platz*, to purchase some of the genuine article.

The next morning was pleasant. We took our seat in the railway carriage at 7 o'clock, and commenced our ride to Ostend. My companion was so elated with the idea of being in England the next day, that he uncorked a bottle of Cologne, and sprinkled our railway apartment with its contents. The other occupants were a lady, and a Cologne and London wine-merchant. As we passed through the walls I was struck with the massive fortifications, with their picturesque flanking-towers and gate-houses, said to present one of the most perfect specimens of the style of the middle ages.

At Verrices, the Prussian frontier, our luggage was searched. Here we changed carriages, and my friend and myself were the sole occupants of a luxurious apartment with large glass windows in front and at the sides, so that we could have a fine view of the country through which we passed. Our route was through *Aix-la-Chapelle, Louvain, Ghent, Bruges*, arriving at Ostend at 7 o'clock in the evening. Here all the passengers for England with their luggage and the English mails were put on board a stout boat, perhaps thirty feet long, all open to the weather and manned by four boatmen, to be conveyed to the steamer, which lay somewhere in the offing, though not within sight. It was low tide, we had to go down a dozen steps from the pier to get aboard; the boat was so full, that there was not room for all to sit down, about fifty passengers, English, German, Frenchmen, and dogs. It was fast growing dark, and soon began to rain. The tide was running in very strong through the narrow passage between the two long piers, but there was not yet water enough to cross the bar at the mouth of the harbor. So we waited and waited, the scowl of the heavens gathering blacker and blacker, the wind rising higher and higher, and the breakers outside looking "scary" enough. We finally became so impatient of delay, that the men hoisted a large sail and put out! The sea grew worse and worse till we drove bump on the bar with a shock that knocked down every one that was standing, and drenched us with the salt spray. The tide took us back, and the wind drove us on again bump! bump! the sea dashing over us every time, till the boat was full of water. We all expected to see the water coming in through the bottom every moment, and the boatmen were so frightened they were at their wits' end. Seven or eight times at least we struck with great violence, but finally cleared the bar. The danger was not all

over yet however. For when we came alongside of the steamer, the sea was so high, we were obliged to use great caution in approaching her. One moment the boat would be down by the keel of the steamer, and the next almost on her deck. However we were all safely taken on board and stowed away, and a most tempestuous night it was. I lay down in my berth and did not quit it; and to my great satisfaction was not sick at all, while all around me were "making night hideous" by their retchings. We reached Dover about 5 o'clock the next morning, (the usual passage is four and a half hours,) when I took the 8 o'clock express train for London, and about 11 arrived at my old boarding-house in King-street, heartily rejoiced to be back in "Old England" again. It seemed almost like getting home.



The Advent Herald.

BOSTON, JUNE 18, 1853.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER XII.

"The Burden of Babylon, which Isaiah the son of Amos did see."—v. 1.

This chapter is the commencement of a series of predictions respecting the surrounding nations. The first, is respecting Babylon—the "burden" being a metaphor, denoting the evils predicted of it. This text, is the title of that portion of the prophecy.

The time of the infliction of this burden, is doubtless that which was to follow the captivity of Israel in Babylon. After the prediction that the nations should serve the king of Babylon seventy years, the prophet added (Jer. 25:12): "And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations."

Life ye up a banner upon the high mountain, exalt the voice unto them, Shake the hand, that they may go into the gates of the nobles.—v. 2.

This is an apostrophe to those whose business it was to take the requisite steps for gathering their forces against Babylon. In preparing for such invasions, it was customary to plant a standard, or lift up a banner, on some prominent eminence, where they could assemble their armies. The lifting up of the voice, and beckoning with the hand, were also for the purpose of collecting those who were to enter the gates of Babylon.

I have commanded my sanctified ones, I have also called my mighty ones for mine anger, Even them that rejoice in my highness.—v. 3.

By substitution, God's commanding and calling those set apart as executors of his purpose, are put for the analogous acts of his providence, by which he would cause them to assemble against Babylon.

God's sanctified ones, were those consecrated or set apart for that express purpose—viz., the Medes and Persians. Isa. 45:1-3—"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut; I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

The noise of a multitude in the mountains, like as of a great people; A tumultuous noise of the kingdoms of nations gathered together, The Lord of hosts mustereth the host of the battle, They come from a far country, from the end of heaven, Even the Lord, and the weapons of his indignation, to destroy the whole land.—vs. 4, 5.

The prophet here speaks as if he heard the confused tumult which would be made by the assembling of the armies, and their preparation for an attack on Babylon.

The figures used, are the simile, in the comparison of the noise in the mountains to that of a great people; the substitution, in representing the Lord as mustering the hosts of the battle, and as coming with them, instead of the analogous acts of his providence by which he would gather and lead

them on; and the metaphor, in calling the gathered hosts, "the weapons of his indignation."

The mountains, from which the sound is represented as proceeding, must be the mountains of Media and Persia, from whence the invasion was to proceed; the gathering of nations and kingdoms, shows that the invading power would comprise many people; and their coming from the end of heaven, that the invader would lay under contribution the most remote parts of his dominions, in gathering together his troops against them. Speaking by Jeremiah (50:9), of the same event, the Lord says: "I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken." Jer. 51:27-29—"Set ye up a standard in the land, blow the trumpet against the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars. Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. And the land shall tremble and sorrow; for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant."

The whole land that was to be destroyed, is shown by the title of the prophecy to be the whole land of Babylon, which was never more to be inhabited.

Howl ye; for the day of the Lord is at hand; It shall come as a destruction from the Almighty.—v. 6.

The Lord thus apostrophizes Babylon because of their approaching destruction.

"The day of the Lord," must be, in this connection, the time of the infliction of this punishment. By a metaphor, "at hand," distance in space, is made to represent nearness in time; and by a simile, the manner of its coming, is likened to a destruction from God. The date of this prophecy was about two hundred years before the conquest of Babylon by Cyrus.

Therefore shall all hands be faint, and every man's heart shall melt; And they shall be afraid: pangs and sorrows shall take hold of them; They shall be in pain as a woman that travaileth; They shall be amazed one at another; their faces shall be as flames.—vs. 7, 8.

The faintness of the hands, is a metaphor expressive of weakness; and the melting of the heart, is expressive of dismay. The sorrows and agony which shall possess them, is also represented by the same figure as taking hold of them. The greatness of their agony is indicated by the use of a simile, in its being likened to that of a travelling woman; and their terror, by the same figure, in the resemblance of the pale and livid color of their faces, to flames.

Behold, the day of the Lord cometh, Cruel both with wrath and fierce anger, to lay the land desolate: And he shall destroy the sinners thereof out of it.—v. 9.

The language of this and of the succeeding texts, is so expressive, that it seems not inapplicable to the end of the world. The whole connection, however, shows that Babylon is the subject of the prophecy, and that the Medes were to be the agents which were to be stirred up against her. The day of the Lord, therefore, is to be understood as the day which he has assigned for these special judgments.

Its coming, implies a motion in space, and is a metaphor signifying nearness of time. Its being "cruel" with wrath and anger, does not show injustice, but that mercy will not then be extended to any who are thus overtaken. The land will be utterly desolated, and the inhabitants entirely destroyed. The history of Babylon shows how fully this prediction has been fulfilled. Parallel scriptures teach, that in the day of the Lord, the entire earth will also be thus desolated, and all the sinners destroyed out of it.

For the stars of heaven and the constellations thereof shall not give their light: The sun shall be darkened in his going forth, And the moon shall not cause her light to shine.—v. 10.

Almost all writers, and even Mr. Lord, understand that the heavenly bodies are here used to represent the monarchs and princes of Babylon. There is, however, nothing asserted that may not have been literally fulfilled in the siege of that city.

It is not unnatural to suppose that the elements of nature were then brought into requisition to add to the gloom of that catastrophe. Other scriptures which might be regarded as figurative, have been shown by the events to have been literal predictions. A single specimen will illustrate. God said of Babylon (Jer. 51:57): "And I will make drunk her princes, her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord." When the time had come when this was to be fulfilled (Dan 5:1-3), "Belshazzar the king made a great feast to a thou-

sand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. . . . In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old."

This may therefore be a prediction of the darkness of that night, which would greatly facilitate the operations of the enemy in effecting an entrance into the city by the bed of the river. A similar prediction was made respecting Egypt. Ezek. 32:7, 8—"And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon the land, saith the Lord God."

And I will punish the world for their evil, and the wicked for their iniquity; And I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; Even a man than the golden wedge of Ophir.—vs. 11, 12.

"World," by a metonymy, is used for its inhabitants; and by a metaphor, their "haughtiness" is said to be "laid low"—expressive of their disgrace. The extent of the slaughter which should be inflicted, is shown by its being difficult afterwards to find a man among them.

Therefore I will shake the heavens, and the earth shall remove out of her place, In the wrath of the Lord of hosts, and in the day of his fierce anger.—v. 13.

This description is that of a furious tempest, accompanied by an earthquake. Those who regard it as a figure, suppose that the expression is substituted for analogous results in the Babylonian empire. It is not improbable, that such physical commotions added to the terrors of the day.

And it shall be as the chased roe, and as a sheep that no man taketh up: They shall every man turn to his own people, and flee every one into his own land. Every one that is joined shall be thrust through; And every one that is joined unto them shall fall by the sword. Their children also shall be dashed to pieces before their eyes; Their houses shall be spoiled, and their wives ravished.—vs. 14-16.

By a simile, Babylon is thus described. It would be pursued as the roe is by the hunters and as a sheep that could find no protector. Those who should be overtaken, would be slain, and their houses and families be plundered and degraded. As the capital of the world, Babylon would contain multitudes from various countries, who would seek to regain their own land; but their success in so doing, is described in the text.

Behold, I will stir up the Medes against them, which shall not regard silver; And as for gold, they shall not delight in it.—v. 17.

To stir up or excite the Medes, is put for the analogous acts of God's providence, by which they should be caused to advance against the city. This is one of the instances where God mentions subjects by name, before they in fact exist,—the Medes not becoming an independent nation till subsequent to the utterance of this prediction. Elsewhere they are in like manner referred to as the instrument to effect this work. Jer. 51:11—"Make bright the arrows: gather the shields: the Lord hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the Lord, the vengeance of his temple."

The contempt of the Medes for gold and silver was proverbial. Bishop Lowth says: "It is remarkable that Xenophon makes Cyrus open a speech to his army, and in particular to the Medes who made the principal part of it, with praising them for their disregard of riches: 'Ye Medes, and others who now hear me, I well know that you have not accompanied me in this expedition with a view of acquiring wealth.'"

This disregard for wealth is contrary to the general desire of nations, and could not have been foreseen by any human sagacity. With such invaders, it would be hopeless to attempt to pacify them by appealing to their cupidity.

Their bows also shall dash the young men to pieces; And they shall have no pity on the fruit of the womb; Their eye shall not spare children.—v. 18.

The bow was their usual instrument in war, and was of great size and strength—making a formidable hand to hand weapon, as well as being adapted to use at a short distance.

By an elliptical metaphor, children are termed the "fruit of the womb;" and by a metonymy, the "eye" is put for the mind.

New Works, &c.

"A DISCUSSION ON THE AUTOMATIC POWERS OF THE BRAIN: being a Defence against Rev. Charles Beecher's Attack upon the Philosophy of Mysterious Agents, in his Review of 'Spiritual Manifestations.' By E. C. Rogers. 'Render unto Caesar the things that are Caesar's, and unto God the things that are God's.' Boston: John P. Jewett & Co., Cleveland, O.: Jewett, Proctor & Worthington. London: Low & Co. 1853."

We can hardly justify Dr. Rogers in denominating the "Review" of Mr. Beecher "an attack." It was an effort to show that natural causes were insufficient to account for all the phenomena of these manifestations; and we thought he reasoned very fairly and conclusively. The only faults were the brevity of the treatise, and its abounding in technicalities which must greatly militate against its being a popular work. Dr. Rogers does not err on the side of brevity, nor is he quite so technical. In discussing the question scientifically, it is not possible to avoid the use of terms not familiar to the common reader.

Dr. Rogers, in his "Mysterious Agents" has rendered a very important aid in the study of these phenomena, by collecting and classifying a large amount of facts, in connection with the circumstances under which they were manifested. But we have been unable to acquiesce in his conclusions. He seems to proceed on the principle that many of these manifestations being obviously the result of natural causes, that all must be. While he confines himself to the position that all may be, it must be allowed as possible, till some new element is added that has not been embraced in his premises. But even then, his position is not demonstrated, so long as the cause of any admitted result has to be assumed. In his investigations he does not admit any pneumatic agency. In so doing, he ignores what the Bible clearly teaches. While such does exist, and its admission accounts for what is irreconcilable on any other hypothesis, we feel more disposed to abide by the pneumatic theory of Mr. Beecher than to embrace the ap-pneumatic hypothesis of Dr. Rogers.

We are glad to see the question discussed; for indifference to it, does nothing towards checking one of the most dangerous delusions of any age—against the wiles of which the Church and world need to be effectually warned.

"THE SPIRIT RAPPINGS, Mesmerism, Clairvoyance, Visions, Revelations, Startling Phenomena, and Infidelity of the Rapping Fraternity, calmly Considered, and Exposed. By Rev. James Porter, A. M., author of 'Come-outism,' 'Operatives' Friends,' &c. &c. Boston: James P. Magee, No. 5 Cornhill. Price, 12¢.

This book tells a good deal of truth on the subject, rejects the pretensions of the rapping mediums as reliable teachers, shows the infidelity of their conclusions, admits the withcraft of the ancients, thinks if there is anything supernatural in the subject, that it is of Satanic agency, but is somewhat disposed to admit Dr. Rogers' conclusions.

The Turkish Question.

This is now assuming a more important aspect, which is our apology for occupying so much space with it in this number of the Herald.

The demands of Russia, include among other things that the Greek Church in Turkey shall be placed under the protection of the Russian ambassador at Constantinople—the Emperor of Russia being the head of the Greek Church. When it is considered that the Greek Church embraces twelve millions of Turkish subjects, it will be seen that to accede to this demand, would be giving Russia a preponderance of power in Turkey, incompatible with the independence of the Sultan and conflicting with the interests of other European powers. The interest of Russia in the "Holy Shrines" at Jerusalem is mere talk. What she aims at is the possession of Constantinople, and free egress and ingress through the straits of the Dardanelles and Bosphorus. No wonder, therefore that the fleets of Russia, England, France, and Turkey are lying in full force with long rows of iron teeth looking at each other, and messengers flying from court to court with despatches to their respective sovereigns. The Russian ambassador having sent his ultimatum to the Sultan, and that having been refused, the Czar must either enforce the ultimatum by an appeal to arms, or must disavow the act of his ambassador. To enforce it must bring Russia in collision with England and France, as well as with Turkey. To disavow it, may defer the crisis; but it is by no means likely that Russia will abandon its aim to secure a free passage through the Turkish waters. The next intelligence will be looked for with much interest.

To Correspondents.

"TELL US how the leaves of the tree of life are to be for the healing of the nations in the new earth, where there is no disease or death?"—R. D.

How can there be any death or disease in the new earth, when the leaves of the tree have healed the nations? They are not only a cure, but a preventive of disease.—Ed.

THE ANTITYPICAL TABERNACLE.

Every ordinance under the law had a significance, by which the Holy Ghost communicated important truths. And it is not improbable that the inspired teachers of the Jewish dispensation comprehended their meaning, as well as Paul who wrote at a later period. Whether they did, or not, is however foreign to the question under consideration.

The "Sabbath Herald" has become not a little mystified respecting the significance of the Jewish Tabernacle; but as it exhibits a great appearance of sincerity in its reasonings we are not indisposed to show wherein in our opinion it has misconceived the subject.

The Jewish "Tabernacle" and "vessels of the ministry," are called by Paul, "the patterns of things in the heavens." Because the Jewish Tabernacle had its two apartments—the first called the "sanctuary," (Heb. 9:1:) "and after the second veil, the tabernacle which is called the Holiest of all," (ib. 9:3)—our Sabbath friends argue that "the heavenly things themselves," are comprised in two corresponding apartments; and they claim that at Christ's death he entered into the first, and that he has within a few years gone into the second, to fulfil the counterpart of the inner Tabernacle.

We do not know just how material their views are of heaven; or whether their idea of a pattern leads them to believe that in heaven there are places thus curtained off; but their mode of speaking of these things make them open to such suggestions. Therefore we will first explain what we understand by the earthly things being patterns of the heavenly.

They are not "patterns" in the sense in which one machine is modelled after another. If the word was used in that sense the things in the heavens would be fac similes of those on earth, and would in no respect take precedence of them. The word used is a metaphor, and conveys a corresponding meaning. The Jewish tabernacle was a figure of the true; and by its observances were pre-figured important truths connected with man's salvation. The ceremonies of the law, taught by a figure how man might approach to God and be saved. By the blood shed, was brought to view the shedding of the blood of Christ which was to take away sin. And by the Tabernacle, the place of these observances, was typified heaven, the place where Christ, after he had offered himself, was to set down at the Father's right hand to make intercession for sinners.

The peculiarity of the Tabernacle in consisting of two apartments, was not without its significance. "The priests went always into the first tabernacle, accomplishing the service of God. But into the second, went the high priest alone once every year, not without blood."—Heb. 9:6, 7. The distinction in the time and manner of the service in the two apartments teaches important lessons, if we may comprehend them. As the services of each, teach how we may have access to God, the two show that at one time man may approach in a manner different from what he might at a former time. We shall now proceed to show that at the death and ascension of Christ was fulfilled the significance of the "Holiest of all," (v. 3d;) whence it follows that the worldly sanctuary, the services of the first apartment, signified the way of approach to God during the period anterior to his death.

The way of salvation has been one in all ages, with this difference: Before the offering of the Great Sacrifice, the saints relied on a work to be done; since then, they trust in a work already accomplished. A way into the holiest of all was to be made manifest by the death and ascension of Christ: "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest while as the first tabernacle was yet standing."—Heb. 9:8.

Previous to its manifestation, they approached God in expectation of it. As the priest at all times went into the first apartment of the tabernacle, so could the saints at all times approach God; but his going occasionally into the inner tabernacle, signified that there was to be a work performed in heaven, which should enable man to approach God in a more perfect manner.

There can be nothing more holy than the "holiest of all;" and Christ's going into the holiest of all in heaven, can be typified only by the priests going into the holiest of all in the inner sanctuary. To typify it by the first apartment, is to set aside all consistency in the use of types. And that Christ did go into the holiest of all, on his ascension, and not into some inferior relation to God, is expressly affirmed by the apostle: "Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say not of this building;

neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."—Heb. 9:11, 12. "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself now to appear in the presence of God for us."—ib. v. 24th.

The presence of God was symbolized by the cloud over the mercy-seat, between the cherubims in the inner tabernacle; consequently when it is affirmed that Christ does now appear in the presence of God for us, it affirms that he is where the service of the inner tabernacle signified his presence. And this is farther shown by verses 25th and 26th, where the holy place where he has entered, is particularly contrasted with that where the high priest entered once a year. He entered into heaven, not "that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." He has done all that was typified by the yearly acts of the high priest. And because of this,—because he hath consecrated for us a new and living way "through the veil," which closed the inner tabernacle, we may have "boldness to enter into the holiest by the blood of Jesus."—Heb. 10:19, 20.

"Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4:14-16. If our Sabbath brethren are correct, then Paul was entirely mistaken in supposing that the way into the holiest of all had been made manifest. But it is because it was then manifested that we may hope for salvation.

When the Jewish high priest had gone in with a sin-offering and finished his work in the inner tabernacle, his final act was to come out and bless the waiting congregation. This only is future in the antitype. "This man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified."—Heb. 10:14. "As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him he shall appear the second time without sin unto salvation."—ib. 9:27, 28.

Nothing can be more clear and positive than the teachings of the apostle respecting the work which Christ came to accomplish. It was nothing less than the entire fulfilment of the things signified by the inner tabernacle—the outer, being the way in which before that time man might approach his Maker.

ITALY.—The N. Y. Times expresses the following opinion respecting this benighted peninsula:

"Italy, indeed, requires the very nicest handling from everybody having to do with it. It is the most tender and sensitive spot upon the body politic of Europe. Inflammation exists at all points. Sooner or later a mortal conflict must take place, of nationality and unity against ultra-montane barbarism and oppression. Italy, glorious Italy, whom Ellicajja so pathetically described as the sad victim of its own beauty, is to be the theatre of one more tragedy before liberation. The relentless policy of Austria precipitates the event. There is no faith to be placed in the promised relaxation of severity in Lombardy. The respite is like that accorded to the victim of Dominican torture, under fear that life might vanish before the full measure of torment had been inflicted: or such as the cat indulges its prey, by way of whetting the appetite, and enjoying the entire spectacle of terror and anguish. The Austrians will never have done until all is undone. Whatever advance Republicanism is destined to make, must be made upon bristling bayonets, and among scaffolds, and slaughter, and suffering. All talk of milder means is delusive."

A CHILD IN THE ARK!!—The Child's Paper for June, published by the American Tract Society, in a cut illustrating Noah's sending forth a dove from the ark, among others has a child, apparently about ten years old looking out of the window! They should employ artists, possessing a sufficient knowledge of Scripture to design cuts that will illustrate the subject. A picture with a child looking out of the ark, brings to mind an old picture of Adam and Eve in the Garden of Eden, with a man in the background shooting ducks with a shot gun!

MARRIED, at Ithaca, N. Y., June 8th, by Elder Harris, Elder N. N. WHITING, of the city of Williamsburgh, L. I., to Miss ELIZABETH S. BRYANT, of the former place.

RELIGIOUS RIOT IN CANADA.

A DISGRACEFUL riot occurred at Montreal, on Thursday night, in which several persons lost their lives, and many others were injured. From the account, it would appear that the authorities of Montreal, fearful of a disturbance, had made preparations to secure Signor Gavazzi from violence, and ensure him a fair hearing, and the police force being found insufficient, the royal troops were called on. We copy from the Quebec Chronicle:

"About half past 9 o'clock, Father Gavazzi having, in the course of his remarks, made an allusion to Ireland, aroused the ire of some person in the lower part of the church, he exclaimed 'It's a lie!!' whereupon there was an instant cry of 'turn him out!!' from several of those present. This appeared to be the signal for a general outbreak, for in a few seconds the sacred edifice became the scene of the greatest confusion. The most fearful violence was resorted to: sticks and bludgeons were put into immediate requisition, and a volley of stones followed from without. Dr. Cook, the minister of St. Andrew's church, got up to the precursor's desk, and unsuccessfully attempted to address the angry multitude. Sheriff Sewell and Robert Symes, Esq., J. P., likewise endeavored in vain to restore order. Bibles and psalm books were taken from the pews and desecrated by being used as missiles thrown at the head of Father Gavazzi. An effort was now made by one of the assailants, who had unawares ascended the steps of the pulpit, to drag him from it. The Padre had previously stood undismayed, but when the villain laid hands upon him, he immediately felled him to the ground. The stone throwing, which had smashed all the beautiful stained glass windows of the church and demolished many of the lamps, continued for some time.

"Those who were engaged at this work now forced their way into the building, and Father Gavazzi was made the target for about a dozen to fire at. This mode of attack was speedily superseded by another attempt to hurl the Italian to the ground, but without success. He was armed with a chair, and drove down his assailants one after another as they came up the pulpit steps. Having at this moment, by some means which we could not perceive, lost his hold of the chair, Gavazzi seized the pulpit stool, and with that defended himself in the bravest and most manly manner, knocking down his assailants as they continued to pour in upon him. A sergeant of the Royal Artillery got into the pulpit, and behaved most valorously in protecting Gavazzi.

"Some of the Padre's attackers succeeded after many efforts, and despite the powerful and daring assistance of this soldier, in seizing him by the legs, and threw him out of the pulpit, a height of about fifteen feet, to the ground. Fortunately there happened to be a crowd of his assailants and others collected beneath him, and he alighted upon their heads, thereby, probably, saving his life. Had his head struck the ground from such a height his skull must certainly have been fractured. The battle still continued among the crowd in the lower part of the church, and the greatest terror prevailed among the ladies. Some fainted and fell senseless on the floor, while the screams of the others were truly frightful. The tumult, noise, and howls from the rioters without were now terrific. Those who had remained in the galleries of the church, were in the greatest excitement. Cries of terror were only interrupted by those of 'where are the troops!'

"We feel it impossible to depict the scene; it required to be present to form an idea of it. The police, who, it is stated, anticipating the riot, were stationed outside of the building, but did not prevent the volleys of stones that were cast into it, about this period forced their way into the church, and a general melee ensued. Though several of them were struck, and we are informed seriously hurt, in the conflict, they at length succeeded in driving nearly all the rioters outside. A division of the military, consisting of some of the Artillery and 66th Regiment, called out by one of the city magistrates, now arrived, and they, together with the police, about 10 o'clock restored order, so as to enable the citizens who had hitherto remained in church, to depart to their homes without endangering their lives.

"In the meantime, Gavazzi, rescued from his antagonists, was placed in a room in the basement of the church, without, providentially, having received any other injury than a few light bruises on the face. After the riot was over, he was removed to Russell's Hotel, which he reached in safety. Father Gavazzi's Secretary received numerous blows on the head, which cut it badly; other gentlemen, some of them in the highest position of society, were very severely hurt, but we understand that no one has been dangerously injured. The military still remaining on the ground, no renewal of the disturbance took place. The mob proceeded to the Lower Town, and as they passed the Parliament Buildings, in which the Assembly was still sitting, we are told, called for George Brown, the member for Kent, to come out to them, which invitation, it need not be said, he declined."

Gavazzi gives the following interesting account of the part he sustained in the riot, to a friend in New York:

"I will begin by saying, that the appearance of the assailants was most despicable, for they came dirty, torn, and in their shirt sleeves, the better to show their origin. It was their object to secure me alive, in order to murder me without the church; but not having succeeded, they attempted to kill me within the church. Many were led to believe it, when they had by repeated blows felled Paoli to the ground; for, believing him to be me, they said to one another, 'this is the very man.'"

"Another scheme of theirs was to blow out the lights, by turning the gas keys, for by so doing, from their concerted plan, they would have more

easily succeeded in getting possession of me, seizing at the same time every one present, mostly ladies and children! But man proposes, and God disposes. It was not possible to turn the gas key, nor so easily capture me. Having rid myself of my first assailant by throwing him over the pulpit, I took off my cloak, and brandishing the chair which had served me as an orator, I defended my post as a true Italian crusader. I think that many of this gang will remember for some time this passage of the Italian missionary's lecture. Having a pulpit about twelve feet wide, with the stairs exposed, facing the church, and compelled to defend it against more than sixty savages, was rather a difficult task. An artillery sergeant—who now enjoys the sympathy of all parties—to the great shame of the policemen, (who were standing by as idle spectators,) leaped from these stairs, and succeeded in defending with me my citadel. After the first attack, Paoli, who was at the church door, was enabled to reach the stairs; and having snatched a stick from one of the assailant's hands, used it in every direction, and we were enabled to retain the liberty of our platform for more than twenty-five minutes.

"But again a gang of the outward assailants, to the number of more than seven hundred, rushed into the church. This was owing to another unpardonable mistake of the police; the stairs and parapet were assaulted with renewed violence. The artillery sergeant feeling his equilibrium fail, clung to Paoli who, amid the great throng of assailants, could no longer manoeuvre his stick; meanwhile two of the savages had seized Paoli to throw him from the stairs; he cried out to me, 'Gavazzi, help me.' I abandoned the front of the pulpit and with a desperate blow of the bench which I held in my hands, fell upon the head of one of the two assassins, which caused him to bound from the stairs. I was returning to the front, while some other assassins having gained the ground I had abandoned to save my friend, lifted me from my feet and precipitated me headlong out of the pulpit, from a height of more than fifteen feet.

"This was to have been the hour of my death, and could have been. The falling with such violence might have sufficed to crush my skull; but God was there to protect his poor, but confident servant. I fell on a floor of enemies' heads and shoulders, and it was afterwards said that as I was of iron disposition, I weighed also as iron itself; but I sustained no wound from my fall. The crowd then dispersing, I found myself stretched out on the ground with a legion of savages over me, overjoyed at being able to slay me; I then received a kick on my chin, which produced a slight wound, and a contusion on the jaw; as the crowd prevented the use of sticks, they endeavored to supply it with their feet. I perceived that nothing but a gigantic effort could save me. I employed it accordingly. I rose in spite of them, and by blows opened a passage to the staircase which leads to the subterranean place where the Sunday schools are, and having met assassins on the stairs I overcame them; the last, who from his size impeded my passage as it were a barricade, and threatened me with a large stick, calling me by the vilest names, I very coolly rolled down the stairs, and jumping over him reached the entry of the Sunday school.

"Fortunately the school was dark; having examined it in the morning I became acquainted with its structure. I took the left path among an innumerable quantity of benches, while the savages, who were still pursuing me, were obliged to delay before they could reach the door. It was then I heard the cry of Paoli, 'God help me,' which led me to believe that he was assaulted and beaten again by the assassins. Being left half dead, he would have been killed by the people had not an unforeseen hand conveyed him to the subterranean school, where he found himself, as it were miraculously saved from a certain death. After five or six minutes of fatal suspense some one of the police came. The lights were again lit, but this did not prevent the assailants from breaking all the windows of the school, by throwing large stones, one of which hit Paoli on the breast while Dr. Douglass was examining his wounds. But fortunately the military arrived, and the assailants were dispersed. Paoli was the first to be led home. I followed him in a coach, with the Mayor of the city, and all the streets were protected by strong patrols. On examining our bodies it was discovered that poor Paoli had received eight wounds from sticks, one of which is six inches long. I was found to have a wound on my head from a stone, and another on my occiput, from the blow of a club. They, however, gave me no pain, as I contrived to let them bleed as much as possible. However, I have suffered nothing, and am as well now as on my setting out from New York.

"But the sensation experienced from this brutal assault results now contrary to what the assailants had expected. There is no Catholic Canadian who does not disapprove of this outrage. It is to be observed that the assault had been organized; consequently a premeditated murder; the most aggravating circumstances are, of having attacked a church, in which women and children were assembled, and to which the men had hastened unarmed. But who, then, could have conceived, organized, and led so infamous a scheme!"

THE ANTI-BIBLE CONVENT N.—We have copied from the New York Tribune, in another column, an account of the doings at the Hartford Anti-Bible Convention. As one of the signs of the times, showing the tendency of a large class of individuals, it is important to make it a matter of record, so that if necessary it may be at hand for future reference. The Hartford Courant says: "Though we disliked the idea of any interference with the progress of their blasphemy, yet we must do justice to Messrs. Storrs and Tupper, who battled manfully for the truth and authority of the Bible."

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

SUPPORT OF THE "ADVENT HERALD."

BY J. LITCH.

Why the "Advent Herald" should be sustained.

1. Because we need just such a medium of communication and interchange of thought among believers in the Second Advent and reign of Christ, in order to facilitate our knowledge of the progress of the work of God among us, and an exchange of views and sentiments on doctrines and passing events. No religious body in these days of change and excitement, can flourish without such a medium. If some new thought strikes the mind of one individual, it affords him the opportunity of committing it to writing, and spreading it before several thousand readers at once, subjecting it to the test of their criticisms and investigations, that if it is sound and correct, it may benefit others, and if incorrect, the error may be pointed out and corrected. And no writer should ever spread before the public anything he is not willing to subject to such a test, or who will feel aggrieved when it is applied. Such a paper is the *Herald*. And the benefit of it has been experienced by us these many years. From how many evils have the Advent churches been saved by its criticisms and animadversions on views which have made their appearance among us.

But it has been said, "The *Herald* will only publish on one side of a question." This is not correct. Probably no one has more frequently written and expressed views differing from the editor, than the writer, and has never been refused a hearing in its columns. True, the articles of this character have been criticised; and that is as it should be. But after the criticisms, the reader had the subjects more fully before him, and was better prepared to form his judgment on the merits of the questions at issue. A writer who has full confidence in the justness of his own views, and his manner of presenting them, will not shrink from criticism. If he can be convinced of an error, he should rejoice as one who has found great spoil. So it has been with others. Every subject which has been agitated among us, has been presented and discussed in the *Herald* as long as the writers, maintaining a spirit of candor and good nature, have chosen to pursue them. That there have been criticisms appended, is what they should have expected when they wrote; nor should they have objected to the course. It is the end of editorship to guard the public from error or imposition through the columns of his paper; and deprived of the prerogative of criticism, his position is a nullity;—there may as well be no editor. All that the public or a writer can justly ask, is, a hearing, subject to such criticism.

Inasmuch as we desire such a mutual interchange of thought, we should labor to sustain the paper, and increase its circulation. Would any of us be willing to sustain a paper which would publish indiscriminately all that should be sent to it? Should we be willing that such a paper should be circulated among our neighbors as an Advent paper,—the exponent of our general views? Certainly we should not! Then we must always leave the editor free; for if one may restrict his freedom in favor of his productions, others may claim the same right, until he is effectually nullified.

Again it has been said, "There is a great deal in the *Herald* in which I am not interested." Granted; but there are some things in each number in which you are interested, and by which you are profited. Now, we will suppose you have a large boarding-house, containing some one or two hundred boarders, each wishing to be suited. But in such a number, all would not be pleased with the same dish. What do you do? refrain from putting that particular dish on the table at all? By no means. If one does not like it, another will, and for those who are not suited, you will provide something else with which they are pleased. So with an editor. He has each week, year in and year out, to furnish an intellectual and spiritual repast for several thousand persons, in every situation in life, with every conceivable prejudice of education and temperament, and every moral and intellectual state of mind. He must provide something to suit the taste or necessity of each. Ev-

ery cook will appreciate his perplexities; every craftsman will feel his difficulty in suiting the various tastes of his customers; each trader will know what a variety must fill his shelves if he will please every caller; every clergyman will especially know how utterly impossible it is for him to please all of his hundred or thousand hearers. But what are any of these compared with the ten or twenty thousand who attend on the weekly ministrations of an editor? If you can, then, find your one dish on the weekly table which gratifies your taste, be thankful, and praise the Giver of all good, that in a paper of the restricted dimensions of the *Advent Herald*, (which should be made twice its size, and would be if it were sustained as its worth demands,) so many of the scattered flock will do the same. Of all positions in life, that of an editor is one of the most responsible and trying. Instead therefore of always complaining, if we wish the paper improved, our duty is to constantly pray for, encourage, and assist the Editor.

THE SCRIPTURES.

NO. II.

In a former communication I noticed the terms *Scripture—Bible*, and illustrated their appropriateness as attached to the sacred volume: in this I shall notice more particularly their design. Says the apostle, (Rom. 15:4,) "Whatsoever things were written aforetime, were written for our learning;" thus a manifest design of the Scriptures is, to enlighten, to instruct. According to Solomon, (Prov. 1:1-6) "a wise man will increase learning;" and we are assured that his proverbs were given "to know wisdom and instruction;" again we are to (2 Pet. 1:5,) "add to our faith, virtue; and to virtue, knowledge." Notwithstanding the above citations, how unwelcome does the sound fall upon the ears of some: for instance, the Catholics adopting for their motto, in practice, if not otherwise, that "ignorance is the mother of devotion," or

"We forbid you to behold
The Bible, lest it should mislead you,"

prohibit its use among ordinary people. It is an historical fact and fresh in memory, that in Champlain village, N. Y., no longer ago than Oct. 27th, 1842, a quantity of them were publicly burnt, and we receive the admission from them in private conversation that the priests oppose its circulation; in fact, the Pope would rather discourage among the common people any education. Says Dr. Cumming when discoursing upon the "Wild Beast from the Sea," (Rev. 13:6-18,) in 1847 or '48:

"Two years ago there were in Ireland certain colleges for the education of the young. It was supposed by the Government that then was, that education apart from religion would be acceptable to all, and I think that in Ireland any light is better than the darkness that they have, and, therefore, for one I was not disposed to complain of these institutions. No religion was to be taught; the only subjects were to be sciences, literature, mathematics, languages, history, philosophy. It is true, I felt pity for the poor Professors who might be appointed, because I cannot conceive how it is possible—still very talented men might contrive, to effect it—but I say, I cannot see how it is possible to teach anything upon earth, and get rid of the continual presence of God, who is the author of all science, and the end of all literature. Yet any light is better than no light. These colleges were appointed. Two-thirds of the Roman Catholic bishops of Ireland approved of the plan and expressed themselves thankful for it. I thought this was a token for good. They expected to make proselytes. We expected to do the same. One bishop, who calls himself, blasphemously enough, I cannot but feel, 'the Lion of the tribe of Judah,' protested against the colleges. The matter was referred to the Pope. Did Pius IX. say, I have no jurisdiction in Ireland? Only ten days ago this same Pope Pius IX., the liberal Pope, the reforming Pope, issued his bull, in which he declared his decision against them. The colleges must be left to moulder in the winds of heaven, not a bishop who approves of them dare patronize them, not one Papist dare enter them."

The reason is obvious: let them be instructed as above proposed, and soon, like Luther and others, many would find themselves in error, and endeavor to extricate themselves from it. Yet how unlike Paul's teachings. His epistle to the Romans was addressed "to all who are in Rome called to be saints."—Rom. 1:7. It was not to the officers of the church exclusively; none were excluded. The Scriptures were written for the instruction of all. Again it appears that some Protestant teachers think so little of study—instruction, that they boastfully affirm they are unacquainted with the text until called upon to speak; believing if a man is called upon to preach God will assist without study: this may do in times of emergency; but how does the apostle exhort his "son in the faith?" (1 Tim. 4:13; 2 Tim. 2:15,) "Give attention to reading," &c. The minister is to read, meditate, study, that he may advance well digested ideas—"show himself a workman approved unto God." Think of an individual engaging in work of any

description without thought or knowledge, would he show himself a workman? Would he be approved by the master-builder? If worldly business does not admit of rashness to be well executed, does that of a heavenly nature? It is not the proper way to advance any idea that may come into the mind; indolence in preachers, and a looseness in holding gospel truths, will produce more or less effect upon their hearers, confirming the truthfulness of the adage, "Like priest, like people."—Hosea 4:6-9. On the contrary, teachers should not idolize their education, and nourish pride by affecting ostentation; they should not forget the source from whence help must come, as "without me (Christ) ye can do nothing," (John 15:5,) and thus the gospel as it falls upon the ear be destitute of "the power" to affect the heart; there is too much of this preaching undoubtedly at the present day. But there is much ignorance among the laity. Would there be so many backsliders in the world—so limited an understanding in reference to the whole truth of God, especially that portion touching the coming and kingdom of God, together with their proximity, if less depending upon what teachers say, without examining by a more diligent study of God's word for themselves? Methinks not, for the truth preserves, says the Psalmist, (Psa. 40:11; 61:7,) "Let thy loving kindness and truth continually preserve me."

In concluding these remarks, the Scriptures are recommended to Catholic and Protestant, minister and people, for instruction. Let us search the Scriptures daily, like the noble Bereans, and endeavor to rightly apply the truth received: and may the reader and writer "be preserved (soul, body, and spirit,) blameless unto the coming of our Lord Jesus Christ."—1 Thess. 5:23.

"O may these heavenly pages be
My ever dear delight;
And still new beauties may I see,
And still increasing light."

J. P. F.

"FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind," &c.—1 Pet. 4:1.

Come, Christian, come, thyself prepare,
Fearless thy breast present;
A burden waits for thee to bear,
And many a bow is bent.

The shafts of sorrow fly around
In sad and thick array;
Not singly do they strike and wound—
They cluster on their way.

Why dost thou sink in weakness down,
Dishearten'd with thy load?
Why faint along the self-same path
All holy men have trod?

'Tis one condition of the race,
That thou hast here begun—
That thou a thorny rugged course,
To gain the prize, must run.

'Tis one condition of the war
Thou hast engaged in,
That thou must fight till Christ thy Lord
Remove thee from the scene.

Yea, 'tis thy Saviour's legacy—
An item of his will,
That thou, while in the world, shall meet
With tribulation still.

But though thou dost in sadness weep
'Tis not thy last employ,
For they who sow in tears shall reap
In everlasting joy.

Then cheer thy heart, and watch thy feet,
In faith exalt thine eye;
Behold! approaching glories greet
Thy view in yonder sky.

Oh! the vast fields of holy bliss,
Unfolding on our view,
Perfection, purity, and peace,
And knowledge broad and new.

There's the bright crown which thou to gain
Didst fight and toil below,
And there the sheaves of golden joy
Which thou in tears didst sow.

B. D. HASKELL.

LETTER FROM ILLINOIS.

DEAR SIR:—We are now in Illinois. Our journey, though very fatiguing, was in many respects very pleasant. It was good to see some of the old friends that I had not seen before for years. I was enabled to fulfil all my appointments, except in Syracuse, where it had not been received. In Albany, Auburn, and Buffalo, I found the cause in a prosperous condition. In one of these places, I asked a brother, (who had been relating to me how many and severe trials they had endured,) how they were enabled to live! He replied, that it was by having prayer-meetings three times every Sabbath, and twice during the week. Perhaps some of our faint-hearted friends, who think they can't live without preaching, might profit by this example.

At Seneca Falls, I think much good might be done by a timely and persevering effort. I there had the pleasure of visiting our dear brother Pin-

ney, who is one of the most afflicted persons I ever saw, though his suffering was not so acute as a few weeks before. I doubt not his afflictions will be sanctified, and that he will shine the brighter for having been in the furnace of affliction, where God has chosen his people, and happy those who endure the trial. My interview with brother P. was a deeply interesting one to me, and I left him patiently waiting for the coming of our Lord Jesus Christ unto eternal life. Blessed hope! Then shall these vile bodies be changed, and fashioned like unto Christ's most glorious body. Amen! Come, Lord Jesus.

Of other places I visited, it seemed to me something especial must be done, or the cause would greatly suffer. "Pray ye therefore the Lord of the harvest, that he would send forth laborers." Self-denying, praying, and zealous preachers of the gospel, is what is needed,—men, who, loving God more than self, are ready to throw themselves into the Thermopylae of the world, that they may, peradventure, save some.

From Buffalo to this place we had a sickening time. While crossing the lake, I could but think that the name given to it by the Indians, (Erie, signifying *Mad Lake*, or *waters*), was a very appropriate one.

Found our esteemed brother Chapman holding an interesting series of meetings in this place. He is well in body, and strong in faith. His labors in this State have been very remarkably blessed.

Of the future, as regards myself, I can say nothing definitely,—I wait the openings and leading of Providence. Yours, as ever, P. B. MORGAN,
Shabbona Grove, (De Kalb co., Ill.), May 28, '53.

EXTRACTS FROM LETTERS.

W. A. FAY writes from Somonauk (Ill.), May 25th, 1853:—"We are having a good time away here in Illinois. It will be encouraging to the Advent friends in the East to learn, that in many portions of the West the Advent faith is being received by scores and by hundreds, through the incessant labors of brother S. Chapman. He has been laboring here a few weeks with good success. Many professing Christians have received the faith, and some clear cases of conversion have occurred. My oldest brother, now nearly sixty years of age, and for many years a Universalist, is among the number. I had often labored with him, but to no effect, so I had about given him up; but the Lord called him at the eleventh hour. Praise his name! There is an increasing interest. Nine have been baptized, and others are waiting to go forward. I have been alone in the Advent faith here till now; yet I have tried to do a little by way of circulating books and papers, and defending my faith the best I could. I have had strong opposition, but the Lord is breaking it down now;—it is receding before the light of truth, and many are testifying that the Bible is a new book to them. Brother Chapman is blowing the trumpet and sounding the alarm night and day. The people of this land are trembling, for they see that the Lord is nigh, even at the door. May the Lord still prosper him in his labors, and recompense him at the resurrection of the just."

THE POOR.—A brother writes:—"I would just say, that I esteem the *Herald* very highly in love for its works' sake—we think it next the Bible. It has been a weekly visitor for about ten years, and I should be very glad to have it continued, but am not able to pay for it. I have not been able to do anything of any consequence for above a year, and nothing since the 20th of March, being quite out of health. And as we always have the poor with us, we must expect to until we get into the kingdom. Therefore, if you can feel to continue the *Herald* to me in my poverty and sickness, you will confer a favor on your brother in tribulation, and in the patient waiting for Christ; for we can get no bread here but what we get from the Lord, and from the Bible and the *Herald*."

The above is a specimen of many letters that we receive from the poor of the flock. We now have a list of about one hundred and fifty free subscribers. Had we the means to furnish the paper, we could wish that the list might number a thousand. For some time past, very little has been contributed by the more affluent to supply the poor with the *Herald*; and however painful it may be to our feelings, we fear that our circumstances will compel us greatly to diminish our free list. We hope, however, that there are those who will come forward and help to furnish the poor with what they so highly prize.

ENOCH CHURCH writes from Dixon (Ill.), May 27th, 1853:—"I am travelling through this part of the State, endeavoring to set before the people the doctrine of the near coming of Christ, to es-

establish his everlasting kingdom. It appears that my labor has not been altogether in vain. Some have embraced the faith, and many are anxious to learn more of the doctrines of our blessed hope. I have just returned from Union, where I held a series of meetings before very attentive congregations. There are some good and precious souls who have embraced the Advent faith. Many desired to have me remain and preach longer; but owing to an appointment at this place, I was obliged to leave them. There is some interest manifested here. There is a large field of labor here, and we should be glad of some help from the East. The people in general are expecting some great event, and we are endeavoring to tell them what it is."

C. S. COLLIER writes from Perry (N. Y.), June 1st, 1853:—"The papers are all the preaching we have here. We have everything else. Spiritualists are all around us—they are our nearest neighbors. Their foundation is consistent with their doctrine, that the Bible cannot be proved,—that Christ was as many other good men are at this day,—no law except our own,—whatever is, is right,—phrenology is the governing principle,—we are not accountable for what we do,—man is as he was made,—no devil,—God has not created a being to cheat him out of a part of what he has made, &c. This is a part of their faith. I mention this, because our brethren may not know the depth of infidelity into which this class of beings go, when they become the servants of this last and greatest master-piece of the devil. This is no hear-say-so, I hear it daily,—good neighbors, but led by Satan at his will."

THE REBELLION IN CHINA.

PUBLIC attention has, for some time past, been excited by the great rebellion now raging in the empire of China. The accounts hitherto received uniformly represent the rebels as carrying everything before them, and threatening the subversion of the present dynasty. The correctness of this view has been inferred from the unanimity of the representations; but if further confirmation be wanted, it is now added from a source of the most indubitable certainty. From the subjoined communications, it will be seen, that Dr. Tidman has received from Dr. Medhurst a letter fully corroborating the general report, to which is appended a proclamation of a very singular character. The authorship, however, of the proclamation appears to hang in some doubt; but the darkness will soon be dissipated. If it can be shown that the rebel chiefs do actually entertain the notions propounded in the proclamation, it will be an omen for good, and a sure token, that, should the present dynasty be overthrown, the days of Chinese idolatry will likewise be numbered. It seems probable, that these chiefs, in putting an end to the existing and immemorial order of things, would open up the country to every species of communication with other nations. The frontier of the empire of China cannot be less than ten thousand geographical miles; and, as if surrounded with a wall of fire, it has hitherto preserved itself so invulnerable, and even inaccessible to foreigners, that not a Russian, an Afghan, a Hindoo, a Burman, a European, or an American, among the numbers that annually proceed to Canton for the purposes of trade, has ever been able to traverse any part of this most extensive region without the knowledge and permission of this jealous Government. Independently of this, the impossibility of communication, from the total ignorance which prevails,—from the highest to the lowest of the people,—of every language except their own, and, until late, the ignorance of other nations of the Chinese language. The missionaries, however,—more especially those of the London Missionary Society,—have done much to put an end to this anomalous and extraordinary state of things.

Considering the uncertainty as to the issue of the wide-spread conflict, it behoves us to be hesitant in the utterance of an opinion, and to abstain from everything approaching to prediction. It may, nevertheless, be permitted us to say, that there are certain circumstances connected, or contemporaneous with it, of a very remarkable character. The reflecting portion of the British people will not fail to notice the importance of the standing which Great Britain has already obtained in the ports which have been ceded to her. On many accounts this is a matter of high moment. But that which is most interesting, is, the perfect mastery which the Agents of the London Missionary Society have obtained over the language, and the completion of the translation of the sacred Scriptures. If, at this moment, the entire of the mighty empire shall be laid open, it is clear that the vast field would remain, for many a day, un-reaped. The whole Protestant world, united, could do but little for a long period towards so mighty a consummation.

Extract of a letter from Rev. Dr. Medhurst, dated Shanghai, March 19th, 1853:

"A few days ago, I sent you an extract from the *North China Herald*, containing some important items of intelligence regarding the insurrection now prevailing in China. Herein I enclose a few more items from the same source. In addition to what appears in the public prints, I may inform you, that I have seen a letter from the Chinese Governor of Nanking to the foreign authorities of Shanghai, dated the 13th March, in which he says, that 'the rebels have already arrived at Kew-Keang and Gnan-k'ing, and dispersed themselves from thence in all directions; that they have taken pos-

session of all the trading vessels at the various towns and markets along the banks of the Yangtze-Keang; the imperial army have followed on foot, but have not been able to overtake them; some armed vessels sent up by the Chinese Intendant of Shanghai have met and attacked the rebel fleet, but have been obliged to yield to the power of numbers; so that, at present, the rebel force is on the broad river in front of Nanking, which city is in the greatest danger. The Governor, therefore, urges the Intendant of Shanghai to consult with the Consuls of the different countries, and request them immediately to implore the English sloop of war, now keeping guard at Shanghai to proceed to Nanking and attack the rebels; and further request the war-steamers that are expected to arrive, successively to advance and exterminate the insurgents."

"If you take the trouble to peruse the proclamations issued by the insurgents, you will find, that the ground of their complaints is such as will be likely to be sympathized with by the Chinese, while the success of their efforts hitherto is, to the people of this country, the best indication of the justice of their cause. Among the rest, a religious proclamation has appeared, which, if genuine, is a most extraordinary document. Other proclamations and reports, however, confirm it in its main features, as to the anti-idolatrous character of the movement. The insurgents themselves are wrong in the manner in which they seek to accomplish their object, and in the cruelties connected therewith. One thing is evident, however, that the whole movement has not only shaken the empire, but idolatry to the very base."

PROCLAMATION.

"Yang, entitled the Eastern King, and General-in-Chief, with Seaou, entitled Western King, also General-in-Chief of Thaeiping, by Divine appointment Emperor of T'heen-ko, the celestial dynasty unitedly issue this proclamation, to announce that they have received the commands of heaven to slaughter the imps and save the people. According to the Old Testament, the Great God (Shang-te) our heavenly Father, in six days created the heavens and earth, the land and sea, men and things. The Great God is a spiritual Father, a ghostly Father, omniscient, omnipotent, and omnipresent; all nations under heaven are acquainted with his great power. In tracing up the records of bygone ages we find, that since the time of the creation of the world, the Great God has frequently manifested his displeasure, and how can it be that you people of the world are still ignorant of it! The Great God in the first instance displayed his anger, and sent down a great rain, during forty days and forty nights, by which means the flood was produced."

"On a second occasion the Great God manifested his displeasure, and came down to save Israel out of the land of Egypt. On a third occasion, he displayed his awful majesty, when the Saviour of the world, the Lord Jesus, became incarnate in the land of Judea, and suffered for the redemption of mankind. In later ages he has again manifested his indignation, and in the Ting-yew year (A. D. 1837) the Great God sent a celestial messenger, who was commissioned by the Lord of heaven, when he ascended on high, to put to death the fiendish bands. Again he has sent the Celestial king to take the lead of the empire and save the people: from the Mow-shin to the Sin-hae year (A. D. 1848-51) the Great God has compassionated the calamities of the people, who have been entangled in the meshes of the devil's net; on the third moon of the latter year the exalted Lord and Great Emperor appeared; and in the ninth moon, Jesus, the Saviour of the world, manifested himself, exerting innumerable acts of power, and slaughtering a great number of impish fiends in several pitched battles. For how can impish fiends expect to resist the majesty of Heaven! and how, we would ask, can the Great God fail to be displeased with men for worshipping corrupt spirits,* and performing corrupt actions, by which means they grievously offend against the commands of Heaven! Why do not you inhabitants of the world awake! Having been born in the present day, when you are permitted to witness the glory of God, how fortunate may you esteem yourselves! Happening upon such a time as this, when you experience the great tranquillity of the days of Heaven, it is time for you to awake and arouse. Those who comply with the will of Heaven will be preserved, and those who disobey the celestial dictates will be destroyed. At the present time, this Tartar fiend, Heen-fung, originally a Manchow slave, is the perpetual enemy of our Chinese race: moreover, he has induced men to assume the form of fiends, to worship the corrupt, while they disobey the true Spirit, and thereby rebel against the Great God, on which account Heaven will not endure, and men are determined to destroy him. Alas! you assemblage of valiant men, you do not seem to know that every tree has its roots and every stream its fountain; while you appear willing to invert the order of things, coveting the smallest advantage, you turn round and serve your foes; and having been entangled in the machinations of the evil one, you ungratefully rebel against your true Lord. You do not seem to remember that you are the virtuous scholars of the Middle Kingdom, and honest subjects of the Celestial dynasty, and thus you easily bend your steps in the road to ruin, without compassionating your own selves. Moreover, you valiant men are many of you adherents of the Triad Society, and have entered into a bloody compact that you will exert your united strength and talents to exterminate the Tartar dynasty. Whoever heard of men joining in a solemn covenant, and then turning their backs upon their foes. Now, throughout the different provinces there must be a variety of determined men, numbers of famous scholars, and of valiant heroes not a few; we desire, therefore, that you

* The word "spirit" is in the original *Shin*, which some would translate "gods." So also further on.

may severally elevate the lofty standard, and announce that you are determined not to live under the same heaven with the Tartars, while you earn for yourselves merit in the service of our new King; this is what we, his generals, most fervently desire. Our army, wishing to carry out the virtuous feelings with which the Great God loves to foster human life, and receives men into his compassionate embrace, has set forward on its march of benevolence, embracing all in its charitable folds. At the same time we lead forward our generals and troops, carrying to the utmost our fidelity in recompensing our country, in which we cannot refrain from displaying the same spirit to the end. These our views are now communicated to you all. You ought to know, that since Heaven has sent forth the true Sovereign to rule over the people, it is yours to aid the monarch in establishing his dominion. Although the devilish fiends should amount to thousands, and their artful schemes to thousands, yet how could they withstand Heaven! To kill without warning would not be agreeable to our feelings, and to sit still without saving the people, is not what a benevolent person would do: we, therefore, earnestly issue this proclamation, urging you people early to repent and vigorously to awake. Worship the true Spirit, and reject corrupt spirits; become men once more, and be no longer fiends, when perhaps you may attain longevity here, and the happiness of heaven hereafter. But if you still persevere in your obstinate stupidity, both gems and stones will be alike demolished; and then when you come to gnaw your own navels, it will be too late to repent. A special proclamation."

ENGLISH OPINION OF AMERICA.

THE *North British Review*, for May, Scott & Co's reprint, has been received by Pettridge & Co. It has eleven articles, most of which are interesting. That entitled *Our International Relations* discusses the position of Great Britain with reference to the rest of the world. In the course of it occurs the following paragraph, bearing upon the United States, which, though not exactly of a friendly character, probably expresses the opinion most prevalent concerning us in England, and is of a very different character from what used to appear in English works:

"Great Britain has a difficulty in her foreign relations from which all her rivals are exempt. Her international connexions are more extensive and varied than those of any other European power. France and Russia have no outlying colonies, or none worth mentioning; Austria has scarcely any commerce, and no connexion with the East, and none of them, except ourselves, have any close link to the New World. But we are mixed up with the affairs of both hemispheres, and of every quarter of the world. Our Indian possessions render all the movements of Asiatic politics matters of vital concern to us, while our Canadian and West Indian colonies bring us into the closest relations with America. We alone of all nations are in contact with all the world: we alone of the great European powers are near neighbors, and political as well as commercial rivals of the United States. In addition to all the great Continental States, we have another power to watch, stronger, more encroaching, and more formidable than they all—of more boundless resources, of more unsatiable ambition. Our relation with the United States is peculiar and interesting, but full of perplexity and uneasiness. The two nations mutually value and respect each other; they are bound together by the thousand ties of a commerce the most vigorous and important in the world; they speak the same language, and enjoy to a great extent, the same institutions, and they find a continual bond of union in the circumstance that they are the only two States in the world at once free and powerful. But many circumstances come in to menace the cordial alliance which these considerations should maintain. Our frontiers are continuous; our commercial interests, real or apparent, constantly come into collision; our pretensions clash; the Americans are jealous of our power, and covetous of our possessions; they have long cast an eye of greed on Canada and the West Indian Islands; they are touchy, boastful, vain, self-confident, fond of putting forth the most unlimited and inadmissible claims, and as prone to take offence at our haughtiness as we are to be disgusted with their insolence. Moreover, owing greatly, we believe, to the Irish immigration, the feeling of the masses toward this country is anything but friendly, and the wisdom, moderation, and sense of justice of the Government, may not always be powerful enough, in such a democratic State, to restrain the people from conduct which England would be obliged to resent and oppose. Cuba is a certain bone of contention for the (probably not distant) future; and the constant talk, in which a particular class of Americans think fit to indulge, of 'absorbing' Canada and the West Indies, and monopolizing the whole western hemisphere—tasteless, vulgar, and discreditable as it is, cannot fail to keep up a sort of chronic irritation, which at any moment may assume a sharper form. All thoughtful and prophetic statesmen must look to this quarter with great anxiety. We have not space here to dwell upon the subject in detail; but in conclusion, we will just intimate, and no more, one circumstance which renders America especially formidable. She alone unites all the resources of civilization with many of the tastes, the habits, and the passions of barbarism. She combines in an unexampled manner, the commercial and the warlike spirit. Her wealth and trade are already enormous, and are rapidly increasing; her resources of every kind are absolutely boundless; her merchants are the most enterprising, her sailors the most active, her pioneers the most restless and indefatigable in the world, and her people unite an increasing and almost morbid energy with the most shrewd, selfish, long-headed sagacity. While the Yankees of the Eastern States are augmenting the riches of their country by the zeal with which they urge forward their manufactur-

ing and commercial undertakings, the half-civilized settlers of the Western and South-western portion of the Union—inured to hardships, trained to arms, practised in danger, as familiar with rifles and revolvers and bowie-knives, as with the plough and the axe, insensible to fatigue, violent in their temper, unscrupulous in their conduct, reckless and unprincipled in their aggressive tendencies—are the very men to be always prompt for any enterprise which promises either plunder or excitement. A people at once so indefatigable in the arts of peace, and so ready for the pleasures of war, may well be looked upon with uneasiness and distrust. So formidable a combination of qualities the world has not before seen."

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy, in which the Kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*,

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.
2. Judicious selections, from the best authors extant, of an instructive and practical nature.
3. A well-selected summary of foreign and domestic intelligence, and
4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented will be those unanimously adopted by the Mutual General Conference of Adventists,* held at Albany, N. Y., April 29, 1845, and which are, in brief,—

- I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.
- II. The Personal Advent of Christ at the commencement of the Millennium.
- III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
- IV. His Reign on the Earth over the Nations of the Redeemed.
- V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at that time.
- VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
- VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
- VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through Christ, at the Resurrection.
- IX. The New Earth the Eternal Residence of the Redeemed.
- X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "a quickening."—"The second woe is past; and behold the third woe cometh quickly!"—Rev. 11: 14.—The time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the Inspired Word, the faith of the primitive church, the fulfilment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them, also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

OUR BOOK DEPARTMENT.

NOTE.—Any book not weighing over four pounds can be sent by mail to any part of the United States. This enables those living at a distance, who wish for single copies of any works published or for sale at this office, to order them in this way, by addressing

J. V. HIGGS.

TERMS OF POSTAGE.—If pre-paid where it is mailed, the postage is 1 cent for each ounce, or part of an ounce, for any distance under 3000 miles; and 2 cents for any distance over that.

If not pre-paid where it is mailed, it will be 14 cents for each ounce or part of an ounce, under 3000 miles, and 3 cents over that, at the post-office where it is received.

Those sending the money to pay postage, in addition to the price of books ordered, will have their postage pre-paid at the Boston Post-office. Others are supposed to prefer paying at their own office. The amount of pre-paid postage, under 3000 miles, on any book, is given in connection with its price.

MEMOIRS OF WILLIAM MILLER.—This is a 12mo. work, of 430 pages. It contains a fine mezzotint likeness of Mr. Miller, and a very full history of his life and public labors. Price, \$1. Postage, 20 cts.

A BRIEF COMMENTARY ON THE APOCALYPSE.—By Sylvester Bliss.—This contains 384 pages, 18mo. It endeavors to explain the various symbols of the Apocalyptic visions, in accordance with the laws of symbolization, as the principles on which symbols are used are evolved by those which are divinely interpreted. Price, 60 cts. Postage, 10 cts.

THE ADVENT HARP.—This book contains Hymns of high poetical merit, adapted to public and family worship. It contains 454 pages, about half of which is set to choice and appropriate music. Price, 60 cts. Postage, 9 cts.

DO. do. in gilt binding. 80 cts. Postage, 9 cts.

POCKET HARP.—This contains all the hymns of the former; but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37 cts.

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WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it. Price, 75 cts. Postage, 12 cts.

DO. do. gilt. \$1.

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology, and the Numbers of the Hebrew text vindicated. By Sylvester Bliss. 232 pp. Price, 37 cts. Postage, 7 cts.

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its senseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. Postage, 5 cts.

DO. do. in paper covers. 15 cts. Postage, 3 cts.

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch. Price, 37 cts. Postage, 6 cts.

ADVENT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated. Price, 25 cts. Postage, 5 cts.

The first ten of the above series, — namely, 1st. "Looking Forward;" 2d. "Present Dispensation,—Its Course;" 3d. "Its End;" 4th. "Paul's Teachings to the Thessalonians;" 5th. "The Great Image;" 6th. "If it will that he carry till I come;" 7th. "What shall be the sign of thy coming?" 8th. "The New Heavens and Earth;" 9th. "Christ our King;" 10th. "Behold, He cometh with clouds;" — stitched, 22 cts. Postage, 2 cts.

ADVENT TRACTS (bound).—Vol. II. contains, "William Miller's Apology and Defence;" "First Principles of the Advent Faith, with Scripture Proofs," by L. D. Fleming; "The World to come;" "The Present Earth to be Destroyed by Fire at the End of the Gospel Age;" "The Lord's Coming a Great Practical Doctrine," by the Rev. M. A. Chaplain to the Bath Penitentiary; "Glification," by the same; "The Second Advent Introductory to the World's Jubilee;" "A Letter to the Rev. Dr. Raffles on the Subject of his Jubilee Hymn;" "The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should and their way into every family. Price, 33 cts. Postage, 6 cts.

The articles in this vol. can be had singly, at 4 cts. each. Postage, 1 ct.

KELSO TRACTS.—No. 1. Do you go to the Prayer-Meeting?—50 cts. per hundred. No. 2. Grace and Glory.—\$1 per hundred. No. 3. Night, Day-break, and Clear Day.—\$1.50 cts. per hundred.

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FOREIGN NEWS.



The steamship *Canada*, from Liverpool, reached this port on Wednesday last, bringing Liverpool papers to the 28th ult., and London to the 27th.

In the House of Commons on the 27th, interpellations were addressed to the ministry which elicited some important facts. The following is a report of the remarks:

"Mr. Disraeli, put a question to the Government with a view to ascertain the state of our relations with the Ottoman Porte.

"Lord J. Russell in reply said, that some time ago the British Government were informed by the Russian Government that the Emperor had despatched a special mission to Constantinople in order to obtain a confirmation of the concessions which had been made in other times to members of the Greek Church as to the holy places in Jerusalem. Her Majesty's Government were informed at the time, that the Emperor of Russia had occasion to complain that former concessions had either been modified or withdrawn, and that he felt it necessary to have some security that those concessions should not be withdrawn, but of what nature that security would be the Russian Government had not specially stated to the British. The Russian Ambassador arrived at Constantinople, and certain circumstances occurred which induced the Grand Vizier to feel considerable apprehension, and he consequently applied to Colonel Rose for the presence of the English fleet; but Admiral Dundas did not leave Malta, and afterwards Colonel Rose sent a steamer to Malta to Admiral Dundas to say that the presence of the fleet was not necessary. Admiral Dundas exercised a wise discretion, and Colonel Rose was perfectly justified in sending the second order to the Admiral.

"Negotiations proceeded—Lord Stratford de Redcliffe arrived at Constantinople, and was enabled materially to assist in enabling Prince Menschikoff to obtain a declaration which was considered sufficient, and to which the French Ambassador offered no material objections. It was hoped in London and in other Courts that the matter being settled, the mission of Prince Menschikoff would terminate; but it appeared that other proposals which Prince Menschikoff, according to instructions, made to the Turkish Government—although in the opinion of the Russian Government they were no more than necessary in order to secure the fulfilment of the declarations of the Porte with regard to the holy places—were in the opinion of the Turkish Government, and of her Majesty's Ambassador at Constantinople and of the Ambassador of France, of a nature which could not but be considered as dangerous to the independence of the Porte, and as infringing the stipulations to which all the great powers agreed in 1815.

"The last despatches from Constantinople were to the 9th inst. He could, however, state that there had been the most perfect concert and concurrence of views between her Majesty's Ambassador at Constantinople and the Ambassador of the Emperor of France. He should say further, that in the present state of the negotiations, it would not be consistent with the good of the public service to produce the instructions under which Lord Stratford de Redcliffe had acted, but it would be the policy of Government to maintain inviolable the faith of treaties, and the integrity and independence of the Porte. In conclusion, he trusted that the Russian Government would require no other securities from the Turkish Government than was compatible with the maintenance of the full authority of the Sultan and the integrity of the Porte."

It appears that the demands of the Russian Ambassador have been rejected, and that diplomatic relations have been suspended. The English and French Ambassadors have despatched messengers to their respective Courts for instructions, and altogether matters have assumed an alarming attitude. The following were the demands of Prince Menschikoff:

"That the Porte should guarantee all the immunities and privileges accorded by previous Sultans, and that Russia should be placed on the most favorable footing as regards the Greek Church. That the Patriarchs of Constantinople, Antioch, Alexandria, and Jerusalem, and the archbishops and bishops of the Greek Church, should not be deposed for the future, except from a legitimate motive, and that the diplomas of investiture granted by the Porte shall receive a full and entire application in all their clauses. Moreover, that the Ambassador of Russia at Constantinople, and the consuls and agents of Russia elsewhere, shall have the right to protect the Greek Church against all kinds of persecution and oppression on the part of the Turkish authorities. That the epula of the Church

of the Holy Sepulchre be rebuilt under the inspection of the Greek Patriarch, and the priority in the tomb of the Church of the Virgin be assured to the Greeks. That the sanctuaries be confirmed perpetually and forever in the hands of their present possessors; that a church and monastery be constructed at Jerusalem, in which Russian monks shall officiate."

It is very evident that the Sultan would, by signing such a treaty, make a complete renunciation of his power over twelve millions of his Greek subjects, and in one word, it would be an abdication of his authority as an independent sovereign.

A complete change in the Turkish ministry had taken place.

A letter dated Constantinople, May 9th, says: "The Russian ports of the Black Sea are at this moment crowded with the munitions of war, and the heights above Odessa are covered with the tents of a large army. On the banks of the Pruth we are assured the pontoons are already made, and the vast army collected there wait but the signal to enter the principalities."

STILL LATER.—The steamship *Pacific*, which arrived at New York on Sunday, brings the following additional particulars:

RUSSIA AND TURKEY.—Menschikoff left Constantinople on the 22d and arrived at Odessa on the 23d. The Russian army of 100,000 strong were concentrating on the Turkish frontiers. The Ministers of France, England, Prussia, and Austria, made a joint attempt to reconcile the parties, but Menschikoff and the Divan were equally inflexible; so the former left. The Ottoman fleet was then sent for; part being despatched to Egypt for the troops which Abba Pacha has ready. The Minister of War sent couriers to every province, calling out all the warlike resources of the Ottoman Empire.

A Constantinople letter, dated 16th May, published in a second edition of the *London Times*, states that a Turkish steamer had been sent to summon the Ottoman fleet at Constantinople. Ships had been sent to Egypt to assist in transporting the troops that Abba Pacha has ready at the Sultan's disposal. The Minister of War has sent couriers to the whole of the provinces of the empire to call the militia to arms, and to prepare them to act at the shortest notice.

There were rumors at Paris that the Russians had actually advanced, but this is probably surmise.

A second edition of the *Morning Chronicle* publishes the following transcript from its Paris correspondent:—"I have just learned that in the letters received at the Russian embassy, from St. Petersburg, the most threatening language is used towards Turkey, and that the Emperor Nicholas on hearing of the rejection of his ultimatum, said that he would carry his cannon to Constantinople to punish the insolence of the Porte."

A despatch from Paris, dated 31st, states that the French troops in Algeria invaded the territory of Diemonna on the 19th May.

THE CHINESE REBELLION.—The prospects of the British in Burmah were very black; had met with a repulse, and some troops had been cut off in skirmishes. A steamer had been sent to India, express, for more troops.

China news is highly important. Latest reliable accounts from Shanghai are to April 28th. Nankin had been invested by the rebels. On the 16th, the Imperial Commissioner hired a fleet of Portuguese to relieve the city, which was captured by the rebels. Aid had been requested from the foreign Consuls. The French, English, and American forces had agreed to help, and the British had sent the *Salamander*, *Lily*, and steamer *Hermes*; the French the steam frigate *Cassini*; and the American Commissioner, Marshall, undertook to place the frigate *Susquehanna* before Nankin. No accounts of the result yet received.

There were several stories of imperial victories in the interior, but all were disbelieved.

Commodore Perry, in the *Mississippi*, arrived at Hong Kong April 7th, and despatched the *Plymouth* to Shanghai 9th.

A private letter from Manchester reports that one day later accounts from Shanghai had been received; that Nankin had fallen, and the British Commander refused to permit British vessels to go up the river with stores or ammunition for either party. It was expected that the Americans would also back out.

A slip from the office of the *Manchester Guardian* quotes a private letter from Shanghai, March 29th, which says:—"The Taoute of Shanghai has purchased two vessels, and is sending them up the river with rice and ammunition, and fixed upon the Agres, a Parsee vessel, for the same purpose, but the Governor, Sir George Bonham, has stopped her, and would not allow English ships to go on the service. Our Comptroller has just come in and states that there is no doubt about the loss of Nankin, for the Taoute has put a placard on the walls acknowledging it, and offers a reward to any one who will take the leader of the officers of the rebels. The document states that the rebels are coming eastward in boats. Silk and tea cannot be got, except for cash down, which no one has; the silkmen are frightened, and are taking a good deal of silk into the interior. The missionaries and American Consul confirm the taking of Nankin. The U. S. steamer *Susquehanna* has arrived, and it is thought will stop the American ship *Science* from being sent up the river, she having been chartered by the Taoute for that purpose."

SOME trouble is evidently expected on the boundary question. It is understood that additional troops have been ordered from Texas to New Mexico, among them six companies of infantry. The two companies already there are to be equipped with fresh horses. Three hundred recruits are to march from Fort Leavenworth on the 20th, with Governor Merriweather and General Garland.

The Paris correspondent of the *New York Commercial* states that a special messenger has been sent to Rome to decide the Pope, if possible, to visit Paris in July or August, for the purpose of crowning the Emperor. The reply of his Holiness has been received, and amounts, in substance, to a refusal. The Pope refers to the pleasure it would give him, personally, to anoint the Emperor of France, but says that he is not free, in a matter of such importance, to consult his own wishes entirely. He must bend to the opinion of the Sacred College. The Sacred College is known to be altogether opposed to the step, and the influence of Austria has been exerted from the beginning against it.

"THE MONTHLY MUSICAL GAZETTE."—This is the title of a valuable and handsome journal of eight pages, each number containing four pages of music, (making forty-eight pages a year), and other interesting matter. The prospectus says, that "it is issued for the benefit of the thousands of music lovers whose musical knowledge and tastes demand easy and simple music, and whose purses require that it should be furnished at the lowest possible rate." Published by Dyer and Willis, 257 Broadway, New York, at 50 cents a year, in advance.

DISCIPLINARY.—"A black cloud makes the traveler mend his pace, and mind his home; whereas a fair day and a pleasant way waste his time, and that stealth away his affections in the prospect of the country. However others may think of it, yet I take it as a mercy, that now and then some clouds come between me and my sun, and many times some troubles do conceal my comforts; for I perceive if I should find too much friendship in my pilgrimage I should soon forget my Father's house and my heritage." Dr. Lucas.

THE REVOLUTION IN CHINA is assuming a very important character, and bids fair to be successful. We give in another column an interesting article from the *British Banner*, on this subject, and a proclamation, supposed to be genuine, said to be issued by the insurgents, and which makes frequent allusion to the Bible. It is supposed that some of the leaders among the rebels have received religious instruction from the missionaries there.

APPOINTMENTS.—I will preach in North Danville and vicinity (as brother Reynolds may appoint,) from June 17th to the 30th; Sugar Hill, N. H., from July 1st to the 4th; Low Hampton, N. Y., July 9th and 10th; Addison, Vt., 12th, evening; Bristol, 13th, do. Brother Taylor may appoint for me in Waterbury from July 14th to the 17th, as he may think best.

After filling the above, I purpose to visit Centre county, Pa. I should be glad if brethren Boyer and Laning would give me as early a notice of their meetings as they can. They may dispose of three weeks of my time, from the commencement of their first meeting, which they may arrange from about the second week in August, or as they may think best. After this, I shall arrange to go to the far West. In the meantime, I shall be glad to hear from friends in Ohio, Indiana, Illinois, Michigan, and Missouri. Depending on the support of the Divine arm, I hope at last, (after being many times hindered,) to be able to visit this vast field, and break the bread of life to the anxious crowds who are desirous to hear the evidences of our faith and hope. I expect to start in September—due notice will be given. J. V. HIMES.

CONFERENCES, &c.

This Lord willing, there will be a Camp-meeting in East Clarendon, Vt., on land owned by a Mr. Congdon, to commence Tuesday, June 24th, and hold over the following Sunday. The spot selected is a beautiful maple grove near the dwelling of brother T. A. Cheney. It is situated near the wagon road, and less than half a mile from the Rutland and Burlington Railroad depot, about one mile from the Western Vermont Railroad depot, and about six miles from Rutland, Vt. A general invitation is given to all of the household of faith, and it is hoped that there will be a large gathering of the friends of the good cause, with tents and provisions, prepared to take care of themselves. Such as cannot do thus, can be provided for on reasonable terms at Mr. Crossman's tavern, a few rods from the ground. Horse keeping, both pasturing and stabling, can be had near by on easy terms. Arrangements have been made with the Superintendent of the Rutland and Burlington Railroad, also with the Western Vermont Railroad, to carry passengers to and from the meeting at half-price. We expect the same on the Washington road. Ask for a ticket to camp-meeting at Clarendon, Vt., as they are to have them expressly for this purpose. Those coming in the cars will stop at the Clarendon depot.

This is new ground, and it is hoped all will come up to labor for the instruction and salvation of this people. As the object of this meeting is to save souls by the foolishness of preaching God's present truth—the gospel of the kingdom at hand—all discordant and distracting elements, such as "Seventh-day Sabbath," and the like, will receive no countenance. (For the brethren.)

O. D. GIBSON,
S. B. MUNN,
T. A. CHENEY, } Committee.

THERE will be a Grove meeting on the land of Thomas Brislin, near the lake in Odietown, C. E., commencing Friday, June 24th, at 10 A. M., and continuing over the following Sunday. Two services each day may be expected. The ground is about four miles from Rouses Point, the cars passing within a few rods of it. Brethren are invited to attend, bringing provisions with them, as often as convenient. Come with prayer and faith. The object of the meeting is the salvation of souls.

I. H. GATES,
D. T. TAYLOR.

A meeting will be held in La Chute, C. E., commencing Thursday, June 23d, at 5 P. M., and continue over the Sabbath. Discourses will be delivered on prophecies which are connected with the second coming of Christ. R. HUTCHINSON, J. M. ORROCK.

THERE will be a Sectional Conference at brother Barrows' neighborhood, in Canada West, to commence at 9 A. M. June 25th, and to continue over Sunday. Each church is requested to send two members, and all the preachers if possible.

Appointments, &c.

BENJAMIN WEBB will preach in Clareville, C. E., Sunday, June 19th; Swanton, Vt., 21st, evening; Westford, (near brother Collins') 22d, do.; Waterbury, 23d; West Randolph, 24th—will be brother Chamberlain's appointment; Sunbridge, (near brother Lyman's) Sunday, 26th. As brother Webb is a stranger in these several places, we would bespeak for him a cordial reception, as one worthy of the confidence and support of the churches of God—D. T. TAYLOR.

N. BILLINGS will preach in Middlebury, Vermont, (where brother Elijah Hard may appoint,) 21st; Fairhaven, (where brother B. Miller may appoint,) 22d; Greenfield, N. Y., 23d—will the friends be present from Middle Grove and elsewhere? Saratoga Springs, 24th; West Troy, Sabbath, 26th—will the friends come in from abroad? will attend to the communion service in the afternoon, at Essex, Mass., on Sabbath, July 3d; at Holden, Sabbath, 10th. Evening meetings at T. R. M.

T. M. PRERER will preach in Albany, N. Y., Sabbath, June 10th, and in Troy, Sabbath, 26th.

POST-OFFICE ADDRESSES.

BUSINESS DEPARTMENT.

TO AGENTS AND SUBSCRIBERS.—This office now needs all its dues; and we wish all would arrange to send us the small sums they severally owe, as soon as their convenience will admit. We have heavy bills to meet the coming month, and depend on those indebted to the office for the means to liquidate them. One fourth of our subscribers still owe for the last volume.

THE HERALD AND OFFICE.—Our thanks are due to our patrons for their interest in the prosperity of the *Herald* in days past. The present condition of affairs requires renewed exertions to increase the number of our subscribers, and to extend the sales of our publications. An effort is needed to counteract the labors of those who unwearily strive to lessen the number of our readers, and cut off our resources. We need more than the means at our command to carry into effect our plans and wishes for the advancement of the cause; and yet there are those who seek to cripple even these by magnifying our resources, and representing us as possessing unbounded means. Such misrepresentations are the more cruel, when the means of a correct knowledge are within the reach of all. But as these means are resorted to to lessen our usefulness, the only way to counteract them, is for our friends to redouble their active exertions in our behalf. We speak not unadvisedly.

BUSINESS NOTES.

George Locke, \$5.—It pays the next volume six copies; but there is 50 cts. due for the last half of the present volume one copy.

W. H. Eastman, \$1.50.—Sent the books the 10th by Cheney & Co.

D. Campbell.—Have sent the things ordered, except likeness of Mr. M., which we thought best not to send alone.

S. Young.—Sent you books by order of D. T. Taylor to Alburgh the 10th, by Cheney & Co.

W. P. Woodworth.—You did not say which volume you wished—there are sixteen volumes published by the S. S. Union. We have sent vol. 1.

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THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 8 CHARDON STREET, BOSTON
(Nearly opposite the Revere House.)
BY JOSHUA V. HIMES.

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RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 655 is to the close of 1853.

D. Keeler, 653; R. Parker, 658; J. B. Ham, 632; J. Ames, 658; C. Dean, 658; S. L. Berry, 658; M. Garland, 658; Mrs. A. Philbrick, 664; R. F. Berry, 658; W. Smith, 645; S. Fletcher, 658; L. Stone, 658; T. Harley, 638; G. Speck, 632; E. Mathews, 710; B. Jennings, 663; J. G. Smith, 643; M. Fogg, 664—each \$1.
Thos. Smith, on acct.—have sent another G. to S.; L. Reed, 665; R. Draper, 576, and book, sent—\$2.20 due; E. B. Parker, 638; W. Hobbs, 667, and book, sent; Geo. Wilson, (of P. Mills), 664; J. Beadmore, 632; J. Atwood, 644; N. S. Holmes, 677—each \$2.
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ADVENT



HERALD

Luke 9:23, 30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 632.

BOSTON, SATURDAY, JUNE 25, 1853.

VOLUME XI. NO. 26.



HOPE, FAITH, AND LOVE.

There are three lessons I would write—
Three words—as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

HAVE HOPE! Though clouds environ now,
And gladness hides her face with scorn,
Put thou the shadows from thy brow—
No night but hath its morn.

HAVE FAITH! Where'er thy bark is driven—
The calm's disport—the tempest's mirth—
Know this—God rules the hosts of heaven,
The inhabitants of earth.

HAVE LOVE! Not love alone for one,
But man, as man, thy brother call—
And scatter like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul—
Hope, Faith, and love—and thou shalt find
Strength, when life's surges wildest roll—
Light, when thou else wert blind!

CHINESE REBELLION—JESUITS AT THE HEAD.

It has been reported that foreigners are at the head of the revolt in China. Judging from the tact and success of the revolutionists, this is not improbable. It is further said that these foreigners are none other than the powerful, crafty, untiring, and ubiquitous Jesuits. They are called by many the "Christians," the "God worshippers," and are said to observe Sunday. The following, which throws light upon the affair, is from a private letter from Canton to the *Boston Daily Advertiser*:

"There are four men, wearing the Chinese dress, but not talking the Chinese language well, who are at the head of the rebel council of war, and without whose sanction not a step is taken. These men are generally supposed to be French Jesuits; and if Catholicism forms an element of the combination, the farther north they go the stronger they become, as that religion is more widely diffused in that quarter. Their success in battle against the Imperialists, and the military skill which has characterized some of their movements, give additional strength to the supposition of foreign aid."

This statement seems confirmed by the fact that the rebels, upon taking Wuchangfu, paid special attention to the destruction of the temples with their idols.

RELIGIOUS LIBERTY.

The project of a law for a complete separation of Church and State in the Republic of New Granada, has been submitted to the Congress of that country by the Executive. It provides that from the passage of the act, the temporal and spiritual authorities shall be entirely independent of each other, and that accordingly no civil functionary shall take part in the election of any ecclesiastical officers of any religious sect whatever. That there shall be no legal obligation to contribute to the support of any religious worship or its ministers. That every citizen of New Granada and resident foreigner shall have the unrestricted right to exercise publicly or privately the worship which he professes, provided that no existing law is thereby infringed. That the prelates and ministers of every religion shall be subject to the laws of the Republic, in civil as well as in criminal affairs, on the same terms with other citizens. That the Executive power shall not admit from the Papal Government any but purely diplomatic agents, and for the sole purpose of negotiating international affairs. That the prohibition of the Jesuits from entering the territory of the Republic shall continue in force. That the penalties against infringing on the free exercise of Catholic worship shall apply to all other religious denominations. That compulsory contributions for the support of religious worship shall cease after the first of September.

In the official document presented to Con-

gress, the question of religious liberty is argued at length and with ability. Referring to this country, it says: "In the United States of America, the toleration of worship and religious independence is absolute. The Government recognizes no educational authority or class; it sees only citizens and foreigners, but no priests. In that country of liberty and progress, which opens its doors to all the nations of the world, only about a twentieth part of the clergy are Catholics, the rest belonging to other religious sects. Voluntary contributions if they do not enrich the ministers of worship, give them sufficient for a comfortable support. The people are religious without being fanatical, and the clergy present an edifying example of virtue. There, the priests have no power over the property of the citizens, nor does religion suffer because there are no contributions for its support. Let us not doubt that we shall obtain the same results, by adopting the same system. Let us abandon those chimerical fears which to so great a degree retard the progress of good principles and the prosperity of the Republic."

GREAT BRITAIN AND RUSSIA.

The *London Shipping Gazette* thinks England is not in a position to interfere in the Turkish quarrel. It says: "On the usurpation of the throne of France by Louis Napoleon, all eyes were turned across the Channel to Calais, Boulogne, and Dieppe; and the dread of the French invasion became the ruling terror of the day—the fashionable epidemic. No one appeared to dream that a storm might be brewing elsewhere; but it has, notwithstanding, been gathering, and now seems ready to burst; how far it may extend its ravages, no one can at present tell. The gallant Admiral says that this country is not in a position to defend the Turkish Empire. Why is it not? Because Russia has a fleet of thirty sail of the line in the Baltic, and the northern parts of the kingdom are altogether defenceless. The Government appears altogether to forget the importance of the Clyde, and the millions of shipping, manufacturing and mercantile property which the shores of that river include; while there is not a bastion erected nor a gun mounted to defend it from the assault of the enemy—from the thirty Russian ships of the line in the Baltic, for instance. In its present defenceless state, there is nothing to prevent an enemy's squadron sailing up the river by day or by night—for there is neither maritime danger nor obstruction in the channel—and destroying Glasgow, Greenock, Dumbarton, and all the other towns along its shores, with property to the amount of many millions. Nay, a Russian General, landing in the Clyde with 10,000 men, might in less than three hours establish his headquarters at Holyrood or Edinburgh castle."

A SKETCH OF THE SULTAN.

Last Friday—three days since—I saw the man who is the nominal head of that ill-compacted and scarcely cohering empire, once held in rigorous obedience by fierce and mighty monarchs, whose names were the dread of Christendom. From a wooden palace immediately on the Bosphorus—a finer is building for him, of marble, and of florid Palladian architecture—rode forth, on a handsome black horse, a pale, slender man, dressed in a blue frock and pantaloons, wearing the carboosh or red cap, which here, with the French, have taken the place of both the hat and the turban. Before him rode his Pasha, high officers of State and war, the men who dispose of the money that comes into his treasury, stout men, for the most part, with tolerably florid complexions. They were dressed in the same garb with himself. The enormous turbans and barbaric robes which officers of this class wore twenty-five or thirty years ago, are now only to be found in the Museum of Ancient Costumes, established by this Sultan's father, in the Atmeidan, or Hippodrome. As Sultan Ab-

dool Medjid rode leisurely along, women who were standing in groups beside the way reached forth petitions, wrapped in green silk, which were taken by some persons belonging to the Sultan's train, and handed to an officer on horseback, carrying a box, in which they were deposited. It is said that the Sultan is always careful to read them. He is represented as a man of mild, amiable disposition, who would be glad to govern his empire better than he does, if he only knew how, or if those who surround him would only let him.

W. C. Bryant.

NOON IN THE TROPICS.

THE soil appeared to undulate from the effect of mirage, without a breath of wind being felt. The sun was near the zenith, and its dazzling light, reflected from the surface of the river, contrasted with the reddish vapor that enveloped every surrounding object. How vivid is the impression produced by the calm of nature, at noon, in these burning climates! The beasts of the forest retire to the thickets; the birds hide themselves beneath the foliage of the trees or in the crevices of the rocks. Yet, amidst this apparent silence, when we lend an attentive ear to the most feeble sounds transmitted through the air, we hear a dull vibration, a continual murmur, a hum of insects, filling, if we may use the expression, all the lower strata of the air. Myriads of insects creep upon the soil, and flutter around the plants, parched by the heat of the sun. A confused noise issues from every bush, from the decayed trunks of trees, from the clefts of rocks, and from the ground undermined by lizards, millepedes, and *cecilias*. There are so many voices proclaiming to us that all nature breathes; and that, under a thousand different forms, life is diffused through the dusty soil, as well as in the bosom of the waters and in the air around us.

Humboldt's Personal Narrative.

THE "RAPPERS" OUTDONE.

SOME of the records of the times in which flourished the credulous and wonder-loving Cotton Mather, show forth strange and queer accounts of the freaks of "ye unseen spirits." Here is one, copied by the *Boston Chronicle* from an old journal of a schoolmaster, who whilom resided in "ye ancient town of Ipswich:" "Last night, as my wyfe and myselfe were going to bedde, a dreadful noyse was heard about ye house; an' n ye soundes increased violently, and seemed toe be in the bedde-room lykewise. Ye wyndowes shooke lyke a dyce box, and a horrible stynke arose, smelling very much lyke untwee brymstone, allmoste taking from us our breths. Suddenlye ye chairs and taybles didd move hyther and thyther by some unseene hand; anon all was sylent. Soon ye beddes didd rocke and shayke terriblye, and ye bedde clothes didd move hytherre and thytherre violentlye. Then ye plastering didd cracke and snappe lyke unto ye report of a pistoll. Soon ye jordan began to move aboute, and it didd jump upon a chair, whyrlunge around right merryle. I clutched it by ye handell, and ye pottle didd hoppe and skyppe around ye roome, alle toe our greate amusement."

SCENE OVER A CORPSE.

A DISGRACEFUL riot took place at Newark, N. J., on the afternoon of the 12th, on the Belleville Avenue, at the house of Mr. John Donahoe. A brother of Mr. D. who had been residing with him for about a year, during which he had been ill of consumption, died on Saturday morning. Mr. D. is a Protestant, and his brother was a Catholic, but when dying gave no particular directions concerning his funeral to the family, leaving it to their discretion, and they made arrangements with other friends, and Fathers Moran and Senex, for having Protestant services at the house, and then resigning the body to the Catholic friends of the deceased for interment in the cemetery. This it was believed

would settle all the difficulties which had been raised, and no disturbance being apprehended, the funeral was going on quietly, Rev. Mr. Townsend officiating. While he was in his discourse, Father Senex and others drove up and said, according to the testimony of those who heard it, "Is there no good Catholic here that will stop that babbling? He is playing a comedy over the dead body"—in allusion to Mr. Townsend. The services were then stopped, the Catholics rushed in and attempted to get possession of the body, and a general melee ensued, in which the coffin lid was taken off and used as a weapon by the assailants. The riot continued for some time, but the Protestant bearers and friends placed the body in the hearse and followed it to the grave among much ill language uttered by the other party. The affair will become a subject of legal investigation.

"BURNING FLUIDS."

SOME of the recent murders from the explosion of these compounds, induced an investigation in Brooklyn before a Coroner's inquest. The testimony of a manufacturer and dealer in the articles is instructive. We publish it for the benefit of such of our readers as still persist in using what is daily carrying sorrow and death into many households:

ROBERT HAYNES—I deal in camphene and burning fluid; I sometimes make the burning fluid; camphene is spirits of turpentine purely distilled; it is not a dangerous article to use for burning; if used with care; always fill and trim the lamps in the morning; on no account fill them while burning; a lamp should be perfectly tight; the tubes soldered tight; I have seen lamps used with one tube out; if a lamp has more than one tube, and only one tube used, the wick should be in both tubes, and not used with one wick; it is not so safe to carry glass lamps filled with fluid about a house as metallic, as, in case of falling, they will break, and then an accident is very likely to occur; under certain circumstances fluid will explode; if I should unscrew a lamp while burning, and hold the lamp in one hand and a can filled with fluid in the other, and commence pouring into the lighted lamp, the cold fluid might drive the heated vapor out of the lamp and cause an explosion; I believe that to be the cause and the manner in which explosions take place; I never sell a lamp of this kind without cautioning parties in this respect; I would not do it myself for a hundred dollars; I am now speaking of the ordinary purposes of camphene for lighting stores; there is no difference as regards danger between camphene and fluid; one is no more likely to explode than the other; there is no difference as to danger between mixtures one, two, and three; in the manufacture of fluid I simply pour the two articles together and shake them up.

To a juror—I should in all cases recommend britannia lamps for carrying about.

In Syria, there had been much talk of the new faith which had been started in Persia by the apostate Mohammedan, Sheikh Babee, who denies the authenticity of the Koran, and will not recognize any but God, Moses, David, and himself. He had made many converts in Persia, and is giving the Schah much trouble. Babee has promised his followers that he will bring back to life all who are killed defending the faith.

One of the laws of the Hindoos forbids a widow to marry. This arbitrary restriction has been broken over in one instance at Kornugger, where a female who was widowed at nine years of age, was re-married. The marriage is styled a "unique occurrence," in the papers, and has resulted in the banishment of the couple from the neighborhood; but it is stated that the gold of the husband bought up the sympathy of the disaffected community.

Aspects of the Religious World.

In their "fourth Annual Report," the "Board of Directors" of "the American and Foreign Christian Union," take the following view of the spread of the Papacy. They say:

Let us look at some of the phases of the Religious World, and especially of the movements of Rome, as developed in different countries,—not only as *signs*, but as loud *appeals* to the Protestant churches, calling for appropriate and vigorous action. Assuredly we are entering on most remarkable times; and the indications are numerous and incontrovertible, that a great struggle between truth and error is at hand, or rather that it has already commenced. The great contest between Spiritualism and Formalism, a Christianity according to the teachings of Christ and his apostles, and the Christianity of the traditions, and additions of the third, fourth, and succeeding centuries, is fairly begun; nor will it soon end.

THE PROTESTANT WORLD.

There is a development, in some of the Protestant churches, of a spirit of formalism, of a disposition to seek for Christian doctrine and modes of worship not simply and exclusively in the New Testament, but also in the reported dogmas and practices of the Church in the early and middle ages. The aid of the *Historic Church*, as it is termed, is called in to supplement the teachings of the *Apostolic Church*—instead of going directly and exclusively to the New Testament, as to the "law and the testimony," in everything that relates to religious faith and worship. This development is becoming manifest and alarming in certain quarters. Nor is it difficult to predict what will be some of the results. Indeed, its disastrous fruits are even now to be seen. Salvation by the merits of Christ alone,—justification through faith in his blood and righteousness alone,—is superseded by the asserted merit of good works, by the efficacy of particular forms of worship, and the virtue of sacraments—for all of which no shadow even of valid proof or authority can be found in the gospel, rightly interpreted. Of course such error exalts those who profess to be ministers of Christ, makes them priests at the altar, gives them power, in the eyes of the people, to forgive sins and procure, without failure, admission into heaven for men, in consideration of services which always increase their influence. And thus a worldly, ambitious, intolerant, and insolent hierarchy is created having but little sympathy for the people, and vast power to oppress them.

The development of these subtle and most dangerous errors has been, for years, gaining ground in our country, and in Protestant churches widely differing in their forms of government and modes of worship, and given deepest inquietude to all the true followers of Christ. A similar movement has been going on in Europe, particularly in England and Germany, and especially, so far as the latter country is concerned, within the last two or three years.

THE PAPAL WORLD.

Whilst this movement has been manifesting itself in the Protestant world, and even among portions of it that have been considered in the main evangelical, there have been new developments in the Romish Church, of a very marked character, within the last few years.

1. There has been an extraordinary increase of Mariolatry, or worship of the Virgin Mary, as they term the mother of our Saviour's human nature. The propriety of even an authoritative decision at this time, by the Vatican, in favor of her *immaculate conception*, has been submitted to the Romish Church by the present Pope, within the last three years; and if we may judge from the returns made by the bishops of that Church, the world will learn before long that that great question has been settled, and this dogma will be added to the many others of which *Rome*, not *Christ*, is the author. This pleasant month of May has been set apart and consecrated to her special honor and worship; and it concerns us, as Americans, to know that our happy country is placed under her special protection!

2. Never, since the great Reformation in the 16th century, has there been such a recurrence, on the part of Rome, to the use of false and base miracles, as within the last few years, for the purpose of retaining her hold upon the vulgar mind. The revival of this infamous traffic—for it amounts to nothing more—is a disgrace to the age in which we live. And these things have been done in Germany, Italy, and France. Even in our own country Romish miracles are beginning to be witnessed; but it is probable that their full manifestation will be adjourned till the humbug of the "spirit rappings" shall have passed away.

3. With the increase of Mariolatry and other forms of base idolatry, there has also been an extensive revival of the spirit of intolerance and persecution. Some of the leading Roman Catholic journals of Europe, especially in France, Papal Germany, and Italy, have openly advocated

the right and the duty of the Church to repress, and even extirpate heresy, by the Inquisition, and the sword of the civil power. The *Univers*, the leading Roman Catholic newspaper of Paris, has openly expressed its firm belief that it was a calamity and a blunder that the Reformation was not destroyed by the employment of physical force, and that it is the duty of the civil magistrate in Roman Catholic countries to aid "the Church" in eradicating heresy by the sword, the faggot, and the prison, if it be necessary.

And although the Romish journals of our own country have not yet gone quite so far as this, there is reason to believe that they are prepared to do so whenever the proper time for it has arrived. Even now they do not hesitate to deny that any man has a right to religious liberty. They openly justify Roman Catholic princes who are engaged in persecuting their subjects who have, in consequence of reading the Scriptures, been led to see the errors of the Church in which they were born, and which they have had the courage to renounce.

The effects upon the civil governments in Papal countries which might be expected to flow from the revival of this claim on the part of Rome, are becoming visible in all directions. In those where the Roman Catholic Church has a paramount influence over the rulers and their subjects, a disposition to vex and harass Protestants, if any are to be found in them, and to hinder and even break up their religious services, and the small and weak churches,—remains of former, and, to them, more favorable times,—which still exist among them. This is remarkably and most painfully exemplified in the Germanic parts of the Austrian empire, especially in the provinces of Bohemia, Moravia, Carniola, Styria, and Upper and Lower Austria, as well as in Hungary.

The same course of oppression, vexation, and persecution is witnessed in the Roman Catholic portions of Germany. Even in some of the Protestant portions of that country the governments, where the Papal population is very numerous, to please the Roman Catholic hierarchy, are guilty of many unjust acts towards Protestants who are laboring to uphold the truth.* A similar course is pursued in the Roman Catholic Cantons of Switzerland. And nothing but the firm attitude of the Governments of Sardinia and Belgium saves the Protestants in those countries from persecution at the hands of the priests, and perhaps extermination.

It is with much difficulty that the Protestants in France can prosecute their glorious work. In many places their missionaries are greatly hindered, and some have been imprisoned. A considerable number of their mission-schools, and some of their chapels have been within a few months closed. At no time within the last twenty years has it been so difficult to spread the gospel in France; and all this is owing to the deadly hatred which Rome bears to the truth, and her determination to arrest its progress in that country, which has been emphatically, and still is, her *right arm*.

In Tuscany Rome has gone further, or impelled the civil Government to go further, than in any other country. There she has not hesitated to counsel persecution outright, and as a consequence, no less than fifty men and women have been either in prison or banished, for longer or shorter periods, since the commencement of 1851, and this for possessing the word of God, reading it to their friends, and imparting to others their convictions on the subject of religion.

Where Rome cannot stimulate the civil Governments (because they are too Protestant) either to vex or persecute, she sometimes arrogates the right to do what she places within their limits, without leave either asked or granted. Thus she has divided up England into dioceses and appointed her bishops, with a cardinal-archbishop at their head. The same measure she has resolved to pursue in Holland. In Prussia she succeeded some years ago, but not to her heart's content. In the Scandinavian countries—the only other very important portions of Europe that are Protestant—she has met with decided and unconquerable opposition to her schemes to bring about a similar state of things.

4. The last of Rome's movements, characteristic of these days, which the limits of this report permit us to mention, is her attempt to get possession of the education of the youth of this nation, or as large a number of them as possible, and that through the medium of schools supported by the State! Not content with the right which the Roman Catholic Church has, in common with every other religious denomination in the land, to establish as many schools as she can, at her own expense, and conduct them in any manner she pleases, she has the presumption to think that the Protestants will consent to the destruction of our public schools,—conducted as at present, on a non-sectarian basis,—

* A shameful case of this sort occurred in the Grand Duchy of Baden, a year or two ago, in relation to Dr. Marriott, and this in direct violation of the laws of the land.

and allow her a share of the public school funds, proportionate not to the taxes which Roman Catholics pay, (which are for the most very far less than those of the Protestants,) but to the number of the children which they have, or which they may be able to gather into their schools. In other words, they wish to make Protestants to contribute largely, directly or indirectly, to sustain their sectarian schools!

There is unmistakable evidence that a concerted movement has been set on foot, which ramifies throughout every portion of our country where a Public School system exists. The agitation has been commenced, and prosecuted with vigor at Boston, New York, Newark, N. J., Detroit, Chicago, Cincinnati, Pittsburgh, and Baltimore. It is, indeed, but an echo of what was commenced in Ireland under the auspices of the Bishop of Tuam, with the sanction of the Pope himself. It is the old war-cry of Rome against all education, except what is carried on under her own control and direction.

It is worthy of remark that the present agitation is, in some important respects, very different from that which took place in this city of New York some years ago. The charge against the public schools then was, that they were "sectarian," because the Bible was read daily at the opening and closing of them. Well, after having succeeded in getting a faithful superintendent put out of office, and a tool of the priest chosen in his place, and the Bible banished from many of the schools, the charge is now made that the public schools are "Godless." The priests were not willing to have even the Roman version read in the schools in which the children of their faith formed the majority of the pupils. What they wanted was to have no Bible, of any version, read in the schools; for they, in reality, fear even their own version almost as much they do the Protestant.

Jerusalem.

The Rev. Dr. Duffield is writing a series of letters from the Old World, to his friends in Detroit. In one, written at Jerusalem, he says:

"Although I forwarded on my arrival here last Saturday, two communications, one from Sinai and another from Hebron, yet I cannot resist the desire, amid the employments of each day, which have been sometimes very wearying to the flesh—to add another from this city, 'where our Lord was crucified.' I have walked about Zion, and gone round about her, so that I can tell the towers thereof. I have marked well her bulwarks and considered her palaces; that I may be able to relate the proofs of the faithfulness and wrath of God. 'How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto earth the beauty of Israel, and remembered not his footstool in the day of his anger!' The Lord hath done that which he hath devised; he hath fulfilled his word that he had commanded in the days of old; he hath thrown down and hath not pitied!"

"Jerusalem, that now is, is but a small town. Its population does not exceed twenty-two thousand—seven thousand of whom are estimated to be Jews. The different nations of Europe, and some of Asia and Africa are represented both in the Jewish and other population. Among the former the Spanish are most numerous. Of the nominal Christians the names and varieties are very great. Abyssinians, Copts, Syrians, Armenians, Greeks, Italians, French, English, and a few Americans. All except the latter, have their places of public worship. The Americans are Baptists, and assemble for worship in the house of Dr. Barclay, a physician and Baptist preacher from Virginia, whose influence and that of his interesting family are in every respect valuable in the place and highly creditable to our country. I have been pressed to preach to them to-morrow, which will be the first time I shall have had the pleasure to meet and hold public worship with fellow Christians of my own country since the Sabbath I spent at Civita Vecchia. The English Church hold a missionary establishment here that is well endowed.

"Bishop Gobat, and two or three clergymen of the English Church, maintain public worship after the form of the Church of England, for the benefit of the English population, for the benefit of Prussians, in the German language, and for the benefit of the Jews the prayers translated into Hebrew are read daily shortly after service. I witnessed the celebration and participated there in the Lord's supper last Sabbath. The Arabic, German, and English languages were employed as the bread and wine were given to converts from Islamism, to Jewish converts and others unacquainted with our language. The place of worship cost some £70,000 sterling. Schools for the instruction of the children of Jewish parents and others are established. A college is about to be organized, the buildings for which are in a state of preparation.

"The blindness which has happened to Israel still continues. It is wonderful to see the extent

and power of it. One of the most affecting sights I have witnessed during my travels, was encountered yesterday p. m. I repaired to the appointed spot to hear the lamentations of the Jews over their desolated temple, and scattered nation. The site of the ancient temple is now occupied by the Mosque of Omar. No Christian or Jew is allowed by the Musselmén to enter its precincts. The nearest approach that the Jews can make to it, is to the large and massive stones of the wall which Solomon built from the bottom of the narrow valley or ravine, called the Tyropeon, for the purpose of sustaining and forming the terrace or arches, which were built out from the base of the rock on its four sides, and on which the temple on Mount Moriah was originally constructed.

"I saw thirty-five Jews, standing or seated, near these stones, all of them bowing, and restlessly swinging to and fro, while they read their Scriptures in the Hebrew, and some weeping bitterly as they uttered their wail of distress. One man sobbed as if his heart was ready to break, while he stood reading and trembling with emotion in his whole frame. Women, with white scarfs thrown over their heads passed mournfully along the wall; some kissed the stones with their lips, others laid their hands on them, and then kissed their hands, whilst most sat in a squatted or Turk like position reading parts of their liturgy in Hebrew. I ventured, with a courteous salutation, to look upon the page, from which an aged man was quietly reading. He politely pointed his finger to the place. He was reading the 58th, 59th, and 60th Psalms. The whole scene was so deeply moving, exhibiting in such a powerful light the sad reality of the Jews' great national sorrow, and caused such a rush of solemn thoughts in my mind, that I was quite overcome by it."

Jewish Council.

The Jews publicly opposed the use of images in religious worship in the Talmud of 1576, in which they call the Christian churches houses of idolatry. It is to be lamented that the bowing of images and the worship offered to the Virgin Mary and the saints, should to this day be a stumbling-block to the Jews, and gave them a handle against Christianity.

The Jewish Council, held October 22d, 1650, is a lamentable instance of the truth of this. The Council met in the plain of Ageda, thirty leagues from Buda, in Hungary, to search the Scriptures concerning the Messiah, whether he was already come, and who he was. Several argued the possibility of Jesus being the Messiah, from his miracles, their own unparalleled desolation and captivity since his crucifixion, and the Lord's not answering their prayers as formerly.

After seven days' debate, the Romish deputies were called in, namely, two Jesuits, two Franciscans, and two Augustine friars, to inquire of them,—If Jesus be the Messiah, what rules and orders he had left his followers to walk by?

These Popish champions, being admitted, forgot the cause of Christ (in the care for their Church), and spake not a word either for him or his cause, but began to solicit them to become proselytes to the Holy Catholic Church (as they called that of Rome) whose rules and governments, they said, are the only institutions of Christ, whose vicar the Pope is. They asserted Transubstantiation, Invocation of saints, and in particular the worship of the Virgin Mary, the adoration of the Cross, &c.

As soon as the Jews heard these things, the assembly broke up in great tumult, crying out, "No Christ," "No woman God," "No images." Many rent their clothes, and cried, "Blasphemy, blasphemy."

Many Christians were present, and among them Mr. Samuel Bret, an Englishman, who reported, that some Rabbies, fearing that the Romanists would spoil all, desired that some Protestant divines might be present. But the Emperor so ordered the matter with the Pope that no Protestants were suffered to be called in. So they chose rather to harden these miserable souls in their belief and prejudice against Christ than to suffer them to turn Protestant Christians. A story worthy to be written in all the languages of the world, to the eternal infamy of the Papists and their cause.

Extract from the Life of Mr. Jessey.

The Little "Morning Glory."

DEAR little pet! She was going a journey, in the cars, with mamma; and her little curly head could not stay on her pillow, for thinking of it. She was awake by the dawn, and had been trying to rouse mamma for an hour. She had told her joy in lisping accents to "Dolly," whose stoical indifference was very provoking, especially when she knew she was going to see "her dear white-haired old grandpapa," who had never yet looked upon her sweet face, although pen and ink had long since heralded her polite perfections. Yes, little pet must look her prettiest, for grandpapa's eyes are not so dim,

that the sight of a pretty face doesn't cheer him like a ray of glad sunlight; so the glossy waves of golden hair are nicely combed, and the bright dress put on, to heighten, by contrast, the dimpled fairness of the neck and shoulders; then, the little white apron, to keep all tidy; then the little Cinderella boots, neatly laced. I can see you, little pet! I wish I had you in my arms this minute!

Good bye! How the little curls shake! What a nice seat our tiny voyager has, by that pleasant open window, upon mamma's knee! How wonderfully fast the trees and houses and fences fly past! Was there ever anything like it? and how it makes her eye wink, when the cars dash under the dark bridges, and how like the ringing of silver bells that little musical laugh is, when they dart out again into the fair sunlight. How cows and horses and sheep all run at that horrid whistle. Little pet feels as though she was almost a woman, to be travelling about, seeing so many fine things. On they dash! it half takes her breath away—but she is not afraid; no indeed! What little darling ever could be afraid, when its hand was in mamma's love clasp?

Alas! poor little pet! Grandpapa's eyes grow weary watching for you, at the little cottage window. Grandmamma says, "the cakes will be quite spoiled;" and she "knits to her seam needle," and then moves about the sitting-room uneasily; now and then stooping to pat the little Kitty, that is to be pet's playfellow. And now lame Tim has driven the cows home; and the dew is falling; the stars are creeping out, and the little crickets and frogs have commenced their evening concert, and still little pet hasn't come! Where is the little stray wail?

Listen! Among the "unrecognized dead" by the late railroad accident at Norwalk, was a female child about three years of age; fair complexion and hair; had on a red dress, green sack, white apron, linen gaiters tipped with patent leather, and white woollen stockings. Poor little pet! Poor old grandpapa! Go comfort him; tell him it was a "shocking accident," but then "nobody is to blame!" and offer him a healing plaster for his great grief, in the shape of "damage" money!

Fanny Fern.

A Perfect Standard of Value.

THERE has been of late, much discussion of this subject. Some advocate the exclusive use of gold, some that of silver, and others the use of both, as a double standard. This last plan requires frequent re-adjustment; for, at times, the comparative scarcity or abundance of one or the other, causes its rise or fall, relatively to its co-standard. I wish to call attention to a standard free from all objections. It is double, but its parts all perfectly agree. Its merits are set forth by an author of great wisdom, in a work entitled "The Book," published at 115 Nassau-street, and elsewhere. There are values that gold and silver will not measure; but this standard will measure all values. By it, when gold and silver are used to aid in the conversion of the world to God, they rise very high, and become very precious; but when used for any other purpose whatever, they fall below zero, and become trash. It will abide circumstances of great trial: A Dying Hour; THE DAY OF JUDGMENT; ETERNITY. It is the only true one. It is perfect and infallible. This standard is "THE GLORY OF GOD, AND THE HAPPINESS OF HIS UNIVERSE." For instructions in Banking, according to this standard, see "The Book," Luke 16:23, (or 19:12, 26,) and on Exchange, see Matt. 16:26, and 25:27; also Mark 11:15-18; John 2:14, 15; and Isaiah 55:1-3, &c. &c. Merchant! Banker! Dealer in Values! Reader, whoever you are, (for your soul has value,) take this for your standard, and Jesus Christ for your friend, or you will soon be bankrupt! RUINED UTTERLY! RUINED FOREVER!

N. Y. Evangelist.

The Trials of the Reformers.

SAID Martin Luther: "The word among us is purely taught, the sacraments are rightly used, and all things go forward prosperously. This most happy course of the gospel some madhead would soon put a stop to, and, in one moment, would overthrow all that we, with many years, with great labor, have builded. The fanatical head may destroy and utterly overthrow, in a short space, all that many true ministers, laboring day and night, have builded up many years before. This we learn at this day by experience to our great grief, and yet we cannot remedy this enormity. Seeing then that the Church is so soft and tender a thing, and is so soon overthrown, men must watch cheerfully against these fanatical spirits; who, when they have heard two sermons, and have read a few leaves in the Holy Scriptures, by and by, they make themselves masters and controllers of all learners and teachers, contrary to the authority of all

men. Many such thou mayest find at this day among handicraftsmen, bold and malapert fellows, who teach what liketh themselves best, and such things as are plausible and pleasant to the common people. Then the unskilful multitude, longing to hear news, do by and by join themselves to them. Yea, and many also, who think themselves well seen in the doctrine of faith, and after a sort have been tried with temptations, are seduced by them." "If one heresy die, by and by another springeth up. I myself have now been in the ministry of Christ twenty years, and can truly witness that I have been assailed with more than twenty sects."

"When we first preached the gospel, there were a great many that favored our doctrine, and had a good and reverend opinion of us; and after the preaching thereof, followed the fruits and effects of faith. But what ensued? A sort of light and brainsick heads sprang up, and by and by destroyed all that we had in a long time and with much travail planted before, and also made us odious to them who before loved us so dearly, and thankfully received our doctrine, that now they hate nothing more than our name." "When these new found heads sprang up (who went about by all means to work our discredit,) then began our doctrine to be evil thought of; for it was commonly bruited abroad, that the professors thereof disagreed among themselves; whereat, many being greatly offended, fell from the truth."

Condition of the City of the Popes.

LISTEN to Kirwan: "Nor, sir, is there any security for property in Rome! It is constantly confiscated on the merest pretences, to the Church, and when not confiscated it is alienated to the 'Holy See' in a variety of ways. Two instances, in proof of this were narrated to me there, and by a man of high position. A Roman of wealth married a lady of foreign birth, and by whom he had a large family of children. After a life of love and harmony, he died, leaving his property to his widow and children, duly authenticated. Although regardless of the priests in health, he sent for one when dying, who confessed him, and anointed him, and fixed him off for purgatory or paradise. A few days after his death, that priest swore before the tribunal having jurisdiction in such cases, that the dying man confessed to him a great sin, and to atone for which he wished his entire property, contrary to his will, to go to the Church, and on the oath of that priest the will of the deceased was set aside, his property was turned into the treasury of the Church, and his widow and children were turned out penniless upon the mercy of the world. Thus nothing is necessary to deprive any family in Rome that has lost its head, of its property, but the oath of a priest; and if you had seen them in crowds, as I have, you would conclude, as I have, that it would be an easy matter to get a priest in Rome that would swear anything. Absolution from perjury that enriches the Church is easily secured."

"Nor, sir, is there any religion in Rome. I do not mean to say that among its thousands of ecclesiastics, there are none that love God, nor do I mean to say that the Lord has no chosen ones hidden among the chaff and trash that are everywhere visible there, but I do mean to say, and affirm as strong as language can do it, that among the masses of priests and people there is no fear of God, and no knowledge of the doctrines of our religion. And how could there be, in the absence of the means instituted by heaven to sustain and to extend religion among the people."

"There is no Sabbath in Rome. The only apparent difference there between the Sabbath and other days of the week is, that the shops are more gaily dressed, the markets are more full, and more people are engaged in buying and selling. On my way to St. Peter's, from the Hotel d'Angleterre, I saw monks and priests in all the shops and markets, buying, as on other days, and chatting like magpies. In Naples, the shops are all closed, and all business suspended on feast days, but on the Sabbath all business is brisker than usual. Romanism knows no Sabbath."

"There is no Bible in Rome. I made my inquiries there for a Bible, but without success. The people have no Bible—they know nothing about it. An intelligent man of fifty told me he never saw one. Multitudes of the priests know nothing about it, and when asked why they have none for sale, the booksellers will tell you that it is prohibited. Captain Packenham, once a banker in the city, and a most respectable gentleman and devout Christian, is now in banishment for circulating the Scriptures there during the short existence of the Republic. Much of true religion consists in knowing God and Jesus Christ; and how can they be known by a people from whom the Bible is excluded?"

"There is no preaching in Rome. Now and then a foreign priest or ecclesiastic visiting there in search of a pallium or of a cardinal's hat, may get up a brief course of lectures for the edification of the strangers wintering there: but

these are usually vain and ambitious men, who seek in this way to gain favor at court, and to promote their self-interests. There is no preaching to the Italians, and when there is an occasional exception to the rule, it is not the gospel that is preached—it is either an eulogy upon some Popish saint, or a vehement harangue against the Reformation and the Protestants. Popery treats as a nullity the ascending command of the Saviour, 'Go ye into all the world and preach the gospel to every creature.' This one crime, sir, is enough to subject it to the curse of 'Anathema maranatha.'"

Russia and Turkey.

THE Emperor of Russia demands that the Patriarch of the Greek Church at Constantinople, who is the religious chief of all the Greeks of the Orthodox Greek faith, shall, hereafter, be elected for life; that he shall not be changed except for treason against his sovereign; and that in an accusation of that nature, he shall be tried by the Supreme Council of the State, in the presence of the Chief Dragoman of the Russian Embassy. His election as Patriarch is also to be confirmed by the Greek Synod of St. Petersburg—that is to say, confirmed by the Emperor. Moreover, the Emperor demands of the Porte, that it acknowledge him as the "Protector of the Greek Orthodox Church in the East;" and as the Russian Government is dissatisfied with the manner in which the Porte deviated from its former arrangement of the question of the Holy Places, in favor of France, the Ambassador now demands that these questions be all clearly defined in a Convention.

The form of the Russian demand is, that the Porte secure to the Patriarchate and Greek Church in Turkey, all the immunities and privileges heretofore granted to it by the preceding Sultans, these to be detailed in an official Convention, between the Porte and Russia, so as to enable the Emperor to guarantee the same to his co-religionists. To this the Porte has answered, that as those privileges and immunities exist already, it is useless to include them in a Convention, and that the demand for one is an accusation in the face of all Europe of bad faith on its part. With this the Ambassador is not satisfied.

The Turks complain greatly that the British Ambassador does not advise and support them in the manner which he has always done heretofore. To advise the Porte to refuse, would be to take part in the question, and to be involved in the consequences. The refusal will be followed by the occupation of the two Danubian Provinces of Wallachia and Moldavia, the frontier of Circassia and Turkey, including the port of Batoum—the only good one on the south side of the Black Sea—and the frontier on the river Araxes (Araxes)—the two latter being actually controlled by Russia, and though the Danubian Provinces may be hereafter evacuated, the latter, in all probability, never would be.

It must be added that the Greek Patriarchate of Constantinople is extremely corrupt; indeed, so is the whole Greek Church. The Patriarchate is procured by purchase, and the money is given for it to the Ministers of the Porte. To procure the sum thus expended, the Patriarch sells all the Episcopates (Bishoprics) and, indeed, all the curacies and smaller churches throughout the empire, to whomsoever bids most for them. The Patriarch is chosen, or appointed, for an indefinite period, and the incumbent holds it only so long as he can keep others out of it. Thus, intrigue, bribery, and scheming of the most disgraceful order, are the result of this system. It is not, therefore, a matter of surprise that the Emperor of Russia is averse to such a state of things. The Greek priests generally are men of the lowest order; ignorant, intemperate, debauchees, filthy in their habits and dress, and a disgrace to the name of Christian pastor. They do not anywhere command the respect of the Turks—and they join in all the corruptions of the internal administration of the country. They exert an influence over their flocks for evil; their example is bad, and the power which they possess is used for the purpose of suppressing any desire of acquiring knowledge and instruction, or any ambition to learn the possibility of a better state of things elsewhere. They are worse than the priests of the Catholic faith in Brazil or Mexico, and strain the last penny from the credulous follower of the cross. To possess a correct idea of the scandals committed in the Greek Patriarchate, and the degraded condition of the Greek clergy at large, it is necessary to be a witness of the facts which frequently come to notice in Turkey. The Emperor is right when he wishes to put an end to them. This is the religious view of the subject.

For the Porte to accede to the demands of the Emperor of Russia would make a profound impression on the minds of its subjects of its own weakness, and of the power of the Emperor. It is supposed that the Sultan has about 14,000,000 Greek subjects, who would look upon the Emperor as a protector, not only of their spiritual but of

their temporal affairs. Such a concession as is now demanded would create in their minds the impression that they are no longer subjects of the Sultan, but adherents of the Emperor of Russia. The consequences would soon be seen, in the conflicts constantly arising between them and the Mohammedans, in which the Russian authorities would officially interfere, on the ground of being co-religionists. This the French Ambassador now generally does for all Catholic institutions in Turkey, but seldom for Catholic individuals. Thus the political effects which the concession would have in Turkey would be very great.

The present Greek Patriarch having, together with his associates, paid for office, is by no means disposed to be removed from it by the Russians, with no chance of regaining it so long as his successor lives. He has, therefore, protested against the demands of the Emperor, and his offered protection of the Patriarchate and Greek Church! This renders the matter somewhat an absurdity. The denouement may not be without its interest to the peace of Europe and to the destinies of Turkey.

The following are the latest diplomatic notes that transpired previous to Menschikoff's leaving:

NOTE OF THE TURKISH MINISTER.

"The Minister for Foreign Affairs acknowledges the receipt of Prince Menschikoff's note of the 15th inst. He has perused the same with attention, as well as the various documents by which it is accompanied. Inasmuch as the Ottoman Government is desirous of maintaining the friendly relations at present existing between Russia and the Porte; and inasmuch as, above all, his Majesty the Sultan is equally anxious to attain that object, and to strengthen, by every means in his power that friendship that has so long existed between him and his Majesty the Emperor of Russia, the Sublime Porte, conformably with the duties of a good neighbor, is firmly resolved to regulate amicably all matters connected with the demands of Russia, in as far as it is possible to do so without compromising the interests and the independence of the Ottoman Empire."

"In reply to the different points contained in the document annexed to the note of Prince Menschikoff, the Minister has to observe, in the first place, that the Sublime Porte by no means objects to confirm its decision adopted in a late conference, *ad hoc*, relatively to the demands concerning the monks and pilgrims, as well as the church and hospital at Jerusalem."

"The Sublime Porte and his Majesty the Sultan have always considered it a duty to preserve intact the religious rights and privileges accorded to its subjects, but Russia nevertheless appearing to doubt the sincerity of these sentiments in regard to the Greeks, has demanded that they should be guaranteed. As, however, his Majesty the Sultan considers it a sacred duty to maintain perpetually the privileges of the Greeks, as well as of all the other subjects of his empire, there is not the smallest intention of destroying them, but, on the contrary, of ensuring without alteration their maintenance. But, however strong and reciprocal the friendly sentiments and confidence existing between Russia and the Sublime Porte, it is nevertheless manifest that one state, by signing an engagement with another, in a matter so internal, would entirely destroy the basis of its independence."

"The Sublime Porte which has voluntarily maintained from the earliest times the rights and privileges accorded to its subjects, and above all to the Greeks, will continue to preserve and maintain them in a like manner henceforward."

"In renewing once more the assurances of its unalterable resolution in this respect, the Ottoman Government is desirous of manifesting formally its sentiments of respect and regard for the Emperor and his Government."

PRINCE MENSCHIKOFF'S REPLY.

"Prince Menschikoff acknowledges the receipt of the Minister's note, April 28th, (old style,) and expresses the high satisfaction which he has experienced at the sentiments of friendship and regard manifested therein by his Majesty the Sultan, toward the Emperor of Russia—as well as the assurances of the Porte of its desire to strengthen those bonds of amity which unite both Governments. He is, however, compelled to express his astonishment at the want of confidence evinced by the Porte in refusing to accede to frank and legitimate demands, such as were specified in his note. This mistrust displays itself principally in the suspicions of the Porte respecting the intentions of Russia—supposing them to be of a nature calculated to infringe on the sovereignty of his Majesty the Sultan."

He is unwilling to recur to the causes and motives which have awakened the fears of his august master in regard to the future lot and welfare of the Eastern Christians. His mission is only to negotiate, and to come, if possible, to an amicable understanding on these points with his Majesty the Sultan. However, he would find himself under the necessity of considering his mission at an end—in case the Ottoman Govern-

ment persisted in its refusal—but is still disposed to allow for the consideration of this matter, another term of delay ending on Saturday, May 14th."



The Advent Herald.

BOSTON, JUNE 25, 1853.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

BILLS.

WE send BILLS in this number of the Herald, to 1160 of its readers—between 700 and 800 of whom owe for last year's papers. Of these 320 owe for three or more volumes; 209 owe for four or more volumes of the Herald; 126 for five or more volumes; 60 for six or more volumes; 18 for seven or more volumes; and 1 owes \$11.90 for nearly twelve volumes of the Herald.

We hope an early response will be made. What makes a difference to each debtor of only the amount of his bill, makes a very serious difference with the publisher to the amount of all the bills. Prompt payment is the life of a newspaper, as well as of other branches of business. Those who withhold payment for the paper received, occupy the same position that a publisher would, who received pay, and then refused to send the paper. Is any one at a loss what their opinion would be of such a publisher?

THE PROPHECY OF ISAIAH.

CHAPTER XIII.

AND Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.—v. 19.

Babylon, at the date of this prediction was the most magnificent city in existence, was still increasing in beauty and splendor, and had begun to exhibit no symptoms of decay. But its destruction has been as complete as was that of Sodom, to which by a simile it is compared. For centuries it has not contained an inhabitant.

It shall never be inhabited, neither shall it be dwelt in from generation to generation:
Neither shall the Arabian pitch tent there;
Neither shall the shepherders make their fold there.
But wild beasts of the desert shall lie there;
And their houses shall be full of doleful creatures;
And owls shall dwell there, and satyrs shall dance there.
And the wild beasts of the islands shall cry in their desolate houses,
And dragons in their pleasant places:
And her time is near to come, and her days shall not be prolonged.

Travellers describe this whole region as a vast solitude where not a human being can be found; and many parts are so inundated as to be inaccessible. This unfits it for pasturage; and the superstitions of the Arabs cause them to shun it, under the idea that it is the abode of evil spirits. It is given up to wild beasts and ill-omened birds.

CHAPTER XIV.

For the Lord will have mercy on Jacob,
And will yet choose Israel, and set them in their own land:
And the strangers shall be joined with them,
And they shall cleave to the house of Jacob.—v. 1.

The date of this prophecy must have been about one hundred and thirty years previous to the conquest of Jerusalem by Nebuchadnezzar, and two hundred before the termination of their seventy years' captivity in Babylon. Previous chapters of Isaiah, have shown that the Jews were to be carried captive from their own land, which was to be left desolate. Here is a promise of their restoration; and its connection with the previous chapter, shows that it was to be in connection with the conquest of Babylon. The Lord brought upon them the king of the Chaldees, (2 Chron. 36:20,) "and them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia." Read the last three verses of the same chapter.

Ezra 2:1—"And these came again into Jerusalem and Judah, every one unto his city," vs. 64, 65, "forty and two thousand three hundred and threescore, besides their servants and their maids." The decree of Cyrus gave permission to all the people of God, throughout all his dominions; and there is no doubt that numbers of the ten tribes

returned with the two tribes, and were incorporated with them.

"And the strangers shall be joined with them." Gentiles who became converts to Judaism, were admitted to all the privileges of Jews. After the success of Mordecai, (Esth. 8:17,) "many people of the land became Jews; for the fear of the Jews fell upon them." The prophecy shows that such would return with Israel.

The figures in this text, are metaphors in the words "joined" and "cleave"—implying union; and the metonymy, in the word "house," for the descendants of Jacob—repeated in the next text.

And the people shall take them and bring them to their place:
And the house of Israel shall possess them in the land of the Lord
for servants and handmaids:
And they shall take them captives, whose captives they were; and
they shall rule over their oppressors.—v. 2.

The Jews were aided in their restoration by the subjects of Cyrus, who decreed (Ezra 1:4), that "whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will-offering for the house of God that is in Jerusalem:"—who were thus made subservient to those whom they had before held in bondage. They went back to their own land (Ezra 2:65), with "their servants and their maids, of whom there were seven thousand three hundred and thirty-seven."

"Take" and "bring," are metaphors, indicating the aid which the people should render the Jews in their restoration.

And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say,

How hath the Oppressor ceased! the golden city ceased!—v. 3, 4.

The day of their rest from bondage, is their deliverance from their long servitude in Babylon. The nature of this rest is more fully described in Ezek. 28:25, 26—"Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God."

The word "proverb" is used in this connection in the sense of parable, or satire. It is a song of triumph over the prostrate city. To "take up" a proverb, is a metaphor, expressive of its utterance.

The Lord hath broken the staff of the wicked, and the sceptre of the rulers.—v. 5.

A "sceptre" was the symbol of power, in the form of a staff. The whole expression is a substitution, expressive of the analogous acts of God's providence, by which he would put an end to the sovereignty of Babylon.

He who smote the people in wrath with a continual stroke,
He that ruled the nations in anger, is persecuted, and none hindereth.—v. 6.

Daniel said to Nebuchadnezzar (2:38), "Where-soever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into thy hand, and hath made thee ruler over them all."

All nations were subject to him; and Mr. Barnes says, "It was characteristic of Babylon that it was always engaged in acts of tyranny and oppression." When the Medes took the city, not a solitary nation of all its dependencies, took up arms in its defence.

The whole earth is at rest, and is quiet: they break forth into singing.—v. 7.

The quiet of the whole earth, was the result of the fall of the power which had oppressed the nations. They not only acquiesce in its overthrow, but they rejoice at it—"break forth," being a metaphor expressive of the gushing forth of their joy in songs.

The state of rest in which the earth was at this period, is referred to in Zech. 1:11. When the symbolic horsemen, whom the Lord sent to walk to and fro through the earth had performed their mission, "they answered the Melach-Jehovah that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest." V. 12—"Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years."

Xea, the fir-trees rejoice at thee, and the cedars of Lebanon, saying,
"Since thou art laid down, no feller is come up against us."—v. 8.

So great is the joy of the nations, that even the trees of the forest are represented as uniting in the general expression of joy. Thus to attribute to inanimate objects acts which imply intelligence, is

a personification. The use of the figure illustrates the greatness of the joy. A similar figure occurs in Psa. 96:11, 12—"Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice."

Hell from beneath is moved for thee to meet thee at thy coming:
It stirreth up the dead for thee, even all the chief ones of the earth;
It hath raised up from their thrones all the kings of the nations.

All they shall speak, and say unto thee,
"Art thou also become weak as we? art thou become like unto us?"—v. 9, 10.

The word here rendered "hell" is *sheol*—the region of the dead. All the dead are in *sheol*, whether buried or unburied. It was always represented by the ancients as being under ground, and the grave as the avenue that led to it. Actions implying intelligence, being attributed to that region, it is a personification.

The death of the king of Babylon was so great an event, that all the mighty dead, all the chief ones of earth, the departed kings and tyrants, are represented as going forth to meet him, and, by an apostrophe, expressing their astonishment that he should become like them.

Thy pomp is brought down to the grave, and the noise of thy viols:
The worm is spread under thee, and the worms cover thee.—v. 11.

Representing the pomp of the king of Babylon as being "brought down," is a metaphor indicating that it is at an end. There is a striking contrast between his former and present condition. Then he reposed on beds of down and on couches of ivory, and was enrobed in purple. Now these are exchanged for a bed and covering of worms.

How art thou fallen from heaven, O Lucifer, son of the morning!
How art thou cut down to the ground, which didst weaken the nations.—v. 12.

The king of Babylon, by an ellipsis, is called what he is not, without the affirmation that he is such, which makes the terms "Lucifer" and "son of the morning," elliptical metaphors. Their use illustrates his former magnificence, and subsequent dejection.

"Lucifer," in the margin, is *day star*, and signifies to shine. It doubtless signifies the bright star of morning which outshines all others, the fall of which would illustrate his dethronement and death.

For thou hast said in thine heart,
"I will ascend into heaven, I will exalt my throne above the stars of God:
I will sit also upon the mount of the congregation, in the sides of the north:
I will ascend above the heights of the clouds; I will be like the Most High."

Yet thou shalt be brought down to hell, to the sides of the pit.—v. 13-15.

The ascription of speech to the heart, is metaphorical; the use of that organ for the mind is a metonymy; and his comparison of himself to the Most High, is a simile.

These thoughts, which Belshazzar is represented as having indulged when alive, illustrate his ambition. The pagans supposed that their heroes, after death, became gods; and as such the king of Babylon expected to be deified and worshipped. He expected not only to be worshipped as a god, but to become equal to the greatest of their imaginary divinities. Instead of such exaltation, he was reduced to the condition of the other dead, and was, like them, consigned to *sheol*.

To Correspondents.

"The marginal reading of Rev. 13:5 is, that power should be given to the beast to make war forty and two months. Was there any time when that was done with more prominence, than under the reign of Pepin, about 756? If so please to inform me and oblige yours,
Z. W. Horr.

"Griggsville (Ill.), June 7th, 1853."

The marginal reading to which you refer, we suppose to be in connection with Rev. 13:5, where the text reads, "And power was given unto him to continue forty and two months." The marginal reading, "make war," shows that it was not the continuance of his existence, but of his ability to make war, which was to be thus limited. This harmonizes with the seventh verse: "And it was given unto him to make war with the saints, and to overcome them," &c., i. e., for the length of time specified.

A "Beast" uniformly symbolizes civil power. The beast here referred to, is that which came up out of the sea after the disappearance of the dragon, with the symbols of power transferred from the heads to the horns. Therefore it must symbolize the forms of the Roman power contemporaneously exercised by the ten kings.

Giving power to the beast to make war on the saints, is not the bestowal of such power by any human agency; but is the bringing those kingdoms into a position, by the providence of God, where they would exercise such tyranny over the people of God, as the symbol brings to view. The time brought to view covers the whole period during which the Church was subjected to the civil rule, and which we suppose to be now ended. A greater intensity of persecution at one, than at a previous

time, we do not conceive a sufficient authority for excluding such previous persecutions from the period.

T. G. D.—The sneer in the *Tribune*, was rebuked by an extract which we gave from the *Courant* in our last. The other meeting lacks authority by being informally called, evidently by the friends of those eulogized. We are not prepared to question the wisdom of those who stood aloof from such a convention. There are those who are not to be answered according to their folly, and it is possible that that proverb may apply in this case.

MODERN "CHRISTIANITY."

"CHRISTIANS" are the disciples of CHRIST. By "Modern Christianity," we mean those systems of faith in which "CHRIST" is left out. We very much doubt whether actual Christians are aware of the extent and rapid advancement which systems of faith are making, in which the Bible and the God of the Bible are regarded as *myths*. And yet these systems lay exclusive claim to the holy name of CHRISTIAN.

Christianity in the estimation of such, is to do right and to do no wrong. It is based entirely on works, and has no place for faith. Man is held up as his own Saviour, who unaided may work out for himself eternal life, and demand it as a right due for his own good works. And man's own conscience, unsanctified and unilluminated by the teachings of God's word, is held to be an all-sufficient rule of right. They know nothing of justification by faith, as an accompaniment to obedience to the requirements of God's law; they know nothing of Grace, and they ignore any necessity for the death of the SAVIOUR. Their Christianity is based entirely on "the instincts of their social and moral nature," on their "internal conception of natural truth," and they reject entirely all those teachings of inspiration, which represent man as a fallen being, in need of Divine guidance. Such is the Modern self-styled "Christianity," which sets itself up as independent of the Bible, and the God of the Bible.

We have not a word to say against their efforts to do right and to do no wrong: would that all would strive to act thus. It is a reliance on such efforts for salvation, that is misleading thousands and tens of thousands in our highly favored land. Would that none who profess to trust in CHRIST for salvation, gave cause to believe that they make belief a substitute for conformity to the requirements of God's law; but indifference to good works on the part of professed disciples of CHRIST, can excuse no one for rejecting CHRIST from a place in his Christianity.

Not only do these modern systems foster self-righteousness, but they are directly opposed to the teachings of the Bible. They profess to have discovered a more rational and philosophical way; and they claim to adore a God of "more infinite Beauty, Goodness, Wisdom, and Justice," than the Jehovah of the Bible,—any other Infinite God, being a figment of their own imaginations. It is the extent, and the rapid spread of these things, which call for serious alarm. Christian ministers are, many of them, not aware of the inroads which infidelity is making. Were they aware of it, why do not the Religious papers *teem* with communications calling attention to the subject? While the Christian community are quietly dreaming of converting the world, the Dagon of Spiritual Mediums, has nearly overrun the land. Hardly a country village remains exempt from the presence of some one claiming the power to talk with the dead; and every city of any magnitude has scores of "circles" which stately meet to receive the lessons of instruction which such *elohem* are supposed to communicate. In many places, public service is regularly conducted. Andrew Jackson Davis at Hartford, we learn has a very large number of followers. Theodore Parker of this city, though not perhaps a rapper, teaches a theology not far removed from theirs. Large masses of self-styled reformers, of fancied and real wrongs, base their action entirely on their superior sense of right. And these interests are all advancing in numbers and power, while the churches are apparently unaware of the inroads they are making.

"HISTORY OF THE REFORMATION."—Vol. V. of this great work, by D'Aubigne, is now published, and may be obtained at this office. Price—12 mo. half cloth, 50 cts.; full cloth, 60 cts.; fine edition, cloth, 75 cts.; 8 vo. paper, 38 cts.; the five vols. 12 mo. cloth, \$2.50; do. do. fine edition, \$3.50; five vols. in one, 8 vo. \$1.50.

"THE ETERNAL HOME."—We have received from brother Litch a thousand copies, without covers, of these tracts, (thirty-six pages) which we will send by mail postage paid—100 copies for \$3; 30 for \$1, or 4 cts. single copy.

"PICTURE OF BUNYAN'S PILGRIM."

We have examined, with no little pleasure, at the store of the publisher, a copy of a most admirably conceived and executed illustration of the story in "Bunyan's Pilgrim's Progress," which Messrs. "John P. Jewett and company" are publishing.

It is on a single plate of 30 by 24 inches, containing five feet of surface, and presents to the eye the aspirations, and discouragements, hopes, and fears, dangers, and rescues, trials and deliverances, which are so inimitably narrated in Bunyan's allegory.

The plate contains two hundred and eighty human figures, in one hundred groupings. The attention is first called to the city of Destruction at the lower corner on the right of the picture. In a field near by, Christian, with his burden on his shoulders, is on his knees with his Bible before him, agitated with almost desponding agony. The good Evangelist points out the way of deliverance, and Christian flees for his life—for eternal life,—disregarding all the entreaties of his friends. His neighbors mock and threaten him. Obstinate and Pliable in vain solicit him to return, and so Pliable joins his company. They find themselves in the slough of Despond, from which Pliable creeps out to go back; but Christian presses on, and Help rescues him, and bids him go on his way. Soon he meets Mr. Worldly-Wiseman from the town of Carnal Policy—enters the village of Morality, where live Mr. Legality and his son Civility—and is terrified by the fire at Mount Sinai. Again Evangelist comes to his relief with admonitions and instructions. Good-will receives him at Wicket Gate where he has light and direction from above. As he journeys on, arrows are shot from Beelzebub's dark castle; but he is received at the house of the Interpreter, where he listens to the teachings of the Holy Spirit. A preacher of the gospel exhibits the world behind, and the crown of life before. The dusty room is swept, illustrating the effects of the law and the gospel on the heart. Passion and Patience are seen. To extinguish the fire of grace, the devil pours water, but Christ pours oil. The valiant man fights the good fight of faith. He sees the sad spectacle of an Apostate in the iron cage of Despair. He dreams of the Judgment Day and the opening of the books; goes on his way between "walls of salvation," till he reaches the Cross, and his burden rolls from his back into the sepulchre below. The Three Shining Ones execute their office. Formalist and Hypocrisy tumble over the wall into the road. Simple, Sloth, and Presumption are chained and asleep in a hollow. Christian reclines by a spring at the foot of the Hill Difficulty, and then attempts its ascent. Formalist thinking the ascent too precipitous, turns one side and takes the road Danger into a great wood; while Hypocrisy chooses the road Destruction and falls on the Dark Mountains. Christian, falling asleep in the Arbor, drops his "roll"—meets Timorous and Mistrust fleeing back for fear, and returns to the Arbor where he finds and reads his roll. Soon he encounters lions in the way, but finds them chained; is encouraged by the Porter Watchful, at his lodge; and enters the Palace Beautiful, emblematic of the Church. Then he has a Supper and Christian communion; and views the Delectable Mountains from the balcony of the chamber of Peace. Arrayed from head to foot with Christian Armor, he takes leave of the sisters Discretion, Prudence, Piety and Charity, enters the valley of Humiliation, and has a terrible fight with Apollyon. Worsted, and falling, he begins to despair of his life; but finally gains the victory, and Apollyon hastens to escape over the vale. For the healing of his wounds Heed brings him a branch from the tree of life, and he is refreshed with bread and wine. He approaches the valley of the Shadow of Death; meets the two children of the Spies, who cry "Back, Back!" He is down deep in the valley, on the right of which is a Ditch and on the left a Quag, and it is full of dangers. Smoke, fire and noises issue from Hell's gaping mouth, and satyrs and hobgoblins proceed from them. The voice of Faithful is overheard. He approaches the cave of Pope and Pagan, the neighborhood of which is beset with traps, gins and nets. Those had been two grim Giants, but Pagan was dead, and Pope somewhat decrepid, still lived surrounded with skulls, and a locked Bible,—emblems of his craft. Christian sees Faithful and urges him to stop, but Faithful while he looks back, goes forward saying, "I am upon my life." Christian runs by, and gets a fall, but Faithful helps him up. The Pilgrims overtake Talkative, with whom they have a plain discourse. Evangelist again comes, salutes and exhorts them. They enter the town of Vanity, at the Fair of which are "shows," "sales," "hubbubs," and "whatnot." The Pilgrims are ap-

prehended and tried. Faithful is condemned, tortured, and burned at the stake; but a chariot and horses receive him in the air. Hopeful is converted by the example, and joins Christian on leaving the city. They overtake Bye-ends, from the town of Fair-Speech, who is left behind with Hold-the-world, Money-love, and Save-all. The Pilgrims enter the Plain of Ease, see the hill Lure and the Silver Mine. Denias invites them to "see a thing." On an Old Monument they find the inscription, "Remember Lot's wife." They have a view of the River of God, or the Water of Life, repose on its banks and enjoy its fruits. They go over the stile into By-path Meadow. Following Vain-confidence, they fall into a pit, where Giant Despair finds them and imprisons them in Doubting Castle; but they escape. They now perceive the inscription at the stile for the warning of Pilgrims, come to the Shepherds on the Delectable Mountains, are shown the tombs from the mountain, with stumbling men blinded by Giant Despair. They come to Mount Caution, view men dashed in pieces from Mount Error, see a door in the hill-side—a by-way to Hell, view the Celestial City from Mount Clear, and take their leave of the Shepherds. They meet Ignorance from the country of Conceit who comes up from a crooked lane. An apostate by the name of Turn-Away is carried off by seven devils. They meet the Flatterer, a black man in a white robe, who takes them in his net, but a shining one delivers them. The Atheist, returning and declaring there is "No Mount Zion," meets them. They enter the Enchanted Ground. Hopeful grows drowsy. They enter the land of Beulah, see the King's orchards, vineyards, palaces, gates, fountains, birds, &c.; and meet the shining ones in golden raiment, who converse with them. They come to the river of death, which has no bridge, and nature shrinks from attempting its passage. Christian begins to sink in its deep waters, but is encouraged by Hopeful, till the waters become more shallow, and the enemy is as still as a stone. They are received by angels, are conducted to the Beautiful Gate, and enter the Celestial City; while Ignorance, attempting to cross the river in Vain Hope's ferry-boat, finds himself borne by angels to the door in the side of the hill.

Such is an outline of Bunyan's Allegory, and all of the above is exhibited in the Picture. It will therefore be seen that it is not a picture which may be looked at, and comprehended in a moment, but may be studied for days. As an accompaniment for the *Pilgrim's Progress* its aid will be invaluable; and it will enable quite young children to read and appreciate that immortal allegory.

It is free from confusion, has no false perspective, but in a zigzag course, illustrates the Christian's whole progress, through divers scenes in a checkered life.

This is one of those works of art which may be unqualifiedly approbated. Its religious influence must be beneficial and instructive. It will be published in a few days, for \$5 and \$10, according to the style. Inquire at the Publishers: 17 and 19 Cornhill, Boston.

FROM BUENOS AYRES.—The *Traveller* obtains from the captain of the ship *Apollo*, arrived at this port yesterday from Buenos Ayres, an account of a naval engagement which was fought just outside the harbor of Buenos Ayres, April 18th, between the fleet of Buenos Ayres, consisting of some half dozen sailing vessels, and that of Urquiza, consisting of several steamers. The fight lasted one or two hours, with doubtful results, when the Buenos Ayrean Admiral, having been wounded in the leg, left his ship, and went on board one not so much exposed—leaving his own vessel to its fate. After several of the officers on board that vessel had been wounded and eight or ten of her crew killed, she surrendered. Among the prisoners taken on board the vessel, was Signor Czares, of an eminent Spanish house in Buenos Ayres, and well known in this city, he having often been here on business. Another Buenos Ayrean vessel grounded, and was obliged to surrender. The remainder of the fleet then sailed back to the city.

Urquiza is said to have fifteen thousand men, and is straining every nerve to increase his fleet, in order to blockade the city. The Buenos Ayreans are fitting out more vessels of war. If the city is blockaded, it must fall.

MORMONISM AND SPIRIT RAPPINGS.—Elder Pratt publishes his opinion on the spiritual rappings. He says that the spiritual philosophy of the present age was introduced to the modern world by Joseph Smith, the founder of the Mormon faith. The Elder says: "The spiritual philosophy of converse with the dead once established, by the labors, toils, sufferings, and martyrdom of its modern founders, and now embraced by a large portion of the learned world, show a triumph more rapid and complete,

a victory more extensive, than has ever been achieved in the same length of time in our world. An important point is gained, a victory won, and a countless host of opposing powers vanquished, on one of the leading or fundamental truths of Mormon philosophy, viz., 'That the living may hear from the dead.'"

A CONTRADICTION.—The Bible had thirty different authors. *South Boston Gazette.*

"The Prophecy came not at any time by the will of man; but holy men of God spoke as they were moved by the Holy Ghost."—*Second Epistle of Peter 1:21.*

Instead of the Bible's having "thirty different authors," its one "Author," moved thirty "different" amanuenses to write what the Holy Spirit dictated.

"LAKE VIEW HYDROPATHIC AND HOMOEOPATHIC INSTITUTE" at Rochester, N. Y. This is an institution under the care of L. D. Fleming, M. D., with whom we have had a long acquaintance. His success in the healing art, the facilities afforded by his institution, and the references appended to a circular we have received from him, are all favorable to success in his new enterprise.

"THIS GENERATION."

Matt. 24:34, 35.—Verily I say unto you, This generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

This scripture has been subjected to a great variety of interpretation, none of which, perhaps, have been perfectly satisfactory, and has been the great point of difficulty in the exposition of our SAVIOUR'S prophecy. We will notice some of its various interpretations:

1. A very common one has been to apply the whole of the SAVIOUR'S discourse to events transpiring during the life time of his contemporaries. This mis-interpretation of it, is the only way in which it can be made subservient to Universalism. It also has to be resorted to when the personal coming of CHRIST and a future judgment is ignored. And pity it is, that some great names, Dr. Clarke, Dr. Gill, Dr. Lightfoot, &c., may be referred to in support of such interpretation.

2. To obviate that error, some teach that the "generation" is not one of contemporaries, but the Jewish race.

3. Others teach that the word "this," in the phrase "this generation," should be rendered *that*, and applied to the generation who should see the signs of CHRIST'S coming.

4. Others, that the word rendered "fulfilled" does not necessarily convey the idea of a completion, but only the commencement of, or the fulfilling of the things spoken of by CHRIST; and which began to be fulfilled during the life-time of those then living.

5. And others teach that the phrase "these things," does not comprise all the things spoken of by the SAVIOUR in his discourse, but only those which related to the destruction of Jerusalem,—the demolition of the temple, &c., about which the SAVIOUR had spoken before his disciples inquired of him, and to which they referred in their interrogation, "When shall these things be?"—v. 3.

Mr. Brooks contends that the "generation" here spoken of, is the Jewish race. He says:

"Our Lord never uses the word *generation* (*genea*) to signify the term of man's life, but to point out a nation or race of people; making use of some expression, at the same time, descriptive of their particular character. Thus he calls the Jews 'a sinful generation,'—'an evil and adulterous generation,'—'a faithless and perverse generation.' (Matt. 12:39; 17:17; Mark 8:38.) His apostles Peter and Paul likewise call them an 'untoward' and 'a crooked and perverse generation,' in which latter instance the word is actually translated *nation*. (Acts 2:40; Phil. 2:15.) So David speaks of 'a generation' or people 'that set not their heart aright; and, on the other hand, of 'a righteous generation,'—the generation of them that seek God,—the generation of God's children.' (Psa. 14:5; 24:6; 73:15.)

"Taking therefore the above view of the word, the declaration is most remarkable: 'This nation (or family of the Jews) shall not pass, till all these things be fulfilled' or, as Dr. Adam Clarke explains and paraphrases it, 'This race, i. e., the Jews, shall not cease from being a distinct people, till all the counsels of God, relative to them and the Gentiles, shall be fulfilled.'—*Abdiel's Essays*, pp. 247, 248.

Mr. Faber says:

"The primary meaning of the word is a race or family or nation: and, accordingly, it is used in this sense, both by the Seventy, and by the writers of the New Testament. Thus in Gen. 43:7, the Seventy use the word *genea* to express what our translators render *kindred*: and they similarly employ the same word for the same purpose, in Numb. 10:30 and elsewhere. Thus also, as Beza rightly understands them, the writers of the New Testament use *genea* to denote a people or nation, in Matt. 23:36; Luke 21:32; 17:25, and in other places. In like manner Chrysostom uses the same word to describe the whole collective body of Chris-

tians. He styles them *γενεα ζήτουσαν τον Κυριον*, the people or nation of those who seek the Lord."—*Sacred Cal. of Proph.* vol. 1, p. 264.

And Dr. Cumming on this point says:

"If you suppose 'these things' to refer to what he has stated about the destruction of Jerusalem, it is perfectly explicable; but there is another way of explaining it also. The word here used is *genea*. I have looked into every dictionary I could lay hold of, and it is defined, no doubt, to signify a generation—thirty years of time; and if these words apply to the destruction of the temple, it was literally true, that during the life-time of the generation then living the temple was destroyed. The word *genea*, however, is more frequently used, by Homer especially, to denote a race, a people; for instance, *γενεα μελισσων*, the race or nation of bees—*γενεα ανθρωπων*, the race of men, meaning the race as distinguished from some other—*γενεα φυλλων*, race of leaves; and so *genea* may denote this race, this people—the Jews, as a race, shall not pass from the earth until all these things be fulfilled."—*Apoc. Sketch*, p. 446.

Notwithstanding the above names, we prefer to take the Greek word in its secondary sense, which is not only allowable, but is imperatively necessary if the context requires it, and which is expressive of contemporaries. We are not prepared to admit that the SAVIOUR never applied it to such; and such an application gives an idea much more definite.

We think he used the word in that sense when he said (Matt. 23:34-36): "Wherefore, behold, I send you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation."

If those things were to come on the generation which rejected him, there was a significance in the remark that it should not pass away before their fulfilment.

As before stated, some claim that the words rendered "this generation" should be rendered "that generation." On this point Mr. Elliott says:

"It is to be observed that the word *αυτη* *this*, in the clause *γενεα αυτη*, needs not necessarily be aspired: as there were no aspirates in the uncial characters of the older MSS. And if without the aspirate, then *αυτη* would mean *that*,—that generation shall not have passed away, &c.; with reference distinctly to the generation that was alive at the time of the signs in the sun and moon &c., appearing. But the view I advocate does not depend on the absence of the aspirate. Because our Lord might mean by 'this generation,' the generation of the time he was then speaking of: just as in Luke 17:34, where, speaking of the time of his second coming, he says *ταυτη τη νυκτι*, 'On this night shall two be in one bed; one shall be taken,' &c.: meaning thereby the night of his coming; and so rendered in our English version, 'In that night.'—*Horæ Apoc.* vol. 4, pp. 238, 239.

In the *Investigator* (vol 4, p. 341), Mr. Elliott states where he found this idea. He says: "I met with it in Mr. Cunningham's Book on the Apocalypse, who quotes it from the *Christian Observer*, but does not adopt it."

Those who apply the "generation" to those who see the signs of the Advent give this interpretation; but a difficulty here arises in the length of time which has elapsed since there has been any marked darkening of the sun. To be valid witnesses, those who witnessed it should have been of an age to have had a distinct remembrance of it. The number of such now living are very few and very aged, and none of them are in active life. It occurred seventy-three years ago, and none under the age of ten at that time could have much recollection of it. My father, who died three years since at the age of eighty-three, was then thirteen years old, but his recollection of the occurrence was very obscure; and yet the scenes of his boyhood were vividly remembered. On the minds of others of that age, a more marked impression of it was made; but those left of them, are solitary remains of a former generation. Some however obviate this difficulty by applying it only to those who saw the last of the predicted signs—the falling of the stars, against which it does not weigh.

Of those who give a different interpretation to the word fulfilled Mr. Cunningham, is quoted by Prof. Bush, as saying that

"The true solution of the difficulty seems to consist in a close attention to the word which is supposed to indicate the complete fulfilment of the prophecy in that generation. The original expression for the clause 'till all these things be fulfilled,' is *ως αν παντα ταυτα γινωσται*. Now the most proper and original signification of the verb *γινωσται* is not to be completely fulfilled, as it is rendered in the passage before us; but it rather signifies commencement running into subsequent continuance of action. Accordingly the strict rendering of the clause we are now considering ought to be, 'this generation shall not pass away till all these things shall be, i. e., shall be fulfilling, or, shall begin to be.' In confirmation of this reasoning, it may be observed, that the phrase *α δε γινωσται εν ταυτη*,

In Rev. 1:1, is explained on the same principle by Vitrina, Doddridge, Woodhouse, Dr. Cressener, the Jesuit Ribera, and others. So in Matt. 8:24, *Seismos megas egeneto* does not signify that the storm was over, but, was begun. In Matt. 8:16, we have the words *oias de yevouens, the evening being come*; in Mark 6:2, *genimenou sabbatou, the sabbath being come*. John 8:58, *prin Abraam genesthai, before Abraham was born*. John 13:2, *deipnou genomenou*, according to our version is rendered *supper being ended*; but according to Whitby, Doddridge, Macknight, Schleusner, &c., *supper being come*.—*Anastasis*, pp. 285-86.

Prof. Bush himself was interested to apply this entire prophecy to the destruction of Jerusalem, but was forced to admit the correctness of this criticism, and that its commencement, only, was in that generation. (*ib.* p. 9.) The argument of Mr. Faber on this point was given in full in the *Herald* of January 8th, and needs not to be here repeated.

Finally, those who apply the phrase "these things," to those respecting which the Saviour inquired, find a significance in its application to those then living. The Saviour had called those who listened to him a "generation of vipers," and "children sitting in the markets." When importuned for evidence of his Messiahship, he said to them (Luke 11:29-32): "This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth, to hear the wisdom of Solomon; and behold, a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas is here." He compared that generation to one out of whom an evil spirit had gone, but had returned with seven other spirits more wicked than the first, making the last end of that man worse than the first. (Matt. 12:45.) Again he said (Matt. 17:17): "O faithless and perverse generation, how long shall I be with you! how long shall I suffer you! Bring him hither to me." Luke 11:47-54—"Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness, that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily, I say unto you, It shall be required of this generation. Woe unto you lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things; laying wait for him, and seeking to catch something out of his mouth, that they might accuse him."

The Son of man was to be "rejected of that generation."—Luke 17:25. And as a consequence, it was just that the predicted tribulation should commence on them. Their house was to be left desolate, and of the temple not one stone was to be left on another, and therefore the disciples inquired, "When shall these things be? How simple then is the answer: "This generation shall not pass away till all these things be fulfilled"—not all the things reaching to the end but those which elicited the inquiries.

These several interpretations have been so well considered by Mr. Birks in his *Elements of Prophecy*, that we presented his argument in an article entitled "This Generation," in the *Herald* of the 18th.

It is objected to this view that forty years having elapsed from the crucifixion to the destruction of Jerusalem, it did not fall on the generation which rejected Christ. In 1831, Mr. Elliott thus argued:

"Can the word *genetai* in the 23d chapter be construed as the generation then living? In other words, could the miseries of the siege and destruction of Jerusalem be said to have fallen on the generation of Christ's contemporaries? This is a question involving chronology. We know that from the time of the prediction to the beginning of the Jewish war and the massacres at Caesarea and Alexandria was thirty-four years; to the destruction of Jerusalem, thirty-seven. Now a generation is reckoned by Diodorus and others at thirty years; by Herodotus, at thirty-three:—which latter computation is given by Clemens Alexandrinus also, and has been considered tolerably correct by modern writers, who have commented on it. On either of these computations the generation contemporary with Christ had passed away before even the Jewish war began. We have a further measure of the duration of a generation in the sacred writ itself. In

Deut. 1:35, we read that 'the Lord sware, not one of the men of this evil generation shall see that good land' save Caleb and Joshua only. And 2:14—'The space in which we came from Kadesh-Barnea till we were come over the brook Zered was thirty-eight years, until all the generation of the men of war (all from twenty years old and upwards, Num. 14:29,) were wasted out from the host, as the Lord sware unto them.' Let it be allowed that the divine judgment was visible in this complete extinction of the whole body of adults in thirty-eight years: still it assists to furnish a criterion. And if for further satisfaction on the subject, we apply the laws of mortality, as laid down by Ulpian in Italy within a century and a half after the destruction of Jerusalem, and make the necessary allowance for the comparatively unfavorable circumstances of the Jewish people, we can scarcely suppose that one in four, or one in five of the adult Jews at the time of the prediction were alive at the time of the fulfilment. And could they then be called the same generation? Should we now-a-days say the revolution of 1790 and the revolution of 1830 happened to one and the same generation of Frenchmen?—*Investigator*, vol. 1, pp. 55, 56.

This objection is very specious, but five years later, Mr. Elliott calls it "a mistake not uncommon," and which having made, he feels "bound to rectify." He then says:

"If the case were this, that we had a genealogical table under consideration of father, eldest son, grandson, &c., for many successive *generations*, then the nature of the case would determine the *year* of the father as ending with the birth of the eldest son succeeding him, and the average length of the *year* must be the average age at which a man has that son born to him. This under usual circumstances and in settled countries has been found to be about thirty years. And hence, in the want of more accurate chronological data, use has been made of genealogical tables of this kind, and the length of an historical period approximated to by the multiplication of the number of *years* into thirty years. For instance, in Matt. 1:17 we read that there were from David to the Babylonish captivity fourteen generations. As this was in the succession of *eldest* sons the rule of calculation is applicable; and, supposing *all* the generations to have been specified by the Evangelist, we might consider 14×30 or 420 years as an approximation to the true term of years included. In effect *three* generations (viz., of Azariah, Joash, Amaziah), are omitted by him in his brief summary. The true number, therefore, is 17; giving 17×30 or 510 as the term of years from David to Jehoiakim,—a term differing but a little from the true."

"But when the chronological term to be inquired into is defined, not by a *succession of generations*, but by the *passing away of any particular generation*, then the question will be, not at what time the generation spoken of may have given birth to a generation of sons to succeed them, but (just as in a *lifetime* of contemporaries) at what time they will *all themselves have died off*;—when as the wise man says, 'One generation shall have passed away, and another come.'—Ecc. 1:4.

"How soon this *passing away* of a generation shall take place must depend on two things,—the *length of human life* (which from soon after Joshua's time has been pretty much the same as now) and the *actual age* of the generation at the time when the question is taken up concerning it."

"Take first the case of that generation of Israelites on which the sentence was pronounced at Kadesh Barnea, that they should all perish in the wilderness. The age of man might be thought from Moses' psalm to have been then, for the most part, the same as now. If so, in about eighty or ninety years (say eighty-five) from birth, or sixty-five from the *passing of the sentence* on them,—the generation then twenty years old might (together with those older than themselves) have been expected, in the *natural* course of things, to pass away. It was by the direct intervention of a judicial providence that that period was shortened from sixty-five to thirty-eight years."—*Investigator*, vol. 5, pp. 46, 47.

As a generation of adults would not naturally pass away under about sixty-five years, the length of time is no obstacle to that interpretation.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

SUPPORT OF THE "ADVENT HERALD."

BY J. LITCH.

Why the *Advent Herald* should be supported.

2. A LARGE number of believers in the Advent faith are isolated from all associations with those of kindred views and feelings; they can find no sympathy from those who are around them, and meet with frowns, reproach, and ridicule for the hope that is in them. They are poor in this world's goods, and can only find consolation in looking for redemption at the appearing of Christ! The weekly visit of the *Herald* is to them as the appearance of an angel of mercy, lighting up their pathway

with some word of consolation and encouragement, cheering them with the glad news of the spread of God's work and truth, making them glad with the intelligence of some weary pilgrim guided and supported through gloom of death with the Saviour's smile, supporting hand and friendly crook, triumphing in Christ amid the pangs of dissolving nature, in sure hope of a part in the first resurrection. For these little obituary notices, after all, are angels of mercy to afflicted saints. Or it may be that the tempted saint has long labored on some perplexing text of Scripture, with no one near to consult as to its meaning, until on looking over the *Herald*, the eye lights upon just the fact or explanation so much desired, and he goes on his way rejoicing. Or again, away in distant places, distant I mean from an Advent meeting, a minister is to travel; he sends on his string of appointments for such and such a place. O what joy there is through all the region, and what a gathering together of friends who perhaps never before met, to sit beneath the droppings of the sanctuary and listen to the preaching of the glad tidings of the kingdom. Without such a medium these scattered ones of the flock could not be thus reached. Can it be, that such will not ever after prize more highly the paper giving them such intelligence? How green that spot to their remembrance, ever after, all their journey through the desert! And how pleasing every incident connected with it. The whole body, therefore, owe it to Christ, in the behalf of these poor and scattered members, if for no other reason, to sustain the *Herald* and make it more abundantly useful.

3. It is also an important instrumentality in extending the Advent faith, as its name indicates, "ADVENT HERALD!" What conviction it carries in its very name. I remember it well! In the days of my youth, when for the first time I took up a paper and read its heading: "Zion's Herald," and "Zion's Herald" thought I. And the next thought was of Christ's coming and the judgment. A "herald" is a forerunner to make proclamation of a coming personage or event. And the judgment day will unfold how much conviction has been carried to the mind, by the simple title, "*Advent Herald*." The harbinger to go before and proclaim the advent of Israel's glorious King! How impressive the words and thoughts! Well, this self same paper, the *Advent Herald*, is performing the work as well as bearing the name. Many will rise up in "that day" to speak of the blessing it has proved to them. I will relate a single incident. Some two years since a young man, preceptor of an Academy in New Jersey, picked up in his school-room a piece of waste paper, in which probably some one had brought his dinner, and thrown it away; but who or how he could never learn. On looking it over he found "*Advent Herald*" on one corner, but no clue to its origin or where he could find another, in the wide world. He looked again and found a summary of principles of the Advent faith. He took it home and with the aid it afforded him took his Bible and commenced his search, became deeply interested in the subject, more so than in anything he ever before read or studied. He resolved on coming to Philadelphia, if it was to be found, to find the *Advent Herald*; and after much inquiry was directed to the writer, where he obtained it with other works; and is going on his way rejoicing. He is now teaching in England; and is a firm and consistent believer in the soon coming and reign of our blessed Lord. Thus morning and evening it sows the seed and scatters it on the wings of all winds, spreads it on all waters, and leave it to the great Husbandman to give the increase. Let its course and work be made the subject of many prayers, that the Lord may give it good speed and bless its work. If we should know how much good the *Herald* has done even as a pioneer in this cause we should esteem it as an instrument of missionary labor above all price. And the good it can accomplish will be in proportion to the interest of its pages and the extent of its circulation. And both these are to be determined by its patrons and correspondents. An editor may be very good and wear out his life in efforts to please, but if he has no assistance from correspondents he will labor to poor advantage. The paper should have the means of securing foreign correspondence as well as home; but this it is not able to do with its present list of subscribers. If the paper should be enlarged and enriched as it should be, its list should be doubled, and its power to do good would be increased four fold. And present subscribers and patrons have it in their power, by each obtaining one, to double the list.

THE SCRIPTURES.

As a design of the Scriptures is to enlighten we very naturally inquire relative to the instruction

received. Under this head we shall notice at present two points, but in this we shall confine ourselves to one, viz., the "*patience* of the Scriptures."—Rom. 15:4. Patience is a calm endurance under pain, affliction, trouble, trial, tribulation, (James 5:11; Rom. 5:3, 4;) or, in the language of Buck, "that calm and untroubled temper with which a good man bears the evils of life." The case of Job is presented as an example of endurance—of patience; the particulars of which it may not be amiss to relate. Job was in the land of Uz, and is there introduced to us (book of Job) as a perfect and upright man, fearing God and eschewing evil; but the main spring of action remains to be fully developed, the motive to be thoroughly tested. At a certain collection of the saints for the worship of God, Satan (not an evil principle—the grave—Pagan Rome, or the Man of Sin) was found in their midst, when the Lord immediately interrogates him respecting his servant equalled by none in holy living in all the earth. Says Satan, "Does Job fear God for naught? thou hast blessed the work of his hands, and his substance is increased in the land; but put forth thine hand now and touch all that he hath, and he will curse thee at thy face." Thus Job is accused of serving God merely because of received personal favors, and the Lord urged to remove the cause in order to a full development of himself, viz., "he will curse thee at thy face." Says the Lord, "Behold all that he hath is in thy power, (try him) only upon himself put not forth thy hand." Then "Satan went forth from the presence of the Lord," and in quick succession came four messengers informing him of the loss of his oxen, asses, sheep, camels, servants, and the most heart-rending of all, his children, by the several agencies (caused by Satan) of the Sabaeans, Chaldeans, fire, and wind, while they alone were left to relate the sad story: but how is the man of God affected? Does he find fault with God—murmur against and curse him? Then Job fell upon the ground, and in the dust of the earth worshipped, saying, "The Lord gave, and the Lord hath taken away, (in the sense that he overruled and limited Satan's work) and blessed be the name of the Lord: in all this Job sinned not, nor charged God foolishly." Thus God is honored, Job delivered of a false accusation—a bright example of patience left to the Church, while Satan is proved a liar, according to the declaration of our Saviour (John 8:44,) to the Jews. But the adversary is not satisfied, and the man of God must still remain in the heated crucible. "Verily the Lord trieth the righteous." Again Satan is found among the worshippers of the true God, and again he is interrogated respecting Job. Says God, "Thou movest me against him to destroy him without cause." Says Satan, "Skin for skin, (the idea taught is, life for life. Job gives a life of service for his life,) yea, all that a man hath will he give for his life: but put forth thine hand now, and touch his bone and his flesh, and he will curse thee at thy face." Says the Lord, "Behold, he is in thine hand: but save his life." Then Satan goes forth and smites Job with sores from the crown of his head to the sole of his foot, and he sits down among the ashes. But his pitiful condition is rendered still more aggravating. Satan, as if to do his utmost to prove himself a person of truth, incites his bosom companion, the object of his confidence and regard, to urge him to "curse God and die;" but the adversary is foiled in his mission, and Job charges her rather than God with foolishness—recognizes the affliction from the Lord, (as permitted by him,) and "sinned not with his lips." But Satan "leaves no stone unturned," and another artifice is set in motion. Three friends are sent to console with, and comfort him, but they prove to be "miserable" (chap. 16:2) ones, as saith the Lord (chap. 42:7), "Ye have not spoken unto me the thing that is right as my servant Job hath," in attributing the cause of his affliction to his being a sinner, rather than as a trial of his integrity, as the Lord calls him a "perfect man." Again, his acquaintance and kindred—maids and servants had forsaken him, his breath was corrupt and strange to his wife, young children despised him, and in bitterness he exclaims, "My days are extinct, the graves are ready for me." But does he curse God and cease serving him? Mark his patience: "When he hath tried me, I shall come forth as gold;" (chap. 23:10,) and the secret of it, as saith he "the root (or secret) of the matter is found in me." What is it Job? "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins (margin) within me are consumed with earnest desire (for that day)."—Chap. 19:25-28. But "the Lord was very pitiful" ere he had passed this stage of action,—turned away his captivity when

he prayed for his three comforters, and gave him "twice as much as before."

Friends of Jesus and of his coming, when you are suffering afflictions, or passing through trials, and are disposed to complain and be fretful; or your comforters are disposed to attribute the cause to your sins, rather than the "trial of your faith," think of Job. Do not let the enemy triumph over you by sinning in thought, word, or deed, and then to justify yourselves, say: "Well, I don't care; it was so trying who could help it?" Such patience as above brought to view, we need to have in exercise with ourselves, in our families, churches, communities, and business affairs, that we sin not for subsequent repentance. But let us for a moment "consider Him who endured such contradiction of sinners against himself," our unerring guide. Says Mr. Jay when illustrating that "patience must be displayed under provocations. Go to the cross and behold Jesus suffering for us. Everything conspired to make the provocation heinous; the nature of the offence, the meanness and obligations of the offenders, the righteousness of his cause, the grandeur of his person; and all these seemed to call for vengeance. The creatures were eager to punish. Peter drew his sword; the sun resolved to shine on such criminals no longer; the rocks asked to crush them; the earth trembled under the sinful load. He suffers them all to testify their sympathy, but forbids their revenge; and lest the Judge of all should pour forth his fury, he cries, 'Father forgive them for they know not what they do.'—Buck. Thus he "endured the cross and despised the shame" for us, with an expectation of the "joy set before him." Brethren, when in trouble, let us contemplate the "crown" set before us, to be given in consequence of exercising scriptural patience.

Again, patience is the power of waiting long without discontent. This we also learn from the Scriptures. "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh."—James 5:7, 8. Thus, as the husbandman patiently waits (but is not indifferent—possessed with "a careless indifference, a stupid insensibility") for his harvest; so the Christian patiently waits for the Lord's personal coming, (his harvest.) May "the Lord direct our hearts into the love of God, and into the patient waiting for Christ."—2 Thess. 3:25. "For we have need of patience that after we have done the will of God, we may receive the promise. For yet a little while, and he that shall come will come, and will not tarry."—Heb. 10:35-39.

"Still, still, rest on the promise,
Cling, cling, fast to his word;
Wait, wait, if he should tarry,
We'll patiently wait for the Lord."

J. P. F.

LETTER FROM URBANA, O.

BRO. HIMES:—After spending ten months at the East for the benefit of my wife's health, I returned to Cleveland on the 11th of March, with my family, the health of my wife being somewhat improved. But finding the lake winds too severe for her, we thought best to locate for the present in the central part of the State. So after spending three Sabbaths with my old friends and brethren at Cleveland, we removed to this place. I had been here but a week when I was taken very sick, but under the blessing of the Lord and judicious treatment I am getting better, so that I am now able to sit up. I should not write while yet weak from sickness, but that I wish to secure the *Herald*—I feel that I cannot well do without it. And as it is our duty to give to the world all the light we have on the coming of the Lord, and as I believe the *Herald* is one of the best means we have, I have adopted the plan of reading it myself, and then giving it to my neighbors, and I have found but few who do not care to read it.

If there are any in this section of the country who are "looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ," and who wish to have the gospel of the kingdom preached in their neighborhood, they will please address me here, and I will endeavor to do it to the best of my ability.

Let me say to the brethren scattered abroad, "let us hold fast to the faith once delivered to the saints—for he is faithful that hath promised." And as his promises are "exceeding great and precious," "let us give all diligence to add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, for if these things be in us and abound, they make us that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ"—and so an entrance shall be ministered unto us abundantly into the everlasting kingdom. Yours in the blessed hope,
June 20th, 1853. EDWARD MATTHEWS.

"This is the Happiest Hour of my Life."

"Yes! well I know I'm dying now,
I feel the death-damp on my brow,
Its chill in every vein;
The blood leaps wildly thro' my heart;—
Well, well I know I'm soon to part
With every woe and pain."

"I leave you children;—never more
Upon life's dark—elusive shore
Thy youthful steps to guide;
But with the Lord I leave you.—He
Your counsellor and guide will be,—
Trust in no arm beside."

"For flesh will fail,—year after year
I've seen my bright hopes disappear,
Shrouded in midnight gloom!
My kindred!—look—O, where are they!
One by one have passed away
To slumber in the tomb."

"A father's love I scarce had known
Ere ocean's angry waves were thrown
Above his lifeless clay;
Our gentle mother, who had borne
Her woes so meekly, next was torn
From our embrace away."

"Two stricken children, early left,
Of parental guidance sore bereft
In our unstable years;
Around her consecrated bed
We linger'd oft—and often shed
Thereon our orphan tears."

"My noble brother:—few have known
Purer devotion than thou'st shown
Me, in my loneliness!
Sole sharer of my hopes and fears,—
Till one in manhood's riper years
Plighted my life to bless."

"But ah! delusive dreams of earth!
No sooner give ye bliss a birth
Than on thy changeable sea,
A darksome cloud comes quickly on,
The light and sunshine all are gone,
Gone—gone mysteriously."

"Thus had I dreamed! A few brief years,
Commingled with love's hopes and tears,
Of wedded life had known!
Had tasted life's bitter and sweet;
The thorns and flowers beneath my feet
Alternately had grown."

"When suddenly from my gaze was hid
Thy father—neath a glassy lid;
No mortal hand could save!
None knew when over-ship he fell;
His agonies no tongue could tell
Neath Delaware's wave."

"It was for thee I struggled on;—
My children three—but one is gone,
Gone to a happier shore!
Then how my lacerated heart
Bled fresh at that relentless dart,—
'Thrice bless'd to go' before."

"Yes! well I know I'm dying now,—
I feel the death-damp on my brow,
Its chill in every vein.
But 'tis life's happiest hour to me,—
My dying hour—soon, soon I'll be
Released from every pain."

"My happiest hour! I soon shall rise,
And meet my lost ones in the skies,
Where severed links unite.
My children—brother, meet me there,
Where naught is marked with earthly care,
In God's eternal light."

ABIE.

Letter from Hillsburgh, Nova Scotia.

BRO. HIMES:—Our brother Wm. M. Ingham is now laid by from his ministerial labors, by what is called the slow fever, which has prevailed in this part of Nova Scotia since last fall, and conveyed a number of our friends and neighbors to the silent grave. He has been sick about three weeks; has followed the water cure system and found it to do remarkably well, and seems quite on the mending hand; has been able to ride out, and hopes to meet with the brethren next Lord's day in the Hillsburgh tabernacle. He is not able to write, and wishes to be remembered to all the brethren and sisters abroad, and expects to have their sympathies and prayers.

Our annual Conference met in Granville May 14th, 1853, the report of which we shall forward as soon as brother Ingham gets able to attend to it, as he was appointed to assist in making it.

There are some left in Nova Scotia that are still looking for that blessed hope and the glorious appearing of the heavenly Bridegroom. But I fear too many are slumbering. The Lord help us all to awake and be like unto men that wait for their Lord when he will return from the wedding, that when he cometh and knocketh they may open to him immediately.
ISRAEL RICE.

June 7th, 1853.

Letter from Meredith, N. H.

BRO. HIMES:—As the work of God and the salvation of souls is the highest employment man can be engaged in, and results in the highest honor, it is encouraging to labor with the expected result the conversion of sinners, the up-building of God's

* Dying words of Mrs. C. Comfort, of Morrisville, Pa.

people, the glory of God, and an eternal weight of glory to be given at the coming of Jesus Christ.

About one year ago the work of the Lord commenced at West Alton, N. H. Since that time thirty-seven who never had professed the religion of Christ before have sought the Saviour and been made happy in his love. And quite a number reclaimed from their backslidings, some who had wandered far from the Lord.

One of the rum-sellers in the place said the revival had injured him fifty dollars, and we should think from the opposition that their craft in that place was in danger. Since the revival commenced sixteen have been baptized. One who was a sharer in the good work has since died happy in the Lord, and rejoicing in hope of a glorious resurrection to life eternal. After the work commenced a number of the converts went into another part of the town and commenced holding meetings, and the heavenly fire caught, and notwithstanding the effort of old professors to put it out the fire burnt until a number were converted to God. Some have been buried with Christ in baptism there. At the west part of the town a good prospect continues. Yours, looking for a better country,
J. G. SMITH.

June 9th, 1853.

Letter from Brooklyn, N. Y.

BRO. HIMES:—I have returned from the South to Brooklyn, but in a very feeble state of health. I was improving in health until an attack of neuralgia changed the scene, and I began to decline. That lasted me about two months, and reduced me very low. When Dr. Mooney learned of my declining health, he took me to his house, where he and his wife very kindly did what they could for my recovery. I spent the last two months with them free of charge. May the Lord reward their kindness!

I left Savannah on the 4th. I remained in my berth mostly, till we reached New York. I am now gaining a little strength, but am yet able to sit up but very little.

God has been my stay and my refuge; He has comforted and sustained me, and will, I trust, to the end. I regret the necessity of being kept so long in the furnace, but I have no fears that it will be heated one degree too much, or one moment too long. I rejoice that my light afflictions will continue to add solidity and brightness to that eternal weight of glory purchased for me on Calvary. I can but long for its revelation. O, the bliss of that day! In hope,
C. B. TURNER.

June 15th, 1853.

EXTRACTS FROM LETTERS.

NANCY WOOD writes from Westminster (Mass.), June 18th, 1853:—"I think I can realize something of the Psalmist's feelings when he says, 'How amiable are thy tabernacles, O Lord of hosts; my soul longeth, yea, even fainteth, for the courts of the Lord.' But God has enabled me to hold on to the blessed hope, and I trust he will give me strength to wait patiently for him to pitch the true tabernacle, which will not be moved, where all his dear children will be accommodated, yea, filled with that which their souls have hungered and thirsted after while here in this vale of tears. I rejoice in the victory God has given you over the enemy; but do not forget that there are more of the same craft in the camp. How much good one sinner can destroy! May God direct, suggest, and control every power of your soul, since without him you can do nothing."

We thank sister Wood for a tangible expression of her sympathy, accompanying the above.

ALEXANDER BRYANT writes from Woodstock (Vt.), May 19th, 1853:—"There are a few in Woodstock who feel the need of present truth. They have many trials to pass through, and have had no servant of God to cheer and comfort them in this world of sin and sorrow for many years. Brother Files used to visit us, but he is gone; since that time we have tried to encourage each other to hold fast to the end. Our privileges are small, and there is much opposition to what we believe in this place; yet I think good might be done if some good spiritual servant would come and hold a meeting here. I hope some faithful and judicious laborer will shortly come to our help."

DANIEL CAMPBELL writes from Nelson (C. W.), June 5th, 1853:—"Brother Himes's labors in the Barnes' neighborhood were appreciated by the Adventists generally. Also the world's people spoke favorably of his labors. The state of the roads made the attendance to be less than it would be at any other time. I have enjoyed a very pleasant interview with the Adventists at the Buffalo Con-

ference, and hope the resolutions will be carried out, so that Canada West may share in some of the labors of the evangelists. Also I was pleased with the giving a call to brother Robinson. I hope he will come."

GEO. W. BURNHAM writes from Providence (R. I.), June 14th, 1853:—"We rejoice as a church to have one more join us in glorious hope of the Saviour—others are troubled. 'O that men would praise the Lord for his goodness and his wonderful works to the children of men.' Pray for us."

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—the near approach of the Fifth Universal Monarchy, in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*,

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.
2. Judicious selections, from the best authors extant, of an instructive and practical nature.
3. A well-selected summary of foreign and domestic intelligence, and
4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 23, 1845, and which are, in brief,—

- I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.
- II. The Personal Advent of CHRIST at the commencement of the Millennium.
- III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
- IV. His Reign on the Earth over the Nations of the Redeemed.
- V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at the Advent.
- VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
- VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
- VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through Christ, at the Resurrection.
- IX. The New Earth the Eternal Residence of the Redeemed.
- X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY."—"The second woe is past; and behold the third woe cometh quickly!"—Rev. 11: 14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them, also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

OUR BOOK DEPARTMENT.

NOTE.—Any book not weighing over four pounds can be sent by mail to any part of the United States. This enables those living at a distance, who wish for single copies of any works published or for sale at this office, to order them in this way, by addressing
J. V. HIMES.

TERMS OF POSTAGE.—If pre-paid where it is mailed, the postage is 1 cent for each ounce, or part of an ounce, for any distance under 3000 miles; and 2 cents for any distance over that.

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MEMOIRS OF WILLIAM MILLER.—This is a 12mo. work, of 430 pages. It contains a fine mezzotint likeness of Mr. Miller, and a very full history of his life and public labors. Price, \$1. Postage, 20 cts.

A BRIEF COMMENTARY ON THE APOCALYPSE. By Sylvester Bliss. This contains 384 pages, 18mo. It endeavors to explain the various symbols of the Apocalyptic visions, in accordance with the laws of symbolism, as the principles on which symbols are used are evolved by those which are divinely interpreted. Price, 60 cts. Postage, 10 cts.

THE ADVENT HARP.—This book contains Hymns of high poetical merit, adapted to public and family worship. It contains 464 pages, about half of which is set to choice and appropriate music. Price, 60 cts. Postage, 5 cts.

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WRITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it. Price, 75 cts. Postage, 12 cts.

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Price, 25 cts. Postage, 5 cts.

The first ten of the above series, namely, 1st. "Looking Forward;" 2d. "Present Dispensation,—Its Course;" 3d. "Its End;" 4th. "Paul's Teachings to the Thessalonians;" 5th. "The Great Image;" 6th. "If I will that he tarry till I come;" 7th. "What shall be the sign of thy coming?" 8th. "The New Heavens and Earth;" 9th. "Christ our King;" 10th. "Behold, He cometh with clouds;"—stitched, 12 cts. Postage, 2 cts.

ADVENT TRACTS (bound).—Vol. II. contains, "William Miller's Apology and Defence;" "First Principles of the Advent Faith, with Scripture Proofs," by L. D. Fleming; "The World to come;" "The Present Earth to be Destroyed by Fire at the End of the Gospel Age;" "The Lord's Coming a great Practical Doctrine," by the Rev. M. M. Brock, M. A., Chaplain to the Bath Penitentiary; "Glorification," by the same; "The Second Advent Introductory to the World's Jubilee;" a Letter to the Rev. Dr. Raffles on the Subject of his Jubilee Hymn; "The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family. Price, 33 cts. Postage, 6 cts.

The articles in this vol. can be had singly, at 4 cts. each. Postage, 1 ct.

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FOREIGN NEWS.



The steamship *Asia*, from Liverpool, arrived at New York on the 15th.

France, in retaliation for Austrian alliance, demands from Belgium fifty millions of francs for aid rendered in Louis Philippe's time.

Diplomatic relations are not yet restored between Austria and Switzerland, but probably will be. Dufour has taken command of the Swiss troops. The Swiss are filling up their forces on a war footing.

Nothing whatever from Turkey. The Sultan was taking every means to prepare for war.

Russia demanded pre-emptorily from the Shah of Persia, instant re-payment of the fifty million loan or the cession of the province of Asteraba on the Caspian. The Shah refuses either.

Monrovia dates to May 7th had been received. The elections were over, but the result had not been declared. Roberts was supposed to be re-elected President. The colony was prosperous.

TURKEY.—In regard to a rupture between Turkey and Russia, we hear that Turkey is preparing for the contest, and is bringing into the field her whole army. The opinions in military circles on the continent, with respect to Russia's intention of war, are that the Emperor would not dare to risk his fleet against the combined squadrons of England and France, although he might against either of the fleets singly. And by land, it is already too late to undertake an invasion, for about the end of May forage fails completely in the Danubian principalities, and on the banks of the Pruth.

A Constantinople correspondent, under date of May 19th, writes:—"Yesterday, 18th, was the last day accorded by Prince Menschikoff to the Turks to give their final answer to the ultimatum of Russia, to determine which of the two sovereigns was to govern the twelve millions of the population of the Greek Church in the Ottoman dominions—the Sultan or the Czar.

"The whole of the great Council of the nation assembled at the house of the Grand Vizier, and long and anxious were the debates. A very large majority were decided in their refusal of Russia's claims, and their determination was conveyed in a note to the Russian Ambassador; at the same time overtures for mutual arrangements were made on the part of the Turks. Prince Menschikoff, on receiving the answer, at once sent on his final note, declaring that now all further negotiations were useless; that his mission was at an end, and nothing now remained to him but to depart with the whole of his suite. On the same evening, the Ambassadors of England and France called to take leave of his Excellency.

"This, we believe, was a mere formality, since at the time of their visit all amicable relations between the Porte and Russia had ceased, and nothing more could be done by diplomacy. Last night, at a late hour, the Sultan summoned all his Ministers of State into his presence, and addressed them: 'He had observed that he had done all in his power to preserve the good will of the Emperor of Russia, and every reasonable request of the Czar's had, at all times, been granted; but now a demand which infringed upon the prerogatives of his Crown, which he had no right to cede, had been tendered by the Emperor, which he (the Sultan) was bound to refuse.

"If then it pleased the Almighty to inflict on the nations the scourge of war, he himself was guiltless of it; but he never should forget that he was the descendant of Othman, and bearing that in mind, he would be the first to risk his person at the head of his troops in defence of the holy territory of Islam."

"The Turks are now preparing for war in right earnest; 30,000 troops are being sent from Egypt, many of whom have already arrived, and troops and ammunition are moving at all points.

"The Turks of all classes are decided in their hostility to the Russians; and should war break out it is the whole nation that will rise against the Muscovite. The Greek clergy have taken the alarm at the first glimpse of the Russian yoke, and are ready to persuade their flocks to oppose the advance of a despot who would reduce patriarchs and priests to the slavery of the Russian clergy. Important and powerful in Turkey, the Greek priests see that the merest corporal would be of more consequence in Russia than they.

"It is said that with a view to recognize and confirm the devotion of the Christian population, the Sultan contemplates a new act of sovereignty which shall forever secure to all Christians, of whatever communion, rights and immunities much more extensive and valuable than those which have been before granted, whether in treaties or in the hatt-i sherif of Gulhane or in the Tanzimat. A copy of this act will be given to all the foreign embassies, so that it will be thenceforward a diplomatic document."

May 29th was the anniversary so portentous to the Turks—that is to say if there be any inspiration in prophecy. "Four hundred years" (says the *Legend* current in the East) "shall Ishmael's people reign in Stamboul." In this very year, if not on the very anniversary, "the pale people of the North shall come and snatch the city from the rule of the Crescent, and the Cross shall again be seen on the dome of the Aga Sophia." The fulfillment of this prophecy has yet to be worked out.

The correspondent of the *London Times* says, the Turks are now preparing for war in right earnest. 30,000 troops are being sent from Egypt; many of them have already arrived, and troops and ammunition are moving at all points. It is supposed that in Roumelia, the point next threatened, the Government will be able to bring at once 80,000 men under arms. The present Grand Vizier being an Albanian, is able, through his influence, to raise the whole of that warlike population.

A meeting of the British merchants, residents of Constantinople, has been held in order to address the Ambassador and ask his counsel in the present state of affairs.

The correspondent of the *Daily News* cites an act more formidable still of the means of defence at command of the Turks. He says the Divan, although not admitting the possibility of war, yet believing that in the present state of affairs the best mode of assuring peace was by taking an energetic attitude, resolved on adopting a series of imposing measures. Orders were sent to Achmet Pacha, commanding the Mediterranean squadron, to return immediately with his fleet. He was expected at Constantinople in the course of the present week. The fleet of the Viceroy of Egypt was also expected in a few days, a courier having been sent to Alexandria with orders.

The fleet was to bring a re-inforcement of 15,000 men; at the same time orders were given to Omer Pasha, General in Chief of the army, to descend to Shumla with his corps d'armes, a force of from 80,000 to 100,000 excellent troops, inured to war, and a great number of whom took part in the expeditions to Bosnia, Kurdistan and Montenegro. The commander-in-chief has also ordered the immediate formation of two camps, one at Roudjoun and the other at Broussa. These two camps, composed of the reserve, will comprehend 260,000 men, who, joined to the active army of 250,000, will form an effective force of more than 500,000 men, available for the defence of the country. Besides its ordinary resources, Turkey has at her disposal the Reserve Chest, recourse to which is only had in extreme cases. This treasury has not been opened since 1827. Its present contents are estimated at 300,000 purses, or 37,000,000 francs at least.

According to the *Augsburg Gazette* a firman had been sent to the French and English Admirals, authorizing the passage of the two fleets through the Dardanelles.

SWITZERLAND.—Diplomatic relations have not been established between Austria and Switzerland. The probability is that negotiations will be resumed. A significant incident may be here reported. When the Swiss Council of State offered the command of the forces to General Dufour, that veteran telegraphed to Napoleon, asking whether he should accept or decline the command. A reply was at once returned to accept. It should be remembered that Dufour was one of Louis Napoleon's artillery instructors when the latter was living in exile in Switzerland, and a friendly feeling still exists between them.

The Swiss have put themselves in an attitude of defence, but not to the extent of calling out all the contingent. The Federal Council had received a report from Col. Bourgeois respecting the condition of the districts lying on the Austrian frontier.

Col. B. reports the population exposed to the greatest privations, not only on account of the expulsion of the Chinese, but on account of the blockade, which is maintained with increasing severity. Col. Bourgeois was at Mendiso, and in communication with the Austrian Generals Gylai and Strasoldo, but not in so far as touches the withdrawal of the blockade.

GREAT Britain has a peculiar motive for seeming at least to protect and rescue the Ottoman Porte, in whatever emergency. Mohammedanism exerts important influence in India, and must be propitiated. An English publicist observes:—"By abandoning Turkish independence and trust, we should convert every Oriental follower of the Prophet into the deadliest of our Eastern enemies. It is greatly to the tradition and proved Mohammedan belief in English sympathy, that we owe those Egyptian facilities to our Indian intercourse, which are now part of our Indian system. We therefore connect the maintenance and integrity of the Turkish empire with the preservation of our Indian empire. To allow the overthrow of the Porte would be to agitate Mohammedanism in its profoundest depths and remotest localities."

New Works, &c.

"HISTORY OF THE REFORMATION OF THE SIXTEENTH CENTURY. Vol. V. The Reformation in England. By J. H. Merle D'Aubigne, D.D., President of the Theological School of Geneva, and Vice-President of the Societe Evangelique. Translated by H. White, B.A. Trinity College, Cambridge, M.A. and Ph.D. Heidelberg. The Translation carefully Revised by Dr. Merle D'Aubigne. New York: Robert Carter & Brothers, No. 285 Broadway, 1853."

This is a valuable addition to the previous volumes of D'Aubigne's History, and should be in the possession of all who have those. His entire work is the best history of the Reformation ever written, and no library is complete without it. Every Protestant should familiarize himself with the origin and consummation of that Reformation which has secured to us our civil and religious liberties. For sale at this office.

"THE CRUCIFIXION OF JESUS CHRIST, Anatomically considered, in a Letter addressed to the Rev. Eli Noyes, D.D., at his request, by Abner Phelps, M.D., M.M.S. Boston, Mass. Printed by A. Crawford Greene, Providence, 1853."

The design of this is to show that the Scriptural account of the crucifixion, is in perfect accordance with anatomical facts.

BRO. C. B. TURNER.—It will be seen by a letter from brother C. B. Turner, in another column, that he has returned to Brooklyn, N. Y., with health not much improved. His past labors and devotedness to the cause make him worthy of the sympathies of all who love the appearing of our Lord Jesus Christ; and his circumstances are such that any tangible tokens of regard, directed to him at Brooklyn, N. Y., will be very acceptable, and will be duly appreciated.

APPOINTMENTS.—I will preach in North Danville and vicinity (as brother Reynolds may appoint,) from June 17th to the 30th; Sugar Hill, N. H., from July 1st to the 4th; Low Hampton, N. Y., July 9th and 10th; Addison, Vt., 12th, evening; Bristol, 13th, do. Brother Taylor may appoint for me in Waterbury from July 14th to the 17th, as he may think best.

After filling the above, I purpose to visit Centre county, Pa. I should be glad if brethren Boyer and Laning would give me as early a notice of their meetings as they can. They may dispose of three weeks of my time, from the commencement of their first meeting, which they may arrange from about the second week in August, or as they may think best. After this, I shall arrange to go to the far West. In the meantime, I shall be glad to hear from friends in Ohio, Indiana, Illinois, Michigan, and Missouri. Depending on the support of the Divine arm, I hope at last, (after being many times hindered,) to be able to visit this vast field, and break the bread of life to the anxious crowds who are desirous to hear the evidences of our faith and hope. I expect to start in September—due notice will be given. J. V. HINES.

Appointments, &c.

N. BILLINGS will preach in West Troy, N. Y., Sabbath, June 26th—will the friends come in from abroad? will attend to the communion service in the afternoon, at Essex, Mass., on Sabbath, July 3d; Berlin, 10th—will be at the depot in Feltonville on the arrival of the last train of cars from Boston, Saturday, 9th; Nashua, N. H., 13th; Manchester, 14th; Lake Village, 15th, and remain over the Sabbath; Meredith Neck, 20th, at 5 P.M., in the tabernacle at Holderness, Sabbath, 24th—will some brother call for me at the depot in Plymouth, on the arrival of the noon train from Concord, on Friday, 22d? North Haverhill, 26th. From thence I will go to Sugar Hill and labor one week, as Elder Shipman may appoint. Will some brother call for me at Lisbon village on the arrival of the stage from Wells River, Wednesday, 27th? The appointment at Holden, July 10th, is withdrawn.—S. N.

L. D. THOMPSON will preach at Alabamstown, N. H., Sabbath, June 26; Portsmouth, 30th, evening; Exeter, Sabbath, July 3d; Westford, Mass., Sabbath, 10th; Orrington, Me., Sabbath, 17th; Camden, 21st, evening; South Reading, Mass., Sabbath, 24th.

BENJAMIN WEBB will preach in Sunbridge, Vt., (near brother Lyman's,) Sunday, June 26th.

T. M. PREBLE will preach in Troy, N. Y., Sabbath, June 26th.

CONFERENCES, &c.

PROVIDENCE permitting, there will be a Camp-meeting in Vernon, Vt., to commence Aug. 15th, and continue over the following Sunday. Particulars hereafter. (In behalf of the brethren.)—E. G. SCOTT.

MEETINGS will commence in Shipton, C. P., July 6th, at 2 P.M., and continue over the Sabbath.—S. W. TURNER, J. WORKS.

In Melbourne, C. E., commencing July 13th, at 2 P.M., and continue over the Sabbath.—S. W. TURNER, J. M. ORROCK.

In Sutton, C. E., to commence July 6th, at 2 P.M., and continue over the Sabbath.—J. M. ORROCK, P. V. WEST.

BUSINESS DEPARTMENT.

TO AGENTS AND SUBSCRIBERS.—This office now needs all its dues; and we wish all would arrange to send us the small sums they severally owe, as soon as their convenience will admit. We have heavy bills to meet the coming month, and depend on those indebted to the office for the means to liquidate them. One fourth of our subscribers still owe for the last volume.

THE HERALD AND OFFICE.—Our thanks are due to our patrons for their interest in the prosperity of the *Herald* in days past. The present condition of affairs requires renewed exertions to increase the number of our subscribers, and to extend the sales of our publications. An effort is needed to counteract the labors of those who unweariedly strive to lessen the number of our readers, and cut off our resources. We need more than the means at our command to carry into effect our plans and wishes for the advancement of the cause; and yet there are those who seek to cripple even these by magnifying our resources, and representing us as possessing unbounded means. Such misrepresentations are the more cruel, when the means of a correct knowledge are within the reach of all. But as these means are resorted to to lessen our usefulness, the only way to counteract them, is for our friends to redouble their active exertions in our behalf. We speak not unadvisedly.

BUSINESS NOTES.

Z. Menter.—It was sent to Elder F., directed West Britain, but was stopped some time since, as the Postmaster informed us there was no such office. We have now changed to West Buxton, and sent back numbers.

Joseph Kimball.—The letter was not received. We now send the three back numbers. Miller's Memoir is all comprised in one vol. P. V. West.—Sent books to Richard the 16th by express.

W. Wood.—Your order, dated May 25th, did not reach us until June 17th, hence we send you the books by express.

J. G. Libby and Dr. Sommers will find their books in brother Wood's bundle.

Wm. Ingmire.—Brother H. being absent, we do not know what books you refer to.

C. Burnham.—Received letter, but do not find him in.

C. H. Shute, stamps.—Sent book.

J. W. Daniels, \$3.—The question books are being bound.

R. Buel, jr.—Mr. Himes will return about the middle of July.

DELINQUENTS.

E. KELLER, of New Haven, Ct., the Postmaster writes, does not take his paper from the office—owing..... 4 00

Amount of delinquencies since Jan. 1st, 1853..... 70 85

THE ADVENT HERALD

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BY JOSHUA V. HINES.

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CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2. per year. 6s. sterling for six months, and 12s. a year, pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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WATERLOO, Shefford, C. E.—R. Hutchinson, M.D.
WORCESTER, Mass.—J. J. Bigelow.

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RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 606 was the closing number of 1852; No. 632 to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

M. Couch, 653; R. Chamberlain, 635; J. Bailey, 664; J. A. Packard, 658; J. H. Pratt, 612; P. Jordan, 659; I. Ives, 632; J. Wiley, 615—85 cents due; J. James, 638; Z. W. Hoyt, 682; W. Wood, 671; D. B. Davis, 658; S. Hill, 653; S. Foster, 658; J. E. Hurd, 658; D. C. Libby, 632; K. Rowell, 653; E. Bates, 658; Z. Wilson, 664; L. Ingmire, 606; C. Dinwiddie, 659—G. and tract; E. H. Wheeler, 658; I. T. Cole, 658; D. G. Drake, 655; J. Maxcy, 626—each \$1.
B. S. Reynolds, 658, and Y. G.; E. H. Sherman, 658 and G.; A. Fuller, 682 and G.; M. Beckley, 658 and G.—each \$1.25.
H. Oswald, 664; M. Coolidge, 664; H. Jackson, 684—the G. was paid for; M. L. Lawrence, 667; D. S. Niles, 646; G. Miller, 673; J. H. Merrill, 612; R. Parmalee, 666; G. W. Burnham, (tracts and) to 671; Elias Lee, 658; N. Clark, 680—G. and tracts, sent; James G. Libbey, 684; Sarah Holman, 684; T. E. Putney, 647; R. T. Rust, 682 and G.; Isaac Reed, 711; M. McDuffie, 690; R. Pike, 664; W. O. Parsons, 632; D. F. Leavitt, on acct.—each \$2.
J. T. Sanger, 675 and four G.—\$3. A. Brown, 632 and books, such as we had—\$4. W. Pettengill, jr., on acct.—\$10. J. M. Orrock, 658—\$1.12. Dr. G. O. Sommers, 601—\$1.25. W. M. Atwood, 674—\$1.65. F. F. Cox, (if a new sub. at Waterloo, C. E.?) 653—\$1.12. H. N. Elliott, 632 and G.—\$1.32. S. Gage, 634—\$1.12. Mrs. N. Wood—\$10. J. L. Strickland, 508—\$3.50.